This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

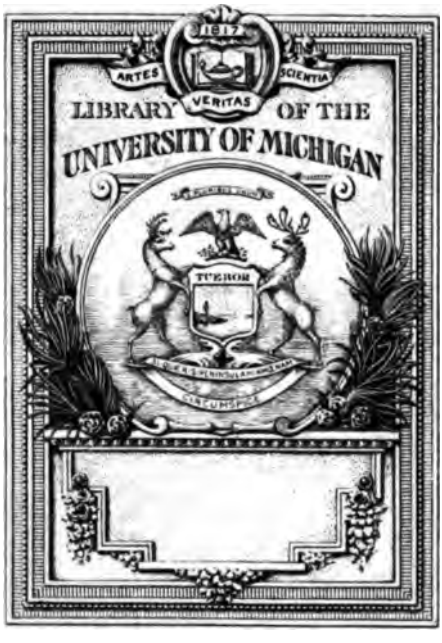
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

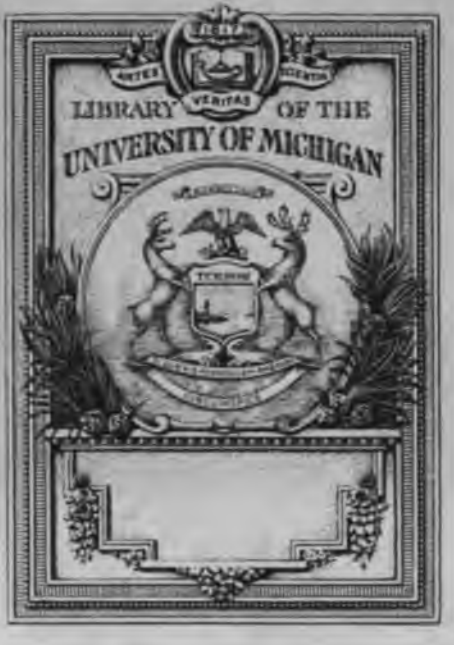
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


1817
ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR

AP
4
.E19


LIBRARY OF THE
UNIVERSITY OF MICHIGAN

AP
4
.E19

H. Bryer Printer, Bridge Street, Blackfriars, London.

CONTENTS TO VOL. V.

	Page.
Ali Bey's Travels in Morocco, Tripoli, Cyprus, Egypt, &c.	521
Ambrose's Opoleyta; or a Tale of Ind: a Poem	158
Athaliah: a Sacred Drama. Translated from the French of Racine	88
Bakewell's Letter, addressed to the Chairman of the Select Committee of the House of Commons appointed to Inquire into the State of Madhouses	293
Bellamy's Jonah. The Seatonian Prize Poem, for the Year 1815.	289
Bickersteth's Scripture Help, designed to assist in reading the Bible profitably	492
Biddulph's Baptism a Seal of the Christian Covenant	429
Bonar's Sermons, chiefly on Devotional Subjects	278
Bone's Rules and Regulations of an Institution called Tranquillity	599
Britton's Cathedral Antiquities of England	450
Brown's History of the Propagation of Christianity among the Heathen	223
Bugg's Spiritual Regeneration not necessarily connected with Baptism	429
Bullar's Refutation of the False Assertions against Dissenters, as connected with the British and Foreign Bible Society	52
Byron's, Lord, Poems	595
Carlyle's Examination of the Arguments for the Pre-eminency of the Roman Catholic Episcopacy	313
Chalmers's State of the United Kingdom at the Peace of Paris	417
Chateaubriand's Recollections of Italy, England, and America	45
Christian's Plan for a County Provident Bank	599
Claude's Defence of the Reformation	313
Coleridge's Christabel, Kubla Khan, a Vision: The Pains of Sleep	565
Correspondence	310, 618
Curran's Speeches	162
Davis's Friendly Advice to Industrious and Frugal Persons	599
Duncan's Essay on the Nature and Advantages of Parish Banks	*ibid*
Durant's Discourse on the best Method of Preaching Christ	174
Edgeworth's Memoirs of the Abbé Edgeworth	173
Elphinstone's Account of the Kingdom of Caubul, and its Dependencies	457, 556
Gibbon's, Edward, Esq. Miscellaneous Works, &c. Edited by Right Hon. Lord Sheffield	1, 180
Gisborne's Letter to the Right Rev. the Lord Bishop of Gloucester	52
Glover's Thoughts on the Character and Tendency of the Property Tax	417
Good's Translation of the Book of Job	132, 613
Griffin's Memoirs of Capt. James Wilson	275
Gurney's, the Rev. W. Serious Address to the Clergy of the United Kingdom, on the Duties of the Pastoral Office	84
Headlong Hall	372
Hill's, Rev. Rowland, Religious Freedom in Danger	493
History of Little Davy's New Hat	76
Hooper's Advantages of Early Piety	590
Horsley's, Bishop, Book of Psalms	20
——— Nine Sermons	151
Hunt's Story of Rimini. A Poem	380
Journal of Llewellyn Penrose; a Seaman	395
Kidd's Sermons, designed chiefly for the Use of Villages and Families	369
Kirby and Spence's Introduction to Entomology	572
Klaproth's Travels in the Caucasus and Georgia	329
Leaves	599
Letter to the Right Rev. the Lord Bishop of Lincoln, on the Subject of the Attack made by his Lordship upon the British and Foreign Bible Society	52
Letter by One of the Clergy to the Rev. Thomas Gisborne, M. A.	*ibid*
Letters from a Gentleman in the North of Scotland: containing an Account of the Highlands. Printed in 1754	236
Lewis and Clarke's Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean	105
List of Works recently published	102, 205, 308, 413, 520, 623

CONTENTS.

Page

Mant's Two Tracts, intended to convey correct Notions of Regeneration and Conversion 429, 538
Memoirs of Lady Hamilton 284
Morell's Studies in History; containing the History of Rome . . 170
Morris's Memoirs of the Life and Writings of the Rev. Andrew Fuller . 478
Notes intended as Materials for a Memoir on the Affairs of the Protestants of the Department Du Gard 209
Observations on the Laws relating to Private Lunatic Asylums . . 293
Ode (Second) to Napoleon Buonaparte, partly a Parody on that of Lord Byron 75
Parkes's Chemical Essays 255
Parsey's Deserted Village restored: The Blind Beggar of Bethnal Green . 398
Paul's Letters to his Kinsfolk 346
Philosophical Transactions of the Royal Society of London. For the Year 1814. Parts I. and II. 357, 504
Preston's Review of the present ruined condition of the Landed and Agricultural Interests 417
Private Hours of Napoleon Buonaparte 93
Resolutions and Statements relative to the Persecution of the French Protestants 177
Rose's, Right Hon. Observations on Banks for Savings . . 599
Scott's, John, Paris Revisited, in 1815, by Way of Brussels . . 211
——— Rev. John, Enquiry into the Effect of Baptism . . . 429
Second Report of the London Society for the Improvement and Encouragement of Female Servants 388
Select Literary Information . . 101, 202, 307, 409, 518, 622
Sharpe's Report from the Committee appointed to consider of Provision being made for the better Regulation of Madhouses in England . 293
Siege of Corinth: a Poem. Parisina: a Poem 269
Sismondi's Considerations sur Genève dans ses Rapports avec l'Angleterre, etc. 94
Smedley's Jonah. A Poem 289
——— Prescience, or the Secrets of Divination: a Poem . . 472
Smith's, Dr. Reasons of the Protestant Religion 313
Snelgar's Christian Triumph 593
Styles's Temptations of a Watering Place 591
Taylor's (Mrs.) Present of a Mistress to a Young Servant . . 384
——— Summary Account of the London Savings' Banks . . 599
The Majolo. A Tale 77
The New Covenant; translated into the Hebrew Language from the Original Greek 343
Thoughts on the Present Crisis, in a Letter from a Constituent to his Representative 417
Tuke's Practical Hints on the Construction and Economy of Pauper Lunatic Asylums 293
Valpy's Ἡ καινὴ Διαθήκη. Novum Testamentum, cum Notis Theologicis et Philologicis 241
Vincent's Spirit of Prayer; or, a Discourse on the Nature of Prayer . 94
Walker's Memoirs of Alessandro Tassoni 497
Watkin's, the Rev. H. G. Friendly Hints to Female Servants . . 384
——— Hints and Observations, serious, addressed to Heads of Families . 385
Weekly Monitor 174
Wilks's Essay on the Signs of Conversion and Unconversion in the Ministers of the Church 538
Williams's, Miss H. M. Narrative of the Events which have taken Place in France, from the 1st of March, 1815, till the Restoration of Louis XVIII. 65
——— On the late Persecution of the Protestants in the South of France 391
Williams's, Thos. Moral Tendency of Knowledge 594
Wilson's Inquiry in the Causes of the High Prices of Corn and Labour, &c. 417
———, Walter, History of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark . . . 401, 585
Woodcock's Reply to a Letter from the Rev. Thomas Gisborne, to the Hon. and Right Rev. the Lord Bishop of Gloucester, &c. . . . 52
Wordsworth's White Doe of Rylstone; or, the Fate of the Nortons: a Poem 33
Young's, Arthur, Baxteriana 86

THE

ECLECTIC REVIEW,

FOR JANUARY, 1816.

Art. I. *The Miscellaneous Works of Edward Gibbon, Esq. with Memoirs of his Life and Writings; composed by Himself; illustrated from his Letters, with occasional Notes and Narrative.* By the Right Hon. John Lord Sheffield. A new Edition, with considerable Additions, 5 vols. 8vo. pp. xlviii, 2928. Price 3l. 5s. London. Murray. 1815.

THERE is something, at first sight, extremely embarrassing to the critic, in such an appearance as that of the present Publication. It is not given to the world as a new work, but purports to be no more than a new edition of an old one; of one which made its appearance many years ago, in a quarto form. That work, as is generally known, was so favourably received, that the public may well be supposed sufficiently acquainted with its contents, no longer to stand in need either of the critic's judgement, to influence or to deter from the purchase, or of the production of select passages, to serve as specimens of the style, or as substitutes for the work itself, to those readers who, from whatever motive, might choose to be satisfied with splendid portions instead of the whole.

But, though it is no more than a new edition of an old work, it is, however, one, improved, according to the title, *with considerable additions*, which additions are supposed to amount to about one third of the former publication. Of these additions, then, at least, the reader of a review might expect to meet with some more particular notice.

It would, however, be no easy matter, in many cases, to distinguish, in an extensive series of narrative composition, what has been added, from the information originally given, incorporated as both are through a considerable portion of the work. And even to distinguish accurately the addition of several letters to and from Mr. Gibbon, from those formerly published, would require a more minute comparison of both editions, than is easily instituted, or would be likely to reward the time and pains necessary to be bestowed on it.

But, should even these difficulties be surmounted, and the

critic proceed in his review, to the numerous Essays of various kinds, with which this new edition has been enriched, he will soon find himself checked in his attempt to give any account of them, which he could at all consider as either useful or entertaining, by the very circumstance from which they derive their chief value, their prodigious number and variety. He will, indeed, soon find reason to express his gratitude to the Right Hon. Editor, for the good use he has made of the interval that passed between the two editions, in arranging them under the three heads of, I. Historical and Critical, II. Classical and Critical, and III. Miscellaneous: by which arrangement, and by the addition of a copious index, their consultation and occasional perusal of the whole work have been greatly facilitated.

But still he will find them, the new as well as the old, so miscellaneous, that a bare *catalogue raisonné* of their titles, would go near to filling up the space usually allotted to one of our articles. He will, indeed, find himself dazzled by the splendour of learning, and enlivened by the brilliancy which they display; nor will his just astonishment fail to be much increased, when he considers the early period of life, at which the greater part of these pieces were written: yet he will presently discover, that to lay before his readers any thing like a satisfactory account of their contents, would be next to impossible; and that to enter critically into the discussion of the several points maintained or denied by the author, even in a select portion of them only, besides the vast length to which it would draw out his remarks, would require him to have before his eyes, and to read, or to have read, with close attention, hundreds or perhaps thousands of works in different languages: in a word, it would require him to possess equal or superior genius and learning to those of the great author himself.

To any such measure either of the one or of the other of those endowments, we dare make no pretension: nor if we had it, would our leisure permit us to follow up, with the requisite precision all the important and often truly entertaining inquiries, that would come before us.

But we dare promise every lover of History, Criticism, or Classical Literature, a rich and varied intellectual feast from the perusal, or rather the study of the last three volumes of this new edition. The first two volumes will be read with greater ease, but no less pleasure. They contain the enlarged Memoirs of the life and writings of Mr. Gibbon, composed by Himself; and a collection of highly interesting letters from and to him, many of them indeed master-pieces of the epistolary style, and several not to be found in the quarto-edition of his miscellaneous works.

Of those letters of the Author to the noble Editor, which were

written during the American war, it is not saying too much, and it is surely saying enough, to observe that, *mutatis mutandis*, they must frequently remind the reader of Cicero's celebrated epistles to Atticus. Not indeed that we would proceed, in regard to the letters of our Author, the length to which Cornelius Nepos ventures, in regard to those of the great Roman Orator. That biographer gives it as his opinion, that the reader of Cicero's letters to Atticus, will not often stand in need of any more laboured work on the history of those eventful times. Neither Gibbon nor his correspondent, was in any such degree connected with the American revolution, that he could be said to be the soul of it, as was undoubtedly the case of Cicero with respect to the last changes of republican Rome. The comparison must therefore be made with considerable latitude, and with many grains of allowance.

Among the Essays arranged under the head of Classical and Critical, we cannot refrain from specifying one article, on account of a very particular kind of disappointment which we experienced, and which is better calculated, perhaps, than any thing we could say on the subject, to shew how extremely engaging a writer Mr. Gibbon is. We allude to certain remarks written in French, on the characters and writings of Sallust, Cæsar, Cornelius Nepos, and Livy. We had gone through the former three, and had proceeded so far in what relates to Livy, that our Author had completely succeeded in exciting in our breasts, a most pungent regret for the irretrievable loss of the finest and best parts of the great Roman's History; and we were just beginning to console ourselves with the hope, that Mr. G. would make us some amends for the want of Livy's eloquence on those parts of the Roman story which are lost, by his own scarcely less eloquent remarks on that part of the work which has been spared: when, lo! we were suddenly stopped by an *Hiatus nullis lachrymis satis deflendus*, or rather by a complete *Cætera desunt*. Our disappointment was so great, so sudden, and so unexpected, that we were almost tempted to conjecture, that the Author had broken off where he did with design, in order to give us a lively image of his own feelings, and of those of every competent reader of Livy, when, in the midst of a deeply interesting subject, the narrative suddenly stops short, leaving the disconsolate student involved in darkness, and penetrated with profound but hopeless and unavailing regret and sorrow.

What then? Shall a work in five large octavo volumes, by such a writer as Edward Gibbon, Esq. be passed over, or but slightly noticed, because it is not altogether new, or because the subjects treated of are too many for enumeration, and too intricate for minute criticism? and must we be satisfied with inviting our readers to a perusal of the work itself, by assuring them,

as we can with truth, that they will not have to regret the time and labour bestowed upon it? Forbid it every consideration of literary equity. No: Mr. Gibbon, as the historian of the Roman Empire, makes too conspicuous a figure, to be treated with such disrespect. If circumstances will not permit us regularly to criticise the work, we shall, we hope, make our readers full amends, while, instead of it, we essay to scrutinize the Author. Nor shall we, in proceeding thus, be losing sight of our duty as reviewers; since we are decidedly of opinion, that the true use to be made of the miscellaneous collection now before us, is to embrace the opportunity it affords us, of throwing light upon the character of the Author of "The Decline and Fall of the "Roman Empire."

That astonishing work has already introduced its Author to the acquaintance of every reading inhabitant of Great Britain. He is every where known as one of our three principal historians; as one, who, for genius, eloquence, and learning, will bear comparison with either of his celebrated rivals; but he is likewise unfortunately known, as resembling one of those rivals, in a part of his character which is least to his credit. He does not, indeed, even in his *posthumous* writings, appear, like Mr. Hume, to have proceeded in irreligion to the length of absolute Atheism; but it is impossible to acquit him at the very least of Scepticism. And here it is that we would place his proper delinquency; that not being able, even in his own judgement, to set aside a future state of rewards and punishments, he should still allow himself to write, or rather to sneer, in a style, which is calculated to rob his unsuspecting reader, who, conscious of his own inferiority in learning and ability, would be glad to lean with his whole weight upon so powerful an authority, of all hope or fear of an hereafter.

The remainder of this article will therefore be chiefly taken up with remarks on the Author of the work before us, considered as the illustrious but irreligious delineator of the Roman Empire; and we shall contemplate him under the two distinct heads of Mr. Gibbon the Historian, and Mr. Gibbon the Sceptic; including, in the latter character, his propensity to indelicate allusio

In considering the merit of an historian's labours, we are naturally led to distinguish his Subject, his Manner, and his Style.

With respect to the Subject of his history, Mr. Gibbon will readily be allowed to have an advantage over both his competitors, in the two important points of unity and grandeur. His subject possesses in a high degree that merit which constitutes one principal charm of history, in common with epic poetry; between which two species of writing there is indeed so close an affinity, that if with Heyne, we define the latter *Narratio omni-*

bus numeris absoluta, the former will differ from it rather in degree than in kind; since history ought certainly to be at least *Narratio compluribus numeris absoluta*. The merit to which we allude, is that of joining apparent slenderness of promise with disproportionate greatness of result. In this point of view, we may observe, without trifling, that the subject of History derives an advantage from the conciseness with which it may be enunciated. Thus, the subject of the Iliad is *the Wrath of Achilles*; that of Mr. Gibbon's work, *the Decline and Fall of the Roman Empire*. Though the former has in this respect a manifest superiority, yet, even the latter does not in its enunciation imply much magnificence of promise. And yet, as either subject is made to open upon us by the poet, and by the historian, respectively, what vast—what *speciosa miracula* unexpectedly start up before our astonished senses! The one, as well as the other, proceeds with wonderful success,

'Non fumum ex fulgore, sed ex fumo dare fulgus.'

Mr. Hume's history, on the other hand, like the first production of his brother historian and countryman, derives the unity, as well as chief interest of its subject, from its being a national one. It is a history of *England*. The continuity of the scene on which the various events take place, is the principal bond by which they are linked together.

It would be mere waste of time, to do more than solicit the attention of our readers to the question, in order to convince them how far a history of England, or that of a single though striking reign in the annals of Scotland, or even that of the hero Charles V. and the Reformation, with the noble appendage of America,—how far such subjects are excelled in grandeur by the Decline and Fall of the Roman Empire. Whatever relates to the fortunes of that immense political fabric, must necessarily command the attention of every reader, merely because it does relate to it. For, should we even suppose one so ignorant, as barely to know, in general, that so vast and powerful an empire did once exist in a state of enviable prosperity, and that at present scarce a vestige of it remains,—with what silent attention would he listen to the narration of that man, who should engage to lead him, step by step, through every intermediate scene of decay, from the one state to the other! But, if we suppose the reader to be possessed of some literature, who then can describe with what breathless eagerness of expectation such a one would attend a companion, who should offer to conduct him in safety, through the almost chaotic gulf which separates the two smiling regions of Ancient and Modern History?

And, what adds much to our Author's merit in this instance, his subject did not fall to him by chance. It was his own deli-

as we can with truth, that they will not have to regret the time and labour bestowed upon it? Forbid it every consideration of literary equity. No: Mr. Gibbon, as the historian of the Roman Empire, makes too conspicuous a figure, to be treated with such disrespect. If circumstances will not permit us regularly to criticise the work, we shall, we hope, make our readers full amends, while, instead of it, we essay to scrutinize the Author. Nor shall we, in proceeding thus, be losing sight of our duty as reviewers; since we are decidedly of opinion, that the true use to be made of the miscellaneous collection now before us, is to embrace the opportunity it affords us, of throwing light upon the character of the Author of "The Decline and Fall of the "Roman Empire."

That astonishing work has already introduced its Author to the acquaintance of every reading inhabitant of Great Britain. He is every where known as one of our three principal historians; as one, who, for genius, eloquence, and learning, will bear comparison with either of his celebrated rivals; but he is likewise unfortunately known, as resembling one of those rivals, in a part of his character which is least to his credit. He does not, indeed, even in his *posthumous* writings, appear, like Mr. Hume, to have proceeded in irreligion to the length of absolute Atheism; but it is impossible to acquit him at the very least of Scepticism. And here it is that we would place his proper delinquency; that not being able, even in his own judgement, to set aside a future state of rewards and punishments, he should still allow himself to write, or rather to sneer, in a style, which is calculated to rob his unsuspecting reader, who, conscious of his own inferiority in learning and ability, would be glad to lean with his whole weight upon so powerful an authority, of all hope or fear of an hereafter.

The remainder of this article will therefore be chiefly taken up with remarks on the Author of the work before us, considered as the illustrious but irreligious delineator of the Roman Empire; and we shall contemplate him under the two distinct heads of Mr. Gibbon the Historian, and Mr. Gibbon the Sceptic; including, in the latter character, his propensity to indelicate allusio

In considering the merit of an historian's labours, we are naturally led to distinguish his Subject, his Manner, and his Style.

With respect to the Subject of his history, Mr. Gibbon will readily be allowed to have an advantage over both his competitors, in the two important points of unity and grandeur. His subject possesses in a high degree that merit which constitutes one principal charm of history, in common with epic poetry; between which two species of writing there is indeed so close an affinity, that if with Heyne, we define the latter *Narratio omni-*

bus numeris absoluta, the former will differ from it rather in degree than in kind; since history ought certainly to be at least *Narratio compluribus numeris absoluta.* The merit to which we allude, is that of joining apparent slenderness of promise with disproportionate greatness of result. In this point of view, we may observe, without trifling, that the subject of History derives an advantage from the conciseness with which it may be enunciated. Thus, the subject of the Iliad is *the Wrath of Achilles;* that of Mr. Gibbon's work, *the Decline and Fall of the Roman Empire.* Though the former has in this respect a manifest superiority, yet, even the latter does not in its enunciation imply much magnificence of promise. And yet, as either subject is made to open upon us by the poet, and by the historian, respectively, what vast—what *speciosa miracula* unexpectedly start up before our astonished senses! The one, as well as the other, proceeds with wonderful success,

'Non fumum ex fulgore, sed ex fumo dare fulgus.'

Mr. Hume's history, on the other hand, like the first production of his brother historian and countryman, derives the unity, as well as chief interest of its subject, from its being a national one. It is a history of *England.* The continuity of the scene on which the various events take place, is the principal bond by which they are linked together.

It would be mere waste of time, to do more than solicit the attention of our readers to the question, in order to convince them how far a history of England, or that of a single though striking reign in the annals of Scotland, or even that of the hero Charles V. and the Reformation, with the noble appendage of America,—how far such subjects are excelled in grandeur by the Decline and Fall of the Roman Empire. Whatever relates to the fortunes of that immense political fabric, must necessarily command the attention of every reader, merely because it does relate to it. For, should we even suppose one so ignorant, as barely to know, in general, that so vast and powerful an empire did once exist in a state of enviable prosperity, and that at present scarce a vestige of it remains,—with what silent attention would he listen to the narration of that man, who should engage to lead him, step by step, through every intermediate scene of decay, from the one state to the other! But, if we suppose the reader to be possessed of some literature, who then can describe with what breathless eagerness of expectation such a one would attend a companion, who should offer to conduct him in safety, through the almost chaotic gulf which separates the two smiling regions of Ancient and Modern History?

And, what adds much to our Author's merit in this instance, his subject did not fall to him by chance. It was his own deli-

berate choice. It will appear from the publication now before us, how long he hesitated, how profoundly he meditated, how often he tried, how many other subjects he adopted and rejected, before he finally fixed upon that which now furnishes so solid a foundation for his fame. A devout mind may even be pardoned for starting the question, whether the subject were not designed him by Divine Providence, so evidently were his studies directed to his great object, long before it became his decided choice. And, as the accidental fall of an apple supplied our immortal philosopher with the first germ of his theory of universal gravitation, so did the accidental contemplation of the Eternal City in ruins, generate in the mind of our great historian, the first clear hint of pursuing her through her gradual fall from the height of power and majesty, to that state of feebleness and neglect in which he then beheld her.

The first principles of our judgement, when treating of the best manner of writing history, must be sought for in the manner in which an interesting anecdote is related by an entertaining companion. The talent of the historian is evidently the same in kind, with that of the skilful story-teller. Accordingly, though there are many who are able to tell a story well, without being able to compose a good history, because, while the greater contains the less, the inverse position would clearly imply an absurdity, yet, we believe, none can write a good history, who does not excel in the art of telling a story. That Dr. Robertson possessed the latter talent in an eminent degree, is a well-known fact. And if our other two historians are not equally celebrated in the same way, the cause of this difference will be found in the difference between speaking and writing. A man may write well, without being fluent in conversation, or possessing the ready elocution of the orator. That Mr. Gibbon had not the talent of rapid elocution, is confessed by himself. in numberless passages of the present work ; and it appears, indeed, as a fact, from the circumstance of his having had a seat in parliament for several years, without having ever proceeded beyond the exercise of a silent vote. And of Mr. Hume we are informed, that while he regularly attended the meetings of a celebrated debating society at Edinburgh, of which Dr. Robertson was likewise a shining member, he was never known to open his lips there ;—for what other reason, than because he felt himself unequal to it, it is not easy to conjecture.

Now, what is it that constitutes the proper charm of a well-told story ? Is it not, that on the part of the hearer, the attention is fixed without an effort, as the mere effect of delight ?—And what is it that enables the narrator to exert this magical power over the imagination of his hearer ? The truth of the narrative, together with some degree of inherent interest, being

pre-supposed, it is the liveliness with which the story is related. This again supposes in the speaker, besides a natural genius for narration, an intimate acquaintance with every particular of his subject, with the whole scenery, and with every individual agent concerned in it. In the case of a story, these essential requisites result naturally from the relater having generally to do with familiar scenes, and with what he has himself seen and heard. But farther: He who would interest his hearers in what he is relating, must himself feel a warm interest in what he relates; and, either as an immediate consequence of this interest, or by the help of previous reflection, have all the circumstances of the story so present to the mind, that he can readily sort and group them to the best advantage, place them in such positions, and throw upon each of them just such a proportion of light, as will most certainly and effectually make upon the hearer the intended impression.

The historian of his own times will, consequently, have a prodigious advantage over every other species of historical writer, while he relates

'Quæque ipse miserrima vidit;'

especially if he can add—'*Et quorum pars magna fui.*' This is probably one reason that biography in general, and *auto*-biography especially, is so peculiarly captivating: a remark, by the by, of the truth of which we have never met with a more convincing proof, than that exhibited by Mr. Gibbon himself in the Memoirs of his own life, which make a part of the work before us. But few historians have possessed this advantage, and fewer still have united with it all the other qualifications which belong to the character of the perfect historian. Among those few, every scholar will gratefully remember the names of Xenophon, Cæsar, and Herodian.

As far as mere liveliness of narration is concerned, the next place to that of the historian of his own times, will be occupied by him, who, by frequent reading and meditation, has made himself so intimately acquainted with his subject, that he can treat it as if it were an occurrence to which he had been a witness, proceeding in his narrative, whether written or orally delivered, without being under the necessity of consulting any other materials, than those which he finds collected in his own capacious mind. Of this nature are some of Voltaire's more general attempts at history, some historical pieces of Lord Bolingbroke, and the sketches of Roman history, which Lord Chesterfield drew up in his letters for the instruction of his son. But, unfortunately, from the weakness of human nature, what narratives of this description gain in ease and liveliness, they unavoidably lose in accuracy and particularity; and in the case

of extensive histories, involving a multiplicity of details, such as are the productions of our three modern eminent historians, the thing is, in its very nature, absolutely impossible.

Whenever any thing in itself desirable, becomes, through the imperfection of our nature, unattainable, common sense directs us to pursue and be satisfied with approximation. The nearer an historian approaches, in acquaintance with his subject, to the information of an eye or ear-witness, the better will he be prepared, provided the other qualifications before specified are not wanting, to compose a good history. Hence, the importance of industry to the character we are investigating. Of the finished historian it may well be said,—

'Multa tulit fecitque puer, sudavit et alsit,
'Abstinuit venere et vino.'

And surely, in this part of his duty, the historian of the Roman Empire may, without derogating from the merit of his illustrious rivals, notwithstanding that one of them is Principal Robertson, of notoriously indefatigable memory, be pronounced superior to either. Indeed, his more affluent lot by birth, gave him a decided advantage over them; especially after his false step at Oxford had excluded him, in early youth, from the present full enjoyment and probable abuse of his paternal wealth. His studies were never disturbed by any anxieties about his future subsistence. He had no sisters, like Robertson, to support by his labour, nor was he constrained like Hume, to pursue a distant independence, by making a rigid frugality supply the place of fortune. His means, though not rendered ample, until somewhat late in life, by the death of his Aunt Hester, whom he generally calls the Saint, and who left him a considerable estate, were yet from the first above mediocrity, and always equal to his wants. He could afford to *possess* a select library consisting of more than six thousand books. What a treasure to a student!

Mr. Gibbon's mind was at once ardent and persevering; and even before a literary education had given it a more useful direction, his curiosity urged him to indulge in desultory reading, with an eager though childish avidity. The unwelcome leisure attending his banishment to Lausanne, for the purpose of being recovered from his papistical errors, together with the judicious instruction he there received, gradually regulated without abating the ardour of his curiosity; so that he at last became, as his posthumous works abundantly testify, one of the most rapid, and, at the same time, observing and retentive readers of ancient, and especially classical works, that history has to record, notwithstanding that when he went from England the first time, his attainments in Latin were very slender, and of the Greek

language he was absolutely ignorant; so ignorant, as not to be able even to distinguish the letters. But,

'Nil mortalibus arduum est,'

if there be but a sufficient spur to exertion. That spur, in the case of Mr. Gibbon, arose not from his love of learning only. In that respect he might possibly have been originally inferior; he could not well have been superior to the two Scotch historians. For, of these, the one assures us himself, that he ever found an unsurmountable aversion to every thing but the pursuits of philosophy and general learning. And the other has betrayed his truly burning love of letters, by choosing for the motto of his common-place books, written in the seclusion of a north-country living, words which shew learning to have been in possession of the very citadel of his heart: *Vita sine litteris mors est.*

Mr. Gibbon's naturally studious turn, was often aided, especially in the beginning of his career, by a kind of necessity; not indeed the necessity of writing for bread; but that of consoling himself in solitude with some active and cheering pursuit. But on this part of his own mental history he is so very interesting and satisfactory, that we shall make no apology for introducing his own words. Speaking of his first residence at Lausanne, he says,

'Whatever have been the fruits of my education, they must be ascribed to the fortunate banishment, which placed me at Lausanne.—If my childish revolt against the religion of my country had not stripped me in time of my academical gown, the five important years, so liberally improved in the studies and conversation of Lausanne, would have been steeped in port and prejudice among the monks of Oxford.—But my religious error fixed me at Lausanne, in a state of banishment and disgrace.'

And when he is afterwards treating of his situation in London, during the winter which followed his first return to England, after stating how painfully he felt the want of a more extensive introduction to the first families in his native country,—

'My progress,' he proceeds, 'in the English world, was in general left to my own efforts, and those efforts were languid and slow. I had not been endowed by art or nature, with those happy gifts of confidence and address, which unlock every door and bosom; nor would it be reasonable to complain of the just consequences of my sickly childhood, foreign education, and reserved temper. While coaches were rattling through Bond-street, I have passed many a solitary evening, in my lodging, with my books.'

Whoever has himself laboured under that tormenting disease of the mind, a passion for the current diversions of genteel society, and has felt what a damp it strikes to the heart of the poor deluded worldling, when upon inquiry he finds the ex-

pected card has *not* been left at his dwelling, and that therefore he must sit down to his disheartening task, of supporting his own society through a long and tedious evening; he who can recognise symptoms like these in his own former experience, and has had the happiness to recover his mental health, will at once do justice to the pencil of Gibbon, for the truly graphic stroke of the 'rattling coaches;' acknowledge the vast effort of literary industry which the re-action of such violent oppression would produce, in order to cast off the load of languor from the labouring vitals, and congratulate his own happy emancipation from the thraldom of worldly service, by the only remedy which is fully effectual; a remedy which Gibbon, alas! did not apply, but which nevertheless is clearly pointed out in the sacred Scriptures to every searching reader, and which, when truly employed, never fails to exert its benign efficacy, in raising the human heart to a state of independence upon worldly comforts. This is the victory which overcometh the world, even our faith.

But, whatever may have been its origin, whether native ardour, or the artificial activity of involuntary solitude, or a mixture of both, concerning the existence of a very high degree of literary industry in Mr. Gibbon, there is no doubt; and perhaps, as his subject required, we may admit that he really exerted even a greater portion of that chief virtue of an historian, than either of his competitors. What indeed can be added, to prove the activity of *his* researches, who, to six large volumes of condensed history, where sometimes the substance of whole folios is contained in a single period, could, besides his own Memoirs and Letters, find time to leave behind him investigations more or less connected with his great work, so numerous and so carefully penned, that three large octavos have already appeared, filled with such essays, as, though perhaps many of them not intended for publication, would however all very well bear it?

When we compared the labours of the historian with the familiar narrative of the social circle, we hinted, that in the latter case, truth is either a matter of no consequence, or is easily obtained. How different in this respect is the situation of the historian! To him truth is quite essential; and frequently his most troublesome and tedious labour is bestowed upon sifting out the truth, amid the obscurity or contradictions of contemporary writers. The period which our Author had undertaken to enlighten, gave him more than his full share of this unpleasant work. But, what was still worse, he had to travel through what are justly called dark ages; periods of time so barren of events, for want of good writers, that they may be compared to the desolate wilds, in crossing which the weary traveller is doomed to spend whole days, without meeting one

object attractive enough to relieve the unvarying picture of lonesomeness and sterility. Under these circumstances, our historian has done all that could be done: he could not create facts, (as it has often been justly observed, that no literary loss is more hopeless than that of historical records,) but he has with immense toil and patience done every thing but create them. He has diligently read and carefully meditated whatever hints such times afforded, from the lofty flights of the poet to the dry detail of the lawyer; and by applying to the result an extensive knowledge of human nature, has often succeeded in delineating a very probable continuity of coast, where former writers could assign no precise boundary to the indefinite *terra incognita* of their story. That he has been able to make such parts of his work equal in interest to other parts, we would not venture to assert; he has himself confessed, what every reader will perceive, that the times of Honorius and his successors, do not fix the attention, like those for instance of Constantine and Julian.

If the historian would be luminous, he must be quite familiar with his subject. The pages of Gibbon have been pronounced luminous by no trifling authority, and that in the presence of an august assembly, whose un-dissenting silence may be taken for assent. Judge then, what powers, as well as labours, are supposed, before a man can be thoroughly familiar with such an extent of story, so diversified in whatever can diversify a subject of that kind. Our other historians had indeed some variety of laws and manners to contend with; but, after all, the one never goes far out of England, and the other rarely for any length of time leaves the precincts of modern Europe; (for when we are speaking of events properly historical, America must be put out of the question;) while Gibbon, besides what relates to other parts of the world, had to trace Europe through a total and radical change in its religion, its geography, and its languages. With what prodigious diversity of manners was he bound to make himself familiar, who had a subject so various and extensive to illustrate. When Robertson at one time proposed taking for his subject the age of Leo X. and the revival of arts, he was soon induced to lay aside all thought of it, when reminded by his friend Hume, that he could not possibly have or acquire the intimate acquaintance with the imitative arts, which he would find absolutely requisite, if he would do perfect justice to his subject. How many subjects of equal difficulty with this led Gibbon to study, before he could worthily commence Historian of the Roman Empire. But then, he made the best possible use of his time and opportunities. In the closet he read and extracted books; in society he observed and studied men; and even when engaged in the camp as a militia-officer, he embraced the occasion of making himself familiar with military

tactics. One subject, and only one, he never examined to the bottom; but on the head of religion, as we shall treat it at large hereafter, we shall say no more at present.

But what, after all, is the real state of the case? Is Mr. Gibbon indeed a luminous writer? In some respects undoubtedly he is; in others the praise of luminousness must be refused him. If we attend to the different branches of his subject, by the light of the Roman critic's rule:

— 'cui lecta potenter erit res,
'Nec facundia deseret hunc, nec lucidus ordo;'

we shall be enabled to make the requisite distinction. There are two points of view, in which he was sufficiently versed in the scenes he describes, to treat them luminously.

On the grand and leading features of his history he appears to have profoundly meditated, until they presented themselves to his mind in the clearest and most distinct order. What may be termed the separate acts of the piece, are indeed exhibited in a masterly manner. As specimens we would adduce the preliminary survey of the Roman Empire in its prosperity: likewise the manner in which the connexion is traced between that empire and the new Persian; the various migrations of the Goths and Vandals, and especially those of the Huns. It is impossible to have read Gibbon, without obtaining an increased clearness in our view of the several grand changes of the civilized world, by means of which Ancient and Modern History are linked together.

Again: By indefatigable study of such writers as describe the manners and customs of the several countries and ages, which constitute the varying scene of his history, he had become so intimately acquainted with the modes of thinking and acting peculiar to those times and countries, as to have almost attained the clearness of a contemporary Author. He enters, and enables his reader to enter, not into the thoughts only, but into the very feelings of the different characters, which he describes. A familiar acquaintance of the Emperor Julian, for instance, could scarcely have described with greater precision, whatever constitutes the chief interest of that important reign.

But in what may more properly be called historical painting, he is not equally happy. Rarely does he present to us those affecting pictures, in which a whole train of action seems to pass before our eyes. In this respect he is greatly inferior to his two northern rivals. Their histories are read with an interest which is quite independent on the desire of information. We are imperceptibly drawn along by the mere charm of the story; and having once entered upon their works, cannot easily be persuaded to lay them aside. But Gibbon is read as

a task; a pleasing task indeed, at times perhaps an engaging one, but still a task.

For this inferiority our Author is in part indebted to the nature of his subject, and the occasional paucity or imperfection of his materials. What is there, for instance, to engage our attention, in a long succession of imbecile or bloody Byzantine emperors or rather tyrants; and yet, for the sake of connexion, they could not well be passed by unnoticed. Perhaps, likewise, Mr. Gibbon did not naturally excel in the art of enlivening particular narration, or in grouping the subordinate parts of a connected story, so as to form the whole into an interesting picture. But we are persuaded that the chief reason of his failure in this respect, will be found in his manner of composing. The grand outline of his subject he had well considered and thoroughly meditated, and therefore it is bold and luminous; with the manners and customs of different times, countries, places, and characters, he was sufficiently familiar, and in these particulars he shews no want of clearness; but the subordinate events of his story seem generally to have been left to arrange themselves at the time of composing. Instead of painting, therefore, he was reduced to the necessity of copying, translating, epitomizing, or arranging; and in the detail of his work he seems to have bestowed much more labour upon the collocation of words, than upon that of events; he was far more concerned to produce a succession of well-turned and closely compacted periods, than a series of well-chosen and interesting objects and events, all combining into one striking picture. The want of luminousness in this respect, not only diminishes the interest of the reader, but sometimes so darkens the subject, that a repeated perusal is required, before it can be understood. As an instance, we would adduce the relation of what gave rise to the murder of Caracalla, in the sixth chapter. In the account of the narrow escape from death and subsequent elevation of Macrinus, though sufficiently particular, there is such a want of clearness running through the whole, that to this day, after frequently perusing, we are not certain that we completely understand it.

Under this head of the manner of our Author, there is one consideration, which we should be tempted still to introduce at some length, had it not already been discussed, to our complete satisfaction, by Professor Dugald Stewart, in his Memoirs of the Life and Writings of Dr. Robertson. We allude to the subject of Notes and Illustrations. Our readers will please to recollect, that the practice of throwing light upon a well-wrought text or narration, by a system of Notes, written by the Author himself in a looser and less formal style, is altogether a modern contrivance. The ancients knew of no such resource.

By some devout admirers of antiquity, it is looked upon as a mark of inferior ability in modern historians, that they cannot work all the information which they wish to impart, into the body of the composition. But, notwithstanding the powerful authority of Dr Adam Smith, we are of a contrary opinion; and our three eminent historians have all agreed to sanction the use of Notes as an improvement upon the ancients, by the credit of their respectable examples.

While, however, our Author agrees with his rivals in having recourse to this modern method, he differs widely from them in the nature of his Notes and Illustrations. Their supplemental remarks not unfrequently assume the form of interesting and instructive Disquisitions, and of these several extend to a considerable length. Mr. Gibbon's notes, on the other hand, though very numerous, are never long. In some editions of his History, in which they are printed separately, they fill indeed an entire quarto volume of the largest size; but we have not observed one that takes up a whole page. They are very much in the style of learned conversation, and many of the peculiar faults of the work attach in a particular manner to the Notes. They abound in allusions, sometimes obscure, and too often indelicate; and of not a few of them it is difficult to discover any higher object, than the desire of shewing that the Author knew more on the subject than he thought proper to introduce into the text. Mr. Hume himself lived long enough, though he died many years before the completion of his friend's great work, to find fault with the distribution of his Notes, which varies in different editions; in some they are all placed at the bottom of the pages, in others they are all collected at the end of the several volumes. Of neither method Mr. Hume approved: his judicious advice was, to give to mere authorities, or to brief and necessary explanations, a place under the corresponding page; and to reserve only the larger illustrations, and such as have less immediate connexion with the narrative, for the end of the work. Upon the whole, Mr. Gibbon's notes are by far too numerous; the attention is continually called off from the thread of the story, and what is still more vexatious, the reading of the notes seldom rewards the reader with any information or gratification adequate to the interruption which they make in his enjoyment of the history.

We have still to consider the Historian of the Decline and Fall of the Roman Empire, with reference to his Style; a very important article in the critique of an historical composition.

In no respect is the difference between our three historians more obvious, than in this. In point of style, indeed, there is little or no resemblance between them; except that in different ways they all write *well*. Of Mr. Hume's style, the distin-

guishing character is Perspicuity, joined with consummate ease and inexpressible sweetness;

'Ut sibi quivis
'Speret idem: sudet multum, multumque laboret
'Ausus idem.'

The style of Robertson, though not less perspicuous than that of Hume, has a dignity, and even stateliness peculiar to himself, and partakes far more of strength than sweetness.

Of the style of our Author, the prevalent feature is *Art.* Not only *is* it highly laboured, but it exhibits marks of art and labour in its whole structure. Mr. Gibbon's acknowledged character as a writer, among his friends, seems to have been, that there was no thought, however original or complicated, which he could not force to assume a decent verbal dress:

'If you have thoughts, and can't express them,
Gibbon will teach you how to dress them,—'

was said of him by those who knew him well.

But he did not possess what is justly considered as the perfection of Art, the talent of concealing it. In all his works, and especially in his History, the traces of the tool are every where visible.

He appears to have taken Tacitus for his model, and like that author, to have aimed continually at making his words say as much as possible. It is indeed astonishing, how he contrives to express the minutest shade of a thought, by an unusual collocation, or more emphatic use of common words; and what a multiplicity of views he has the art to combine in the same sentence. His vindication of himself against the misinterpretation of some of his phrases, gave him an opportunity of pointing out in those particular cases, how very delicately they were poised. We may give as an instance the word *accused*, which, according to his own explanation, was purposely employed without addition, to signify that the martyr Nemesion might or might not be guilty of robbery. The bishop Eusebius presumed, on the authority of the centurion under whom the reputed delinquent served, that he was innocent; the Pagan magistrate who passed sentence upon him, presumed, as a Pagan, that he was guilty. One thing only was certain—he was *accused.*

But Mr. Gibbon's style, to be rightly and fully appreciated, ought to be studied. A single reading will seldom give us a thorough conception of all he means to convey. On a repeated perusal, when the whole connexion has become tolerably familiar to the mind, new light breaks in upon us; and we are surprised to find the entire thought, with all its appurtenances, much richer than we had at first apprehended.

Perhaps it is one of his faults, that he never supposes his reader absolutely ignorant, either on the subject he is treating, or, indeed, on any other branch of history, with which he may choose to compare it. So much is this the case, that we believe whoever would boast of thoroughly understanding Gibbon, had need be himself no contemptible scholar. He seems never to have intended his work for the benefit of the *profanum vulgus*, but to have written chiefly for scholars, or the higher ranks of society.

Another peculiarity in the style of Gibbon, is, that for the sake of variety, he often makes use of indirect expressions. Instead of a man's proper name, he gives us his patronymic, or perhaps points him out by an allusion to his country, his occupation, or even his moral character. Such a practice renders the closest attention requisite on the part of the reader, if he would escape obscurity and confusion of ideas. And, indeed, so much does Gibbon count upon the attention of his reader, that he abounds in periods, which, taken separately, are absolutely unintelligible; and to understand which, some incidental circumstance, an account of which has been as it were casually dropped, perhaps whole pages back, is necessary to be clearly borne in mind.

We will present to the curious reader two remarkable instances of persons, and classes of persons, who are to be found out by marks, the Author not having thought proper to tell us their names. Speaking of the well-known Boethius, he says,

'His genius survived to diffuse a ray of knowledge over the darkest ages of the Latin world; *and* the writings of the philosopher were translated by *the most glorious of the English kings.*'

Query: Who was he? We indeed happen to know that the name of the king alluded to, is Alfred: but, supposing that we had never before heard of king Alfred translating Boethius's work on Consolation, is it so very clear, that the palm of glory might not have been contested with Alfred by one of our Edwards or Henrys?

The following instance is yet more striking, and may remind the reader either of the propounding of riddles, or of the examination of pupils in a Roman-history-class, according as he has been more familiar with the one scene or the other. The historian is treating of the gradual conquest of Britain by the Romans, on which subject he proceeds thus:

'After a war of about forty years, undertaken by *the most stupid*, maintained by *the most dissolute*, and terminated by *the most timid* of all the emperors, the far greater part of the island submitted to the Roman yoke.'

Our ingenious readers who are unacquainted with Gibbon, if

any such there be, may exercise their sagacity in solving these riddles; or, if the other comparison should be preferred, the young student of history may acquire or maintain rank in his class, by readily answering these queries:

Who was the most stupid Roman emperor?

Who was the most dissolute?

Who was the most timid?

Yet, instances resembling these are by no means rare. They may be said even to abound.

In treating of the style of Gibbon, especially his historical style, there is one peculiarity so very distinguishing, that though it is not easy to give a clear description of it, we cannot persuade ourselves to leave it without notice. We allude to a certain monotonous chime or jingle in the cadence of his sentences, which occurs repeatedly on every page. Hume's sentences have an easy, flowing cadence; Robertson's roll along in absolute but not poetic numbers; but Gibbon's periods are cast in a regular mould. One half of them at least have the peculiar structure which we are now contemplating. It consists in this: A whole period is more or less equably broken into two clauses; of which the one explains, exemplifies, particularizes, or somehow or other illustrates the other; and the two members of such period are uniformly connected by means of the particle *and.* In reading Gibbon, we have often found our attention most unpleasantly called off from the subject, by an involuntary perception of this constantly recurring cadence, which almost equals, in regularity of alternation, the responsile effect of rhyme. Sentences of a similar construction, except that instead of two, they are broken into three parts, occur about as frequently in proportion, as triplets are wont to do in those of our rhyming poets who have employed the heroic measure. As we cannot but suppose that other readers have made this observation as well as ourselves, we think that one example containing only two or three repetitions of this peculiarity, will render our meaning perfectly clear. We will previously observe, that it is so difficult to find many periods in Gibbon, which have not this structure, that its distinguishing features will be found, and have been accordingly marked, in a quotation which we lately made for another purpose, *viz.* the designation of Alfred by his character as the most glorious of the English kings.

In that account of Boethius, to which we then adverted, he has the following sentences:

'A devout and dutiful attachment to the senate, was condemned as criminal by the trembling voices of the senators themselves:—and their ingratitude deserves the wish or prediction of Boethius, that after him none should be found guilty of the same offence.'

Again:

'Yet the sense of misfortune may be diverted by the labour of thought:—*and* the Sage, who could artfully combine in the same work the various riches of philosophy, poetry, and eloquence, must already have possessed the intrepid calmness, which he affected to seek.'

Once more:

'He was dragged in chains from Rome to the palace of Ravenna:—*and* the suspicions of Theodoric could only be appeased by the blood of an innocent and aged senator.'

These instances, and more might be added, are all taken from one and the same episode, where they occur in almost immediate succession.

The occasional Gallicisms which have infected Mr. Gibbon's English style, in consequence of his foreign education, and of his residence abroad, while composing the greater part of his history, are however so few, and so unimportant, as scarcely to deserve our notice. In drawing the parallel between our historian and the two historians of the North, the fault of admitting foreign idioms may be attributed to all three in nearly an equal degree. Gallicisms in Gibbon, are balanced by Scotticisms in Hume and Robertson.

And here we might conclude what we have to say on the subject of our Author, considered as an historian. But the three historical works so often mentioned in this article, are productions so extremely honourable to the whole British Nation, that it is scarce possible for a remark respecting them to be at the same time just and trifling. We cannot examine them too narrowly; nor can we be too well acquainted with whatever relates to the situation and circumstances of their authors; since it is only by proceeding in the track which they were the first among their countrymen to discover and lay open, that their successors can hope either to equal or surpass them.

Two particulars, in which they all agree, will present themselves to the mind of a curious inquirer, and be considered by him as not unworthy of notice.

And first, it is very remarkable, that of three writers of history in the English language, to whom the judgement of our nation has already assigned a classical rank, not *one* should be, strictly speaking, an Englishman. But it is still more remarkable, that the foreign infusion, by which their literary character has been modified, should, in two instances out of the three, be decidedly French; and that even in the third case, the writer should be a native of that part of the United Kingdom, which most resembles the French nation in its manners, and which,

(formerly more than at present) stands in the most immediate literary connexion with France.

If the principle which we laid down when considering our Author's manner as a historian, be a just one, and we believe it will not easily be impugned, it may be rendered highly probable, that this peculiarity is by no means incidental; or, rather, that it has a close connexion with the historical qualifications of our three great writers. The talent of narration is one, which is most likely to be cultivated in conversation; and in the arts of conversation we shall readily allow ourselves to be excelled by our southern neighbours. The open manners and communicable habits of the French, are nearly equally proverbial with the reserve and taciturnity of the English. And yet, while the French nation abounds in certain lighter attempts of the historical kind, they have not risen, in the present age at least, and in their own language, to the superior level of just history. They seem to want for that purpose, something of that turn for profound philosophical reflection, for which the natives of our island are so remarkable. Thus it would appear, in theory as well as in fact, that the complication of character most likely to qualify an author for excellence in the art of writing history, is just that mixture of French vivacity with British gravity, which the education and habits of Hume and Gibbon so evidently, and of Robertson more indirectly, had a tendency to generate.

In the next place, it is observed by Lord Sheffield, in his Preface to this second edition of his friend's miscellaneous writings, that he does not know that Mr. Gibbon ever wrote a line of verse, and that he never heard him say that he had done so. And, as far as our knowledge extends, both Hume and Robertson must be acquitted of having ever indulged in any attempts at poetry. We believe it to be an almost peculiar feature of English education, that both at our first rate schools and at our universities, so great and indiscriminate a stress is laid upon poetical exercises, or rather upon the art of making verse. We should not be surprised, if farther observation and inquiry should discover, that there is a degree of incompatibility between the chaste and manly eloquence of the historian and the flowery graces of poetic diction. The colours of poetry are too glowing to mix kindly with the sober tints which suit the more correct drawing of history. May not this reflection suggest one reason, that no Englishman, thoroughly such, has yet succeeded in emulating the fame of the ancients in the higher species of historical composition? But we would not be misunderstood. To read and to delight in the reading of poetry, are one thing; to claim the honours of the poetic name, is another. The student may enrich his style, he may extend his acquaintance

with language in general, and with his own language in particular, by digging in the mine of poetry; without appropriating to himself by poetical exercises those more daring habits of thought and expression, which in the professed poet are beauties, but which are quite out of place in the language of the historian. Yet it must be observed, that although Gibbon never cultivated poetry, his diction in general approaches too near to that of poetry; and, unfortunately, the style of poetry which it resembles, is not of the best kind. From any such improprieties his two rivals are entirely free, as indeed they are also from that appearance of affectation, which cleaves more or less to Gibbon, in every thing he writes, but which shews itself superlatively in his history. Yet, in justice to the man we are bound to add, that it is *only* in his manner of writing, that this seeming affectation is discovered; in his character, as shewn by his writings, and especially in his letters, an ingenuousness which is the very opposite to affectation, is predominant.

(To be concluded in our next Number.)

Art. II. *The Book of Psalms;* translated from the Hebrew: with Notes, Explanatory and Critical. By Samuel Horsley, LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph. 2 Vols. 8vo. pp. 334 and 325. Price 1l. 12s. Rivingtons. 1815.

MAN is a paradox: but some of the species furnish examples of this trite saying more than ordinarily striking and instructive. In this peculiar class of men, none will hesitate to assign an eminent station to Bishop Horsley. His Herculean talents found their balance in an equal weight of pride, self-confidence, and defiance. Among the numerous streams which diverge from the fountain of all knowledge, he selected the widest and the deepest, the great rivers of the intellectual domain: and of these, spurning all consideration of their magnitude, their difficulty, or their remoteness from each other, he did not taste only, but he drank largely and deeply. He was a theologian, (—which, alas! cannot be affirmed of every mitred head,—) a mathematician, a philosopher, a philologist, a critic, a lawyer, and a statesman; and, in each of these characters, he courted all kinds of competition, he shrunk from no man's rivalship, and he never relinquished a claim which he had once advanced.

But we have now to do with this distinguished person in his proper province, as a Divine, and a Scripture critic. Here, though in the very temple of the Deity, he never "put off the "shoes from his feet," he never divested himself of his lofty character. Stern, bold, clear, and brilliant, often eloquent, sometimes argumentative, always original,—he was too often

d, by his disdain of what is common, into hazardous specu-
itions and hasty conclusions, and not infrequently into confi-
ent assertions of dubious and paradoxical points. It is but too
lain that, under the influence, perhaps unconscious, of his
ierarchical prejudices, he has a perpetual propensity to fill up
ie chasms of proof with the perishable material of human autho-
ty He seems to have always taken it as an axiom,—at least
position which no man but himself was entitled to question,—
iat weak evidence could be helped out by ecclesiastical deci-
on, and that the strongest was defective if it wanted that cor-
boration. It is a painful feeling, but it is what the serious
hristian cannot escape in contemplating the character, and
ading the divinity works of Bishop Horsley, that spiritual
nd practical Christianity was a less object in his esteem than
ie pomp and majesty of a secularized religion, lifting, as Mr.
urke said, 'its mitred front in courts and parliaments;' and
iat the Gospel of Jesus was more an arena for the display of
olemical eye and nerve, than a provision of rest to the weary
oul, a source of pardon and holiness to the contrite heart. We
ad him with interest ever new, we look up with wonder to his
olossal genius,—we always admire, and we often approve;
ut, when we have closed the book, 'the iron enters into our
soul,' and the sentiment irresistibly occurs which melted into
ears the Benevolent Redeemer,—"If thou hadst known, even
thou, at least in this thy day, the things which belong to thy
peace!"—

Five years have elapsed since the Bishop's posthumous papers
ere announced as containing 'a mass of more important
biblical criticism and research, than has for many years made
its appearance from the press'* Of these papers, the present
ork on the Psalms is the first that is given to the world. It is
emarkable that the Editor, (Mr. Heneage Horsley, of Dundee,
ie Bishop's son,) in his former notice, described this work as
being more calculated for the use of the scholar and the theo-
logical student, than for the libraries of the generality of
readers;'† but now he gives his opinion that—'the work
seems to have been intended for the edification of the Christian
reader in his closet.' *Pref.* p. vii. These two accounts, if
aken in the common acceptation of terms, do not quite agree.

'The Psalms, being all poems, and the original composition
of them in the metrical form, the Bishop hath adhered to the
hemistichal division; and the translation, in most parts, is so
close, as to exhibit to the English reader the structure of the
original.' *Pref.* p. viii.

This alleged closeness of the version must be understood *ex*

* Pref. to Bp. Horsley's Sermons, vol. I. p. iv. † Ibid.

hypothesi. Grant to the translator his notions of the meaning and constructive application of the terms, and his translation may be allowed to be literal. But in few of the labours of learned industry is there more need of a cautious judgement, and of strict rules of proceeding, than in the translation and interpretation of the Old Testament Scriptures. The natural character which belongs to the structure of the Hebrew language, and the simplicity of its idioms, make the work of translation apparently easy: but, the paucity of terms, rendering necessary in many instances a large diversity of significations; the loss of many radicals, of which one or two derivatives only exist; and the number of words occurring but two or three times in the whole range of the Hebrew writings; create immense difficulties to those students who wish to stand on solid ground in the interpretation of the Divine Oracles. The Jews of the middle ages, and their modern successors, furnish a very questionable sort of aid; and the Hebraicians, at the revival of letters, and during the sixteenth and the seventeeth centuries, were contented to rest principally on this aid in the compilation of their lexicons and in their Bible translations: but the extreme puerility of most of the Rabbinical writers, their being totally devoid of taste, their want of just principles of philology, their general ignorance, and their antichristian prejudices, render them frequently false guides, and never to be implicitly trusted.

Perceiving these evils, some later scholars have invented a new method. They have assumed for the Hebrew tongue, *as existing in the Old Testament*, a sort of perfection peculiar to itself, and unsupported by any evidence from reason, from the nature of the case, or from the analogy of other languages. They regard it as *self-interpretative:* that is, that all the philological learning necessary for the perfect understanding and explication of every word and phrase in the Old Testament, is contained within the Old Testament itself; that every derivative vocable can be referred to its own radical *within those precincts;* that each radical has an exuberance of latent and mystical meanings; and even that systems of natural philosophy, as well as great points of revealed theology, are comprized within the nutshell of one small word. Ample scope is thus afforded for fancy. With this instrument great wonders have been brought to light, by men of warm imagination and inventive genius: the only defect has been, the lack of PROOF.

There is a third school of Hebraicians, which probably was first excited by the publication of the London Polyglott in 1657, and which was advanced to a great degree of perfection by the profound erudition and the comprehensive mind of the elder Schultens. The leading principles of these scholars are, that it is as unreasonable to suppose that the whole Hebrew language,

roots and branches, is contained in the book of the Old Testament, as it would be to entertain an opinion that the whole Greek language would be comprised in a selection, of equal bulk with the Hebrew Scriptures, from writers of different ages; that Hebrew is a sister dialect with Chaldee, Samaritan, Syriac, Arabic, and Ethiopic; that the remains of the ancient Hebrew, existing confessedly no where but in the narrow bounds of the Old Testament, are most rationally and safely illustrated by comparison with those cognate dialects, especially the Arabic, which subsists in the most copious form; that the radicals of many Hebrew words exist only in those dialects; that this mode of investigation, combined with a discriminating use of the Rabbinical and the *idiohermeneutic* methods, is likely to lead to the surest results; and, finally, that the interpretation of the Hebrew Bible will receive great additional advantage from the study of the Ancient, and especially the Oriental, Versions. Bishop Lowth's version of Isaiah, and Mr. Good's of the Book of Job, are the best specimens that we know of this mode of Scripture study.

Bishop Horsley appears to have adopted, to a considerable extent, the principles of interpretation which belong to the *second* of these classes; though he certainly would not have carried them to the utmost length of their partisans. He repeatedly quotes Mr Hutchinson, with respectful approbation: but in philosophy the Bishop was no Hutchinsonian.

A principal feature of this work is the application to the MESSIAH of Psalms and parts of Psalms, with a profusion which would alarm the generality of those who are usually called *sober* expositors. But, before we proceed to offer our own opinion on this interesting point, it is proper to hear the Bishop's statement of his principle, as very properly extracted by the Editor from an unpublished Sermon on Psalm II. 1.

'"It is true, that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated: and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first, of the unbelieving Jews, then of the heathen persecutors, and the apostate faction in later ages. David's afflictions are the Messiah's sufferings. David's penitential supplications are the supplications of Messiah in agony, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving, for his victory over sin, and death, and'

" hell. In a word, there is not a page of this Book of Psalms, in " which the pious reader will not find his Saviour, if he reads with a " view of finding him; and it was but a just encomium of it that came " from the pen of one of the early Fathers, that it is a complete sys- " tem of divinity for the use and edification of the common people of " the Christian Church." '—pp. x. xi.

' " The Psalms appear to be compositions of various authors, in " various ages; some much more antient than the times of King " David, some of a much later age. Of many, David himself was un- " doubtedly the Author; and that those of his composition were pro- " phetic, we have David's own authority, which may be allowed to over- " power a host of modern expositors. For thus, King David, at the " close of his life, describes himself and his sacred songs:—' David, " ' the son of Jesse, said, and the man who was raised up on high, " ' the anointed of the God of Jacob, and the sweet Psalmist of Israel, " ' said, the Spirit of Jehovah spake by me, and his word was in my " ' tongue.' It was the word, therefore, of Jehovah's Spirit, which " was uttered by David's tongue. But it should seem the Spirit of " Jehovah would not be wanting to enable a mere man to make com- " plaint of *his own enemies*, to describe *his own sufferings just as he felt* " *them*, and *his own escapes just as they happened*. But the Spirit of " Jehovah, described by David's utterance what was known to that " Spirit only, and that Spirit only could describe. So that, if David " be allowed to have had any knowledge of the true subject of his own " compositions, it was nothing in his own life but something put into " his mind by the Holy Spirit of God; and the misapplication of the " Psalms to the literal David has done more mischief than the misap- " plication of any other parts of the Scriptures, among those who " profess the belief of the Christian religion.

' " A very great, I believe the far greater part are a sort of Dramatic " Ode, consisting of dialogues between persons sustaining certain " characters. In these Dialogue-psalms the persons are frequently " the Psalmist himself, or the chorus of Priests and Levites, or the " leader of the Levitical band, opening the ode with a proem declara- " tive of the subject, and very often closing the whole with a solemn " admonition drawn from what the other persons say. The other " persons are Jehovah, sometimes as one, sometimes as another of " the three Persons; Christ in his incarnate state, sometimes before, " sometimes after, his resurrection; the human soul of Christ as " distinguished from the divine essence. Christ, in his incarnate " state, is personated sometimes as a Priest, sometimes as a King, " sometimes as a Conqueror; and in those Psalms, in which he is intro- " duced as a Conqueror, the resemblance is very remarkable be- " tween this Conqueror in the book of Psalms and the Warrior on the " white horse in the book of Revelations, who goes forth with a " crown on his head, and a bow in his hand, conquering and to con- " quer. And the conquest in the Psalms is followed, like the con- " quest in the Revelations, by the marriage of the Conqueror. These " are circumstances of similitude which, to any one versed in the " prophetic style, prove beyond a doubt that the Mystical Conqueror " is the same personage in both.

' " It is not a bad general notion of the book of Psalms, which is

given by a considerable though neglected critic; it is a notion which, if kept in view, would conduce much to the right understanding of them, that the whole collection forms a sort of Heroic Tragedy. The redemption of man, and the destruction of Satan is the plot. The persons of the drama are the Persons of the Godhead,—Christ united to one of them,—Satan, Judas, the apostate Jews, the heathen persecutors, the apostates of latter times;—the attendants, believers, unbelievers, angels;—the scenes, heaven, earth, hell;—the time of the action, from the fall to the final overthrow of the apostate faction, and the general judgment." '—p. xiii—xviii.

Thus, the learned Prelate, in his usual peremptory style, affirms the very extensive reference of the Psalms to the REDEEMER of mankind. So far as we can collect his reasons from his implications, and the grounds of his assertions from his assertions themselves, we venture to state them thus:—

It seems to be assumed, that the Psalms prophetic of the Messiah are chiefly, if not exclusively, those composed by David. Then it is argued—

1. That the complaints, supplications, thanksgivings, and denunciations, of which those Psalms consist, have but a faint and incomplete relation to any facts in David's life, but have a clear and perfect accomplishment in the life, sufferings, and exaltation of Christ.

2. David was an inspired prophet. But it could not need inspiration to enable him to describe his own sufferings and deliverances. Therefore such descriptions could never have been intended for any thing in his own life, but their "true subject 'was—something put into his mind by the Spirit of God.' "

3. Many of the descriptions, especially those of conquest and triumph, have a remarkable resemblance to the symbolical descriptions of the glorified Saviour in the book of the Revelation of St. John.

The following general remarks will be acknowledged to be, at least, curious.

'The supplicatory Psalms may be generally divided into two classes according to the prayer; which in some regards the public, and in others, the individual. In those of the latter class, which is the most numerous, the supplicant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the supplicant is unprovoked. If it has any cause, it is only that he is the faithful servant of Jehovah, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the supplicant's destruction; an object in the pursuit of which they are incessantly employed. The supplicant is alone, without friends, poor, and destitute of all support but God's providential protection. When the great inequality between the supplicant and his enemies is

considered, with respect to their different rank and fortunes in the world, it seems strange that one so inconsiderable as he is described to be, should at all attract the notice of persons so greatly his superiors; or that, having once incurred their displeasure, he should not be immediately cut off. But, although their malice is perpetually at work, their point is never carried. They keep him indeed in perpetual alarm and vexation, but they seem never to advance a single step nearer to the end of their wishes, *viz.* his destruction. The suppliant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If at any time he is under apprehension of death, it is by the visitation of God in sickness. And at those seasons, the persecution of his enemies always makes a considerable part of the affliction. They exult in the prospect of his dissolution; upbraid him as deserted by his God; and, in the end, feel the highest disappointment and vexation at his recovery.

'From these circumstances, which in the aggregate will not apply to any character in the Jewish history, there is good reason to conclude that the suppliant is a mystical personage; sometimes the Messiah, sometimes the Church, sometimes an individual of the faithful. The enemies, too, are mystical;—the devil, and the evil spirits his confederates, and atheists and idolaters considered as associated with the rebellious angels. The sickness, too, is mystical: when the Messiah himself is the sick person, the sickness is his humiliation, and the wrath which he endured for the sins of men: when the church is personated, her sickness is the frailty of her members. But in some Psalms the sick suppliant is the believer's soul, labouring under a sense of its infirmities, and anxiously expecting the promised redemption; the sickness is the depravity and disorder occasioned by the fall of man.'—*Notes on Psalm* VI.

What degree of satisfactory evidence there is in these observations, we take not upon us to determine: but we fear that they are not sufficiently strong to sustain the weight laid upon them. We propose our difficulties in the form of doubts.

I. Does not this hypothesis require such a plastic use of words as, if once admitted, would nullify all the certainty of language? For example, the XXVth Psalm is applied to Christ.

'In the first twelve verses, the man Christ Jesus, (or, in the Hutchinsonian phrase, the humanity of Christ,) prays to the Trinity. In the first three, to the Word to which the humanity was united, for support. In the fourth and fifth to the Holy Spirit, to instruct and guide him. In the sixth, seventh, and eighth, to God the Father, to spare him. The imputed guilt of man, in verse seventh, he speaks of as his own, because it was imputed to him. But what, it may be asked, were the trespasses and disobediences of Messiah's youth, which he requests may not be remembered? I agree with Mr. Hutchinson, that the sins of נעורי may be the sins, *juniorum*, of his *younger* brethren, *i. e.* of Christians.'—Vol. I. pp. 209.

A more lamentable display of *criticism travestied* it has sel-

dom been our lot to light upon. What can be more arbitrary than the imagined changes in the reference of the prayer? What more a violation of the faith of language than the quibbling and torturing of the plain words; "Remember not the sins of my "youth, nor my transgressions;—pardon mine iniquity for it is "great;—forgive all my sins?"* The word cited *never*, in the Hebrew Scriptures, signifies youth in the concrete, or any thing but the *period* of youth, literally or metaphorically.

II. Would such interpretations ever convince an infidel, a Jew, or a Socinian? Are they not calculated to bring into contempt and derision the argument from prophecy, and the most profound doctrines of Christianity?

III. Are not the features of description, alleged to be *inapplicable* to David or any other of the numerous writers of the Hebrew lyre, stated too strongly and too generally? An examination of each instance would, we think, greatly reduce them.

IV. Is it not an error, to assume that the Psalms prophetic of the Messiah, were chiefly, if not exclusively, composed by David? The CIId is a striking exception, evidently belonging to the time of the captivity; and the XLVth does not appear to have been a composition of David.

There are, in our humble opinion, but two bases on which can be built a safe and solid application of Old Testament passages to the Messiah. These are, first, the clear AUTHORITY of the New Testament; and second, the fact that the terms of any passage in question, in their *plain*, *natural*, *untortured* sense, and in the evident scope of their connexion, apply to the Divine Redeemer, and cannot be deprived of such application, unless by a violence of interpretation, and a contradiction of the fair and grammatical construction of language. An attempt to build on other foundations than these, we cannot but apprehend would be weakening the evidence of truth, and giving large advantages to error on the right hand and on the left.

As the most compendious way of conveying an idea of the manner and general merits of the Translation, we shall transcribe a few passages; and we shall take the liberty of following them with versions of our own, in which we have endeavoured closely to express the sense of the original, and which, we assure our readers, were made and written as here presented before

* We quote from the common version, as being strictly literal to the words, and exact to the sense. But the Bishop's own version is not at all the more favourable to his interpretation: "The trespasses of "my youth, and my disobediences, remember not;—Pardon thou my "iniquity, because of thy goodness, O Jehovah: truly that [*viz.* thy "goodness] is great;—pardon all my trespasses."—By the way, we cannot but remark on the unwarrantable liberties, both in translation and in transposition, taken with verse 11.

we had looked at the Bishop's. Our apology for this mode of proceeding is its fairness, and its conveying our views more clearly and concisely than could be done by mere annotations and comments. Those of our readers who study Hebrew, will lay before them the original, and we recommend to others to form the comparison with the Authorized English Version, or with any others which they may have at hand.

Psalm II.—*Bishop* Horsley's *Translation.*

'*Part* I.—Psalmist.

'1. To what purpose do the heathen confederate,
And the nations meditate a vain thing?

'2. The kings of the earth set themselves in array,
And the statesmen sit in council together,
Against Jehovah, and against his Anointed One.

'3. "Let us break off their fetters,
"And cast away from us their twisted cords."

'4. He that sitteth in heaven shall laugh,
The Lord shall make scorn at them.

'5. Then shall he speak against them in his wrath,
And in-his-burning-anger he shall strike-them-with-dismay;

'6. Yet will I anoint my King
Upon my holy hill of Zion.'

'*Part* II.—Messiah.

'7. I will publish the decree of God; Jehovah saith unto me,
My Son art Thou; I, this day, have begotten thee.

'8. Demand of me; for I appoint the Heathen thine inheritance,
And the extremities of the Earth thy-fast-possession.

'9. Thou shalt rule them with a sceptre of iron,
Thou shalt break them to pieces like a potter's vessel.'

'*Part* III.—Psalmist.

'10. Now, therefore, O ye kings, grow wise,
Be taught, O ye judges of the earth.

'11. Serve the Jehovah
With fear, and rejoice with diffidence.

'12. Kiss the Son
Lest he be angry, and ye perish from the way;
For, within a little shall his wrath blaze forth.—
Blessed is every one who taketh shelter under Him.'

The Reviewer's *Translation.*

1. Why rage the nations?
And the peoples contrive vanity?

2. The kings of the earth have set up themselves,
And the princes are firmly fixed together,
Against Jehovah, and against his Messiah.

3. "Let us burst their bands,
"And cast from us their cords."
4. Sitting in the heavens, he will laugh,
The Lord will hold them in derision.
5. Then he will rebuke them in his wrath;
And, in his burning anger, he will alarm them.
6. But I, I have anointed my King,
Upon Zion, the mountain of my sanctuary.
7. I will declare the decree:
JEHOVAH hath said to me,
"My Son art thou;
"I this day have begotten thee.
8. "Ask from me, and I will give the nations, thine inheritance;
"And thy possession, the uttermost bounds of the earth.
9. "Thou shalt break them with an iron sceptre:
"As the vessels of a potter, thou shalt dash them."
10. Now, therefore, ye kings, have understanding;
Be corrected, ye judges of the earth.
11. Serve JEHOVAH with reverence,
And rejoice with trembling.
12. Do homage to the Son, lest he be angry,
And ye perish on the road,
When his wrath is even for a moment kindled!
Blessed are all who trust in Him!

PSALM XVI.—8—11. *Bishop* HORSLEY'S *Translation.*

'8. I have set Jehovah always before me;
Because he is at my right hand I shall not slip.
'9. Therefore my heart is glad, my tongue rejoiceth;
My flesh also shall rest in security.
'10. For thou wilt not relinquish my soul to hell,
Thou wilt not suffer thine HOLY ONE to see corruption.
'11. Thou wilt shew me the path of immortality;
Fulness of joy in thy presence;
Pleasures at thy right hand for evermore.'

The REVIEWER'S *Translation.*

8. I have set Jehovah before me continually;
Since [he is] at my right hand, I shall not be moved.
9. Therefore my heart rejoiceth, and my glory exulteth;
Even my flesh shall repose in confidence.
10. For thou wilt not leave my life in the grave;
Thou wilt not give thy Holy One to see corruption.
11. Thou wilt make me to know the path of life,
Fulness of joys in thy presence,
Delights at thy right hand for ever.

'7. He shall drink of the brook beside the way,
Therefore shall he lift high his head.'

The Reviewer's *Translation.*

1. Jehovah said to my Lord, "Sit thou at my right hand,
"Until I make thine enemies thy footstool."
2. Jehovah out of Zion shall send the sceptre of thy strength:
Rule thou in the midst of thine enemies.
3. Thy people [shall present] voluntary offerings, in the day of thy power, in the beauties of holiness:
From the womb of the morning, thine shall be the dew of thy youth.
4. Jehovah hath sworn, and will not repent, "Thou art a Priest "for ever,
"After the constitution of Melchisedek."
5. The Lord is on thy right hand:
He smiteth kings in the day of his wrath;
6. He will execute judgement on the nations, filling them with the bodies of the slain;
He smiteth the chieftain over a great country;
7. He will drink of the stream by the path,
And will therefore [triumphantly] lift up his head.

In verse 5. the Bishop inserts "*O Jehovah,*" from conjecture. But we see no want of any emendation, still less of so bold a one. The clause is obviously an address to Jehovah, who had placed the Lord [Adonai] at his right hand, v. 1. and does not require any vocative to mark the transition from the third to the second person.

The title ought to have intimated that *all* the Psalms are not included. Of the hundred and fifty, translations are given of only seventy-four, though of the rest some notice is taken in the notes.

After having furnished our readers so amply with the means of judging for themselves, it is of little importance for us to interpose our own opinion. We acknowledge that we have been disappointed: but perhaps our expectations had been too highly excited. The work, considered generally, though affirmed to have been left ready for publication by the deceased prelate, seems to carry marks of haste and rashness, as well as of a subserviency to hypothesis. Its effect, we apprehend, will not be to raise the Bishop's character as a critic. But we are glad, upon the whole, that it is published. In judicious hands it may be turned to useful purposes; but it will not be a safe guide for the unlearned.

Justice obliges us to express strong disapprobation at the extortionate price put upon these two thin and widely printed volumes.

ART. III. *The White Doe of Rylstone; or the Fate of the Nortons, a Poem.* By William Wordsworth. 4to. pp. 162. Price 1*l.* 1*s.* London. Longman and Co. 1815.

IT is one of the worst effects resulting from the malignant abuse or the incompetent discharge of the office of the critic, at it has a tendency to render a man of superior genius unduly id proudly inattentive to the suggestions of his contempo-ries. He is led to repay himself for the injustice with which may have been assailed, by investing himself with the sullen, dependent feeling of conscious merit.

Mr. Wordsworth must feel that his character as a poet, has t been justly appreciated by his contemporaries; and this eling, though operating in an amiable and ingenuous mind, s betrayed him into the language of arrogant egotism. He is nscious that he has been estimated by his faults rather than his excellencies, the former only being on a level with the inds of his critics: for, in respect of the latter, he soars far ove them. His poems have been tried by the eye and by the r, for these, his critics could exercise with nicety; while with the astic spirit that breathed in his numbers, they could hold no nverse, for the only converse to be held with a poet's mind, that of sympathy. The feelings of the reader must be strung a pitch in unison with those of the poet himself, or they will t vibrate in reply.

That all persons who have a capacity for the pleasures and notions of poetry, should derive equal gratification from the same ass of compositions, must, we think, be regarded as neither sirable nor possible. Even among persons of real sensibility, e natural strength of imagination, the relative degree in which e faculties of the mind have received cultivation, as well as e moral habits of the individual, will very considerably modify e power of intellectual enjoyment. There are few minds in hich the love of poetry does not form a sort of intellectual stinct; an instinct often blind and indiscriminating, yet having fference to something nobler than the wants of the physical ing, and valuable as connected with a peculiar degree of oral sensibility, incident to the first development of the agination and of the passions. The poetry which aims at pularity, must be adapted to that numerous class of readers, in om this instinctive feeling exists, but who have stopped short a very low degree of mental cultivation, or whose imagination s been neglected, amid the pursuits of after life. The le idea which their infantile fancy first pictured, the broad atures of romance, and the common objects of passion, will the most likely to interest persons of this description; for etry will engage them chiefly by carrying them back to the

age of poetry, when ideal objects were more nearly balanced with the realities of life. In their amusements, both individuals and nations long retain the feelings and characteristics of their childhood. They are the last traces of the correspondent periods of intellectual progress that disappear. In maturer life poetry is considered as an amusement, because it originated and expired, as a passion, in the season of amusement, and its higher purpose was never regarded.

We shall perhaps make ourselves more clearly understood, by adverting to the success of Walter Scott's first production, as an illustration of these remarks. Throughout his poems, there is, perhaps, scarcely a sentiment expressed, or a feeling described, which the humblest intellect would find it difficult to understand, or the most common character fail to realize. He has not scrupled to employ all the common-place of poetry which first captivated our imagination, and so far as amusement is concerned, he has completely succeeded. In the vividness which his descriptions seem to impart to the faded colours of romance, in the feeling of novelty which he awakens by the most familiar images, and in the sprightliness and grace with which he tells the oft-told tale, we recognise the hand of no ordinary poet; although the materials of his composition are all ordinary. His "Lay of the Last Minstrel" is the happiest of his productions, and bears most evidently the glow of those feelings which the author brought warm from the study of the *reliques* of ancient minstrelsy. In imitating these, he seemed to have unconsciously transferred to himself the feelings of the ideal harper, while he transformed us into the children who listened to him. His subsequent poems have pleased as imitations of his first, but the same strain frequently repeated, palls at length upon the ear. Those who have but little taste for poetry, begin to be tired even of Mr. Scott's, and those who have taste, begin to ask for something better.

Poetry, to be extensively popular, must, we have ventured to affirm, possess a universality of character. It is certain, however, that this sort of poetry cannot be of a very high order; and if there be no higher kind, the art must be considered as affording little that is adapted to minds of superior intelligence. Accordingly, this is the light in which it has been regarded by many persons, who have paid but little attention to the objects for which it is chiefly to be valued. As we ascend higher in the scale of intellectual cultivation, not only the class on which the poet's popularity depends, is diminished in point of numbers, but the varieties of character and habit which then become increasingly prominent, render it more difficult for an author to make himself intelligible to the feelings of each individual. Even if the pre-eminent character of his genius

together with the nature of his subject, in some rare instance, succeed in conciliating the sympathy or the homage of all intelligent minds, it will be found that the pleasure derived by various individuals from the same production, relates to different qualities, proceeds from different causes, and is obtained by a different effort of the mind. In some, it will be a spontaneous act of sympathy giving birth to pleasurable emotion; in others, the pleasure will be consequent upon the operation of the judgement, and of a more artificial nature. To whom will the perusal of Paradise Lost be a study and a task, which the reader forgets to repeat? Not to the man of cultivated fancy and poetical feeling; who, in his amusements, preserves the dignity of a thoughtful being. On the other hand, by what proportion of his readers can Milton be really understood? Not, surely, by the thousands in successive generations, who lay out their first pocket-money on a half-crown edition of Paradise Lost, awed and captivated by the religious nature of the subject; and receiving as almost authentic, the history the poet gives of our first parents. Yet, there is a high degree of pleasure, perhaps a degree more powerful than that of which the critic partakes, and it is a salutary pleasure too, which may be derived from the perusal of our great poet's greatest work, even by those who very imperfectly understand it. This pleasure, since it springs from the imagination, must be called a poetical pleasure, although poetry is rather the exciting occasion of it, than its proper source. Words imperfectly understood, are often found to convey an indefinite meaning, quite as impressive as their simple import; and, in this way, a subject above the conceptions of the reader, will often furnish hints which the mind follows out into an episode framed of its own associations. But, it is not by minds of this description, nor by hundreds of his readers, nor by thousands of his admirers, still less by the bulk of the admirers of Mr. Scott, or by the ridiculers of Mr. Wordsworth, that Milton can be understood or appreciated.

Poetry consists of the external forms which the noblest thoughts and feelings of our nature have adopted as their appropriate expression. The materials upon which the imagination works, are composed of earthly elements, but its model is the ideal prototype of a fairer creation existing within the mind of the poet; a day dream of perfection cherished in the hope of realizing the vision. The cultivation of the imagination, provided it does not interfere with the development of the other faculties, must be deemed beneficial, inasmuch as it is productive of a correspondent increase of sensibility, and is conducive to the exercise of the purest affections. By causing the past and the future to preponderate over the present, it

exalts man, according to Dr. Johnson's fine observation, in the scale of intellectual being. Its natural effect, however, will be to produce a degree of abstractedness from objects of customary interest, to introduce a fondness for speculation, and, in certain situations, to give a peculiarity to the mental character. Now, poetry, more than any other production of the intellect, is the expression of character, having been invented for the purpose of communicating and transmitting those sentiments and feelings which constitute character; sentiments and feelings common indeed to all, but the consciousness of which is confined to those who have made the phenomena of their own minds the subject of habitual attention. The objects with which these feelings become in some respects arbitrarily associated, will be determined by the peculiar habits of the individual; and if these have abstracted him from the ordinary pursuits of life, the objects of his sensibility or taste, will be probably peculiar; and his character, which can be understood only by sympathy,—influencing the character of his productions, will render them unintelligible, and consequently uninteresting to the feelings of common readers.

The class of poets generally termed the metaphysical, were doubtless men of strong imagination and of real poetical feeling; but their habits led them to associate the indefinite ideas which are connected with the deepest emotions, with mere intellectual abstractions, thus substituting a sort of hieroglyphic language, instead of the vocal and living expression of the passions. The forms in which they imbodied their fancies, were artificial; but there is no question that, in many instances at least, a peculiar sensibility, tenderness, and refinement, were the sources of productions the most foreign to the sympathy of common readers. We can easily believe that an astronomical problem, though far enough from being itself a poetical production, may, by suggesting a train of sublime associations, become invested with a mysterious power of affecting the feelings in a way strictly analogous to poetry. In like manner, pure metaphysical abstractions may take the place of the common objects of human sympathy, in the minds of individuals who are more strongly under the influence of their own speculations, than of the impressions received through their external senses.

Mr. Wordsworth exhibits the singular combination of the metaphysical poet, and the enthusiastic lover and minute observer of external nature. He has a mind which grasps the whole compass of poetry; and where he comes in contact with the ordinary sympathies of human nature, no living poet leaves so strongly the impression of a master genius: at times, however, he retires into a region distant from all intellectual intercourse, and becomes shrouded in impervious mysticism. Re-

condite and obscure as his meanings often are, and perverse as his choice of objects and expressions may appear, he is never justly chargeable with want of meaning. What subject or what style soever he selects, he seems always more than equal to his task, while those of his faults which most nearly resemble failure, are evidently the result of design. His descent is as deliberate as his highest flight is easy: in both he discovers eccentricity, but eccentricity without weakness.

Faults, however, such as Mr. Wordsworth chooses to commit, are not easily overlooked by the intolerance of taste. His bold and determined non-conformity to the creeds and rules of established usages, marks him out as a poetical schismatic. For our own parts, we contend, even in the world of taste, for an enlarged toleration. If a poet like Mr. Wordsworth, chooses to narrow out for himself a path on the confines of mysticism, inaccessible to common minds, there let him play the Solitary: transformed into an insect, let him fondle flowers, and, like Ariel, lie sheltered in a cowslip's bell, or 'under the 'blossom that hangs on the bough':—then, half resuming humanity, let him delight to indue the nobler life of animal consciousness with reflex intelligence, and realize the fables of the Pythagorean; the same propensity which led the grosser imaginations of the old heathens to carry their uninformed sympathy with inferior and even inanimate nature, into idolatry. Through all these changes we may recognise the poet's power, but we cannot accompany him; and we would gladly, when the Proteus again becomes man, fix him in that shape for ever.

Strictly speaking, it will generally, perhaps always, be found, that a writer's peculiarities are his faults: in their excellencies men resemble each other. The latter are uniform though various, like all the productions of nature; for they spring from natural endowment; the former result from the eccentricity of growth, and originate in the character. From a character with which ordinary persons cannot sympathize, of the inner springs of which they can know little—and such a character, judging from his productions, we must conceive Mr. Wordsworth's to be—we may naturally expect a degree of singularity in its productions, which ill deserves to be submitted to the flippancy of opinion, but which must, nevertheless, interfere with the impression that their excellencies are adapted to produce.

We shall now very briefly acquaint our readers with the nature of the poem which has excited these rather lengthened remarks.

'The Poem of the White Doe of Rylstone is founded on a local tradition, and on the Ballad in Perry's collection, entitled "The Rising of the North." The tradition is as follows; "About this time," not long after the Dissolution, "a White Doe, say the aged

people of the neighbourhood, long continued to make a weekly pilgrimage from Rylstone over the fells of Bolton, and was constantly found in the Abbey Church-yard during divine service; after the close of which she returned home as regularly as the rest of the congregation." Dr. Whitaker's *History of the Deanery of Craven.* Rylstone was the property and residence of the Nortons, distinguished in that ill-advised and unfortunate Insurrection, which led me to connect with this tradition the principal circumstances of their fate."

The feeling in which we conceive the poem to have originated, and to which it is adapted to minister, is a contemplative melancholy, such as beautiful and romantic scenery, aided by associations of ancient grandeur, and by some wild tradition, is exquisitely calculated to inspire. In this frame of mind, the poem will not fail to please; it is the light by which the painting was coloured, and it seems flat in the glare of other feelings. Nothing can be less calculated to gratify the expectations raised by the title, of some busy narrative of lofty adventure, such as Walter Scott's Tales had led us to associate with the metre, than our Author's first canto, in which the reader is forced to stand in Rylstone Church-yard, and look all the while at a White Doe, and listen all the while to a rhapsody, the import of which he is not led to perceive, upon its whiteness, and brightness, and famousness, and holiness. We must pronounce it to be a great error, that the Author should not have attended more to the circumstances necessary to engage a reader's sympathy: it is requisite that he be prepared for the feeling the Author designs to convey. The mysterious tie of instinctive fondness which attaches some animals to mankind, is a subject highly susceptible of poetical treatment; and the particular tradition referred to in the poem, when known to be a tradition, becomes highly pleasing. The circumstance itself, unconnected with the interest it receives from having been the subject of belief and credulous wonder in former days, strikes us as puerile, and as unworthy of the labour bestowed in drawing the reader's attention to it. Instead, therefore, of the mysterious interest which the mute heroine might have been made to awaken, we follow her without curiosity, and resent her after-intrusion, as that of an impertinent spectre. We are persuaded that this first canto will in many cases effectually prejudice persons against the whole poem: it nevertheless contains some exquisite painting. We transcribe the opening.

> 'From Bolton's old monastic tower
> The bells ring loud with gladsome power;
> The sun is bright; the fields are gay
> With people in their best array
> Of stole and doublet, hood and scarf,
> Along the banks of the crystal Wharf,

Through the Vale retired and lowly,
Trooping to that summons holy.
And, up among the moorlands, see
What sprinklings of blithe company!
Of lasses and of shepherd grooms,
That down the steep hills force their way,
Like cattle through the budded brooms;
Path, or no path, what care they?
And thus in joyous mood they hie
To Bolton's mouldering Priory.

'What would they there?—Full fifty years
That sumptuous Pile, with all its peers,
Too harshly hath been doomed to taste
The bitterness of wrong and waste:
Its courts are ravaged; but the tower
Is standing with a voice of power,
That ancient voice which wont to call
To mass or some high festival;
And in the shattered fabric's heart
Remaineth one protected part;
A rural Chapel, neatly drest,
In covert like a little nest;
And thither young and old repair,
This Sabbath-day, for praise and prayer.

'Fast the church-yard fills;—anon
Look again, and they all are gone;
The cluster round the porch, and the folk
Who sate in the shade of the Prior's Oak!
And scarcely have they disappeared
Ere the prelusive hymn is heard:—
With one consent the people rejoice,
Filling the church with a lofty voice!
They sing a service which they feel:
For 'tis the sun-rise now of zeal,
And faith and hope are in their prime,
In great Eliza's golden time.

'A moment ends the fervent din,
And all is hushed, without and within;
For, though the priest more tranquilly
Recites the holy liturgy,
The only voice which you can hear
Is the river murmuring near.' pp. 1--6.

The entrance of the Doe is described rather too much in the style of "*The Isle of Palms*;" and the apology which the author gives for tracking the steps of the 'bright creature' as work meet 'for sabbath hours,' is in that peculiar dialect of feeling, to us unintelligible, to which we have before adverted, as endangering at least the popularity of the writer who employs it. The following lines describe the still and graceful pace of the animal,

'What harmonious pensive changes
Wait upon her as she ranges
Round and through this Pile of state,
Overthrown and desolate!
Now a step or two her way
Is through space of open day,
Where the enamoured sunny light
Brightens her that was so bright:
Now doth a delicate shadow fall,
Falls upon her like a breath,
From some lofty arch or wall,
As she passes underneath:
Now some gloomy nook partakes
Of the glory that she makes,—
High-ribbed vault of stone, or cell
With perfect cunning framed as well
Of stone, and ivy, and the spread
Of the elder's bushy head:
Some jealous and forbidding cell,
That doth the living stars repel,
And where no flower hath leave to dwell.' pp. 7—8.

'Comes she with a votary's task,
Rite to perform, or boon to ask?
Fair Pilgrim! harbours she a sense
Of sorrow, or of reverence?
Can she be grieved for quire or shrine,
Crushed as if by wrath Divine?
For what survives of house where God
Was worshipped, or where Man abode;
For old magnificence undone;
Or for the gentler work begun
By Nature, softening and concealing,
And busy with a hand of healing,—
The altar, whence the cross was rent,
Now rich with mossy ornament,—
The dormitory's length laid bare,
Where the wild-rose blossoms fair;
And sapling ash, whose place of birth
Is that lordly chamber's hearth?' pp. 9—10.

The succeeding five cantos are devoted to 'A tale of tears,' 'a mortal story,' and narrate the fate of the Nortons. We think it is simply and beautifully told, and we shall not *do* it into prose. The story is, however, so much more like history, than romance, so destitute of plot, and so purely tragical, that it forms a much better subject for a ballad, than for a poem of seven cantos, in which the reader is led to expect more of incident and detail.

Francis Norton, the elder brother, who vainly endeavours to dissuade his father from joining the discontented earls in the ill-

ised rebellion, is made to predict to his sister, in the follow- pathetic lines, the fatal issue of the adventure to his ily

> ' For we must fall, both we and ours,—
> This mansion and these pleasant bowers;
> Walks, pools, and harbours, homestead, hall,
> Our fate is theirs, will reach them all;
> The young Horse must forsake his manger,
> And learn to glory in a stranger;
> The Hawk forget his perch,—the Hound
> Be parted from his ancient ground:
> The blast will sweep us all away,
> One desolation, one decay!'

The fourth canto opens with a passage of exquisite de- iption.

> ' From cloudless ether looking down,
> The Moon, this tranquil evening, sees
> A Camp, and a beleaguered Town,
> And Castle like a stately crown
> On the steep rocks of winding Tees;—
> And, southward far, with moors between,
> Hill-tops, and floods, and forests green,
> The bright Moon sees that valley small
> Where Rylstone's old sequestered Hall
> A venerable image yields
> Of quiet to the neighbouring fields;
> While from one pillared chimney breathes
> The silver smoke, and mounts in wreathes.
> —The courts are hushed; for timely sleep
> The Grey-hounds to their kennel creep;
> The Peacock in the broad ash-tree
> Aloft is roosted for the night,
> He who in proud prosperity
> Of colours manifold and bright
> Walked round, affronting the day-light;
> And higher still, above the bower
> Where he is perched, from yon lone Tower
> The Hall-clock in the clear moon-shine
> With glittering finger points at nine.
> —Ah! who could think that sadness here
> Had any sway? or pain, or fear?
> A soft and lulling sound is heard
> Of streams inaudible by day;
> The garden pool's dark surface—stirred
> By the night insects in their play—
> Breaks into dimples small and bright;
> A thousand, thousand rings of light
> That shape themselves and disappear
> Almost as soon as seen:—and, lo!
> Not distant far, the milk-white Doe:

The same fair Creature which was nigh
Feeding in tranquillity,
When Francis uttered to the Maid
His last words in the yew-tree shade.' pp. 65—67.

The sixth canto narrates the death of Francis, and this the interest of the Poem, as a tale, terminates. seventh is wholly occupied in depicting the gradual pr by which the mind of Emily attained a state of holy fort and peaceful resignation, and the pleasure which she rec in her solitude, from the mute sympathy of the only l left her,—the sharer of her youthful pleasures, and the rer brancer of all the painful past,—the 'sylvan doe of other y The natural workings of the heart are, in this canto, min and faithfully portrayed, and the feelings of the Solitary evidently the transcript of character. The whole is calcu to leave the impression of a quiet landscape at sunset; but paratively few persons will receive this impression, or pa in the mystical fondness of the poet for Emily's faithful lower, which leads him to dilate upon the subject to e vagance. We cannot in justice to our Author, refuse ad sion to the following extracts.

'Tis done;—despoil and desolation
O'er Rylstone's fair domain have blown;
The walks and pools neglect hath sown
With weeds, the bowers ar overthrown,
Or have given way to slow mutation,
While, in their ancient habitation
The Norton name hath been unknown:
The lordly Mansion of its pride
Is stripped; the ravage hath spread wide
Through park and field, a perishing
That mocks the gladness of the Spring!
And with this silent gloom agreeing
There is a joyless human Being,
Of aspect such as if the waste
Were under her dominion placed:
Upon a primrose bank, her throne
Of quietness, she sits alone;
There seated, may this Maid be seen,
Among the ruins of a wood,
Erewhile a covert bright and green,
And where full many a brave Tree stood;
That used to spread its boughs, and ring
With the sweet Bird's carolling.' pp. 112—113.

* * * * * *

'And so—beneath a mouldered tree,
A self-surviving leafless Oak,
By unregarded age from stroke
Of ravage saved—sate Emily.

There did she rest, with head reclined,
Herself most like a stately Flower,
(Such have I seen) whom chance of birth
Hath separated from its kind,
To live and die in a shady bower,
Single on the gladsome earth.

'When, with a noise like distant thunder,
A troop of Deer came sweeping by;
And, suddenly, behold a wonder!
For, of that band of rushing Deer,
A single One in mid career
Hath stopped, and fixed its large full eye
Upon the Lady Emily,
A Doe most beautiful, clear-white,
A radiant Creature, silver-bright!

'Thus checked, a little while it stayed;
A little thoughtful pause it made;
And then advanced with stealth-like pace,
Drew softly near her—and more near,
Stopped once again;—but, as no trace
Was found of any thing to fear,
Even to her feet the Creature came,
And laid its head upon her knee,
And looked into the Lady's face,
A look of pure benignity,
And fond unclouded memory.
It is, thought Emily, the same,
The very Doe of other years!
The pleading look the Lady viewed,
And, by her gushing thoughts subdued,
She melted into tears—
A flood of tears, that flowed apace
Upon the happy Creature's face.' pp. 115—117.

'When Emily by morning light
Went forth, the Doe was there in sight.
She shrunk;—with one frail shock of pain,
Received and followed by a prayer,
Did she behold—saw once again;
Shun will she not, she feels, will bear;—
But wheresoever she looked round
All now was trouble-haunted ground.
So doth the Sufferer deem it good
Even once again this neighbourhood
To leave.—Unwooed, yet unforbidden,
The White Doe followed up the Vale,
Up to another Cottage—hidden
In the deep fork of Amerdale:
And there may Emily restore
Herself, in spots unseen before.' pp. 119—120.

* * * * * *

'With her Companion, in such frame
Of mind, to Rylstone back she came,—
And, wandering through the wasted groves,
Received the memory of old Loves,
Undisturbed and undistrest,
Into a soul which now was blest
With a soft spring-day of holy,
Mild, delicious melancholy:
Not sunless gloom or unenlightened,
But by tender fancies brightened.

'When the Bells of Rylstone played
Their Sabbath music—"God us ayde!"
That was the sound they seemed to speak;
Inscriptive legend, which I ween
May on those holy Bells be seen,
That legend and her Grandsire's name;
And oftentimes the Lady meek
Had in her Childhood read the same,
Words which she slighted at that day;
But now, when such sad change was wrought,
And of that lonely name she thought,
The Bells of Rylstone seemed to say,
While she sate listening in the shade,
With vocal music, "God us ayde!"
And all the Hills were glad to bear
Their part in this effectual prayer.' pp. 122—123.

'But most to Bolton's sacred Pile,
On favouring nights, she loved to go;
There ranged through cloister, court, and aisle,
Attended by the soft-paced Doe;
Nor did she fear in the still moonshine
To look upon Saint Mary's shrine;
Nor on the lonely turf that showed
Where Francis slept in his last abode.
For that she came; there oft and long
She sate in meditation strong:
And, when she from the abyss returned
Of thought, she neither shrunk nor mourned;
Was happy that she lived to greet
Her mute Companion as it lay
In love and pity at her feet!
How happy in her turn to meet
That recognition! the mild glance
Beamed from that gracious countenance;—
Communication, like the ray
Of a new morning, to the nature
And prospects of the inferior Creature!' pp. 125—126.

* * * * * *

'At length, thus faintly, faintly tied
To earth, she was set free, and died.'

Thy soul, exalted Emily,
Maid of the blasted Family,
Rose to the God from whom it came!
—In Rylstone Church her mortal frame
Was buried by her Mother's side.' p. 128.

ith these lines we wish the Poem had terminated: but Wordsworth chose to return to *The White Doe*, and to conclude his Poem with a mystical couplet, which, with phrases as 'heavenly glory', applied to his own strains, beloved of heaven, heaven's choicest care,' in reference 'White Doe,' and other similar expressions, we consign happy unintelligibility which envelops them from common ects. In a poem of Mr. Wordsworth's, they must have a ing, and we would hope a good meaning: had we met them elsewhere, we confess we should have deemed them significant only of absurdity.

efixed to the poem are some beautiful stanzas addressed to Wordsworth, which come home to the fancy and to the . They afforded us, after all, more pleasure than any thing volume.

IV. *Recollections of Italy, England, and America*, with Essays Various Subjects, in Morals and Literature. By F. A. De ateaubriand. 2 vols. 8vo. 18s. Colburn, 1814.

AGMENTS from the pen of such a writer as M. Chateaubriand, are like the sparks that fall beneath the graver of apidary, when employed on the diamond;—not a particle as its value. Indeed, we are not sure that M. Chateaud does not appear to the most advantage in his detached hts. They exhibit his feeling, his imagination, his eloce, all his felicitous expressions, his beauty of metaphor, urity of thought; while they betray none of that want of , that defect of reasoning and of method, which render him us, vapid, and uninstructive, as a teacher, a philosopher, a critic. He resembles, in this respect, those rockets h, after ascending to a certain height, burst forth into of flame which seem to range themselves among the luries of heaven, while the more weighty part falls back ss to the earth. But, as it would shew a very bad taste to oking for *the stick*, whilst others are enraptured with the ancy of the lights, we shall gladly proceed to admire hateaubriand's beauties, rather than dwell any longer on his ts.

describe as a poet, it is necessary to see as a painter. following remarks from our Author's Recollections of will prove what an intimate connexion exists in the soul . Chateaubriand, between the sister arts:

'Nothing is so beautiful as the lines of the Roman horizon, the gentle inclination of the plains, and the soft flying contour of the terminating mountains. The valleys often assume the form of an arena, a circus, or a riding house. The hills are cut into terraces, as if the mighty hand of the Romans had moved the whole land at pleasure. A peculiar vapour is spread over distant objects, which takes off their harshness and rounds them. The shadows are never black and heavy, for there are no masses so obscure, even among throcks and foliage, but that a little light may always insinuate itself. A singular tint and most peculiar harmony, unite the earth, the sky, and the waters. All the surfaces unite at their extremities, by means of an insensible gradation of colours, and without the possibility of ascertaining the point at which one ends, or another begins. You have doubtless admired this sort of light in Claude Lorrain's landscapes. It appears ideal, and still more beautiful than nature; but it is the light of Rome.

'I did not omit to see the *Villa Borghese*, and to admire the sun as he cast his setting beams upon the cypresses of Mount Marius, or on the pines of Villa Pamphili. I have also directed my way up the Tiber, to enjoy the grand scene of departing day at Ponte Mole. The summits of the Sabine mountains then appear to consist of lapis lazuli and pale gold, while their base and sides are enveloped in a vapour which has a violet or purple tint. Sometimes beautiful clouds, like light chariots, borne on the winds, with inimitable grace, make you easily comprehend the appearance of the Olympian deities, under this mythologic sky. Sometimes ancient Rome seems to have stretched into the west all the purple of her Consuls and Cæsars, and spread them under the last steps of the god of day. This rich decoration does not disappear so soon as in our climate. When you suppose that the tints are vanishing, they suddenly reappear at some other point of the horizon. Twilight succeeds to twilight, and the charm of closing day is prolonged. It is true that at this hour of rural repose the air no longer resounds with *Bucolic* song, you no longer hear the "*dulcia linquimus arva*," but the victims of sacred immolation are still to be seen. White bulls, and troops of half-wild horses daily descend to the banks of the Tiber, and quench their thirst with its waters. You would fancy yourself transported to the times of the ancient Sabines, or to the age of the Arcadian Evander, when the Tiber was called Albula, and Æneas navigated its unknown stream.' Vol I pp. 8—10.

M. Chateaubriand is no admirer of mountains, considered either with regard to picturesque effect, except as a back ground, or as the boasted nurses of independence and contemplation Sober truth from a mind like his,—vivid in its general conceptions, must be considered as peculiarly valuable. If he can speak without rapture of the Alps, we shall begin to suspect that the raptures of many other travellers are felt more in recollection, than in actual experience. All his remarks on this subject, are admirable; we shall afford room for some which may serve as companions to those already quoted.

'It is with the monuments of Nature, as with those of Art. To enjoy their beauty, a person must be stationed at the true point of perspective. Without this the forms, the colouring, and the proportions, entirely disappear. In the interior of mountains, when the object itself is almost touched, and the field, in which the optics move, is quite confined, the dimensions necessarily lose their grandeur—a circumstance so true, that one is continually deceived as to the heights and distances. I appeal to travellers, whether Mont Blanc appeared to them very lofty from the valley of Chamouny. An immense lake in the Alps, has often the appearance of a small pond. You fancy a few steps will bring you to the top of an acclivity, which you are three hours in climbing. A whole day hardly suffices to effect your escape from a defile, the extremity of which you seemed at first almost to touch with your hand. This grandeur of mountains, therefore, so often dwelt upon, has no reality, except in the fatigue which it causes. As to the landscape, it is not much grander to the eye than an ordinary one.

'But the mountains, which lose their apparent grandeur when they are too nearly approached by the spectator, are, nevertheless, so gigantic, that they destroy what would otherwise constitute their ornament. Thus, by contrary laws, every thing is diminished, both as a whole and in its separate parts. If nature had made the trees a hundred times larger on the mountains than in the plains, if the rivers and cascades poured forth waters a hundred times more abundant, these grand woods and grand waters might produce most majestic effects upon the extended face of the earth; but such is by no means the case. The frame of the picture is enlarged beyond all bounds, while the rivers, the forests, the villages, and the flocks, preserve their accustomed proportions. Hence, there is no affinity between the whole and the part, between the theatre and its decorations. The plan of the mountains being vertical, a scale is thereby supplied, with which the eye examines and compares the objects it embraces, in spite of a wish to do otherwise, and these objects one by one proclaim their own pettiness, when thus brought to the test. For example, the loftiest pines can hardly be distinguished from the valleys, or look only like flakes of soot dashed on the spot. The tracks of pluvial waters, in these black and gloomy woods, have the appearance of yellow parallel stripes, while the largest torrents and steepest cataracts, resemble small streams, or bluish vapours.' Vol. I. pp. 65—67.

The Recollections of England are highly creditable to our national character, and the criticism on some of our most popular poets, is, in general, lively and just, excepting when Shakspeare is touched upon, and he is, to French critics, what the loadstone mountain, in the Arabian Tales, was to the vessels that were irresistibly attracted towards it with the certainty of destruction. The Recollections of America are, as may easily be imagined, of a very different cast, but equally interesting: nor must we omit here to commend the laudable simplicity with which the Author relates every thing that appertains merely to his

own personal exertion or fatigue. He does not raise chimeras, to shew his own valour in overcoming them, though his enthusiasm and intrepidity have sometimes plunged him into situations sufficiently hazardous, to render pardonable some degree of self-complacency, in reflecting upon the promptitude and resolution with which he extricated himself from them. The following extract will justify our opinion:

'As to the perils of the journey, they were undoubtedly great, and those, who make nice calculations on this subject, will probably not be disposed to travel among savage nations People alarm themselves, however, too much in this respect. When I was exposed to any danger, in America it was always local, and caused by my own imprudence, not by the inhabitants. For instance, when I was at the cataract of Niagara, the Indian ladder being broken, which had formerly been there, I wished, in spite of my guide's representations, to descend to the bottom of the fall by means of a rock, the craggy points of which projected. It was about two hundred feet high, and I made the attempt. In spite of the roaring cataract, and the frightful abyss which gaped beneath me, my head did not swim, and I descended about forty feet; but here the rock became smooth and vertical, nor were there any longer, either roots or fissures for my feet to rest upon. I remained hanging all my length, by my hands, not being able to rea cend nor to proceed, feeling my fingers open by degrees from the weight of my body, and considering death inevitable. There are few men who have, in the course of their lives, passed two such minutes as I experienced over the yawning horrors of Niagara. My hands at length opened, and I fell By most extraordinary good fortune I alighted on the naked rock. It was hard enough to have dashed me in pieces, and yet I did not feel much injured. I was within half an inch of the abyss, yet had not rolled into it; but when the cold water began to penetrate to my skin, I perceived that I had not escaped so easily as I at first imagined. I felt insupportable pain in my left arm; I had broken it above the elbow. My guide, who observed me from above, and to whom I made signs, ran to look for some savages, who with much trouble drew me up by birch cords, and carried me to their habitations.' Vol. I p. 194.

M. Chateaubriand has forcibly delineated the 'Eternal City,' proudly insulated in her '*inania regna*,' surrounded only by the ruins of her former grandeur. He has sketched in aerial tints the '*Virgilian district*,' round Vesuvius, which, as described by him, is indeed Paradise viewed from the infernal regions. And he is no less happy in exhibiting the vast mountains of America, her trackless woods and solitary vales, impenetrable glens that have never heard the sound of human voice, and fields of ice against which break discoloured waves that never bore a sail. The figures which he occasionally introduces in these wild landscapes, may seem somewhat too highly coloured. We are not so enamoured of the virtues of savage life, and perhaps M. Chateaubriand himself, since the

late changes in politics, may have become more reconciled to the restraints of civilized society, even though compelled to move in that most insipid of all routines, a courtier's circle. Poets, however, must have their imaginary world, and we will concede a promise to our Author, that whenever we indulge in seducing reveries upon original rights, and liberty, and equality, and unspotted innocence, and undisturbed repose, it shall be through the medium of his eloquence. M. Chateaubriand had at one time planned a journey of vast extent, in which he hoped to be supported by the French Government, having for its object the decision of the grand question, whether the South Sea (the Pacific Ocean) affords a passage into the Atlantic from the North:

'When I had made every preparation, I should have set out directly towards the West, proceeding along the lakes of Canada to the source of the Mississippi, which I should have ascertained. Then descending by the plains of the Upper Louisiana as far as the 40th degree of Northern latitude, I should have resumed my course to the West, so as to have reached the coast of the South Sea a little above the head of the gulf of California. Following the coast and keeping the sea always in sight, I should next have proceeded due North, thereby turning my back on New Mexico. If no discovery had altered my line of progress, I should have pursued my way to the mouth of Cook's Inlet, and thence to the river *Cuivre* (*Copper-mine* river) in 72 degree N. lat. Finally, if I had no where found a passage, and could not double the most northern cape of America, I should have re-entered the United States by Hudson's Bay, Labrador, and Canada.

'Such was the immense and perilous voyage, which I proposed to undertake for the service of my country and Europe. I calculated that it would occupy (all accidents apart) five to six years. There can be no doubt of its utility I should have given an account of the three kingdoms of nature, of the people and their manners. I should have sketched the principal views, &c.' Vol. I. p. 192.

Every admirer of the effusions of an ardent genius acted upon by great exciting causes, must grieve over our Author's disappointment. As for ourselves, when we think of his preparations for the journey, his covered waggons, his oxen, his horses, his European servants, his attendants from the Five Nations, and himself at the head of the cavalcade, with a long beard which was to act as a flag of truce among the savage tribes, we become tinctured with his own enthusiasm, and long to join the enterprise;—a feeling, which M. Vaillant and his hottentot tribe, though setting out in the same style of equipage, could never inspire in us, so much more valuable to man are inquiries after his fellow men, than after the subordinate links of creation.

dency, a latent tendency in the Society, to subvert the Church and State!—

We have long been of opinion, that too much good writing has been expended in refuting the foolish cavils, and in removing the speculative apprehensions, of the opponents of the Bible Society. We should not attempt, as the Chancellor of the Exchequer has aptly remarked, to unravel a cobweb; we should brush it away. With regard indeed to those members of the Society, who were attached to the Church of England, the attitude which they soon found themselves compelled to assume, was that of vindication and defence; and most exemplary has been the condescension with which they have expostulated, and reasoned, and apologized, in answer to the haughty charges of their clerical brethren. The *controversy*—for the circulation of the Bible has actually given rise to a controversy even among *Protestants*—rests exclusively with the members of the Establishment. Among Dissenters, unless we except some of the zealous Socinians, who have feared to trust even their improved version, without the safeguard of *Notes*;—with this exception, it never was a question among Protestant Dissenters, whether it was safe or expedient, or a matter of duty, to place the rule of life and the test of doctrine, in the hands of every individual. We would not say this in the tone of triumph. Dissenters have had nothing to embarrass their decision, no opposing dictates of ecclesiastical authority to bias them, no probabilities of a secular reference to calculate, no cause independent of the Bible to maintain, and we may add, no prejudices to surmount with regard to the most cordial co-operation with their fellow citizens and fellow Christians of every name. Where, then, could be the merit of their conduct? The Rev. Mr. Woodcock avows, that 'If we had no Establishment to consider, 'there would be no difficulty: we should all be united' There would then, he adds in explanation, 'be no absolute obligation 'to circulate the Prayer-book, no particular object for so 'doing.' Although, therefore, it does not argue powerfully in favour of the spirit and tendency of an Establishment, that it should have such an effect on the great body of the clergy, we must yet allow considerations of the kind alluded to, to form some apology for the conduct of individuals; to account at least for the indifference of some, the malignant hostility of others, the vague alarms of a third description, the passive obedience of a fourth. And, at the same time, they will tend to illustrate the meritoriousness of the remaining class, who, in spite of all—in spite of alleged danger, of dissuasions of policy, of unkind aspersion, or of remaining prejudice, have manfully come forward in the support of the Bible Society.

That an Institution patronised by the leading members of Administration, by the highest personages in the State, and by so considerable a proportion of the bishops of the Church itself, should be charged with a tendency, and its framers with a design, to subvert both Church and State, is so bold a calumny, so outrageous an assertion, that one would have thought it could proceed from no person of common intellect, or of reputable character. But, we are forced, in deference to the names of some of these assailants, to conclude, that there must be some shew of truth, as the foundation for their opinion. The Church endangered! Yes.—

'A collection of pamphlets,' remarks Mr. Bullar in his spirited Reply to Mr. Woodcock, 'might be formed with no great difficulty, containing an almost annual outcry of "*the Church is in danger*," from the days of Sacheverell to the present period. It is my desire to belong to a church which is never in danger, and never can be.'

But, let us examine the matter. Possibly these gentlemen are right The Bible Society, though not the source, may be the occasion of danger to the Established Church. Its opposition to the Bible Society *may* endanger the Church.

If ever there was a favourable opportunity presented to the Church of England, for consolidating her influence, for strengthening her hold on the habits and feelings of the nation, for acquiring true dignity of character, it was that which was afforded her by the Bible Society, and which she has blindly and proudly rejected. In exactly an inverse ratio to any possible danger which may accrue from it to her secular interests, would have been the advantages she would have derived from a prompt and general adoption of the plans of the Bible Society. Never was it in her power to purchase, at so cheap a rate, the praise of liberality, as she might have done by coalescing with the different bodies of Dissenters, in this great and glorious Institution, the merit of which she would then prominently have enjoyed; while the various parties, that would *collectively* have formed a minority of the Society, would surely have been incapable *individually* of exerting any sinister influence in the promotion of their imputed political designs.

But, the Dissenters being by this means balked in their plans, might, perhaps, with more reason than the Church has had for her apprehensions, have taken the alarm at this immense accession of church influence. Suppose, then, that either from finding their deep-laid scheme of mischief defeated, or from that jealousy of pre-eminence, which they have so uniformly manifested in the Bible Society, or from that sectarian restlessness which is supposed to infest them, they had, as a body, kept aloof from, or deserted the Society; needs it be shewn how vast an advantage the Establishment would have gained

by this circumstance? The Dissenters refuse to co-operate with the Church, even in distributing the Bible! What further proof would then have been wanting of their dark enmity to that Church, of their unsocial bigotry, of their fondness for their own systems, and sermons, and catechisms, in preference to the pure Scriptures of inspiration? What would the nation then have thought of these discordant sects? What would Europe have thought of them? What magnificent descriptions should we have had of Mother Church extending in one hand the leaves of the Tree of Life to all nations, and with the other offering the olive-branch of reconciliation to the jarring sects of dissentients from her communion! How, then, would that famous sentence of Chillingworth's, 'The Bible—'the Bible only,'—have been blazoned upon the banners of the Establishment, and how greatly, how justly would she have triumphed!

But it may be supposed, that the descendants of that long-headed race the Puritans,—if, indeed, modern Dissenters may claim such goodly ancestry,—would have been too wise, if not too consistent, openly to desert the Society, what proportion soever of the Church had become associated with it. We contend, that equally on this supposition, the Church of England has lost an immense advantage. Unless we suppose that, as in some instances of warlike irruption, the weak have in time given laws to the strong, and risen by the buoyancy of mind, to an ascendency over their masters, —unless some similar apprehensions are entertained from Churchmen coming in contact with the Dissenters, we must conclude; that the sort of co-operation of which we speak, would have been a most politic measure;—a co-operation, be it remembered, in which the clergy were not called upon to surrender their precedence, to resign one privilege of their order, to compromise one *iota* of their attachment to the Church of England. The Dissenters have always manifested a disposition to estimate very highly any approaches, on the part of the Clergy, to a conciliatory deportment. We say this without any fear of contradiction. The superiority of rank or of education which a great proportion of the national clergy must be supposed to possess, gives them a natural ascendency, which is aided by their being invested with a species of authority derived from their connexion with the State; and this is felt especially in the middle and in the lower classes. This *political* advantage which a clergyman possesses, injurious as it becomes in a too large proportion of cases in which the official character is unsupported by real piety, is one of the strongest pleas that attach many excellent men to the Church, as a sphere for more commanding influence. Add to this, that any indications

ty and zeal in the clergy, never fail, from circumstances we need not explain, to excite the highest respect and ction in the minds of Dissenters. Let us then suppose at mass of the clergy, all at least whose moral character admit of their actively stepping forward in such a cause t flagrant inconsistency, entering into friendly intercourse Dissenters for this simple purpose—to concert measures universal distribution of the sacred Scriptures: Where have been the danger of the Church? Would not the , if danger there could be, have respected the interests senterism? Would not the *meeting-house* have been ered by this familiarizing, and we will add, endear- tercourse with the clergy? Would there not have ome danger of Dissenters losing sight at least of their es, if not of their principles; of their becoming back- asserting, if not lax in maintaining, their tenets of non- nity, and of their insensibly approximating to a more niformity than Test Acts and penalties have ever ef-

e the clergy acquainted with their real interests, did ut know the best way of disarming the Dissenters, of ing with sectarianism, they would adopt a very different from any that the opponents of the Bible Society have , or that some even of its friends have ventured to . They would say very little of the "Claims of Church," very little of the Apostolical succession of her od, very little of the rights of her clergy. They would very thing like regular controversy with the Dissenters; ould not provoke them to exhibit their arguments and for Dissent; nor would they put forth Velvet n histories, which might lead to an undue curiosity in ing the annals of the Church. They would be careful draw upon themselves, by unfounded charges, any ous recrimination; and they would respect by a politic on certain topics, the unappeasable shades of Neale, of , and of Towgood. There is but one way of putting Dissenters: it is that of living them down. Let the endeavour to excel the dissenting ministers in the ex- discharge of their sacred functions, in fearless inde- e of character united with suavity of deportment, in a expansive as the sphere of Charity, and in an enlight- periority to the subordinate differences among Christians: n adopt this method, as the only one that can arrest the s of the imminent dangers that threaten the Church.— at are the dangers of the Church? Do those who are blingly alive to its political dangers—for its moral dan-

gers excite little alarm in the minds of such persons—do they apprehend that some dark revolutionary conspiracy is to burst forth, like the springing of a mine, and subvert the Establishment from its foundations; that by treasonable violence the Dissenters are about to seize the helm of government, to dissolve the legislative bodies, to purify the Statute-Book, and to make the Prince Regent himself the dupe or the victim of their mad ambition? Undoubtedly; and as a proof of it, they invite the members of the Establishment to unite with them in circulating the Scriptures!—

Mr. Bullar justly calls upon these alarmists, to shew that they at least believe their own assertions.

'Hear us, Sir, as men: treat us as men. We breathe, articulate, rejoice, and weep, as you do. We are no aliens from our kind, no outcasts from our species, although we do not worship between the same walls as you do. We are no strangers to the charities and sympathies of life. We have our altars, our hearths, our wives, our children. We have a country, Sir, as well as you. Large is our stake in that country, and large our interest in her welfare. Our industry swells her capital, aids her revenues, diminishes her burthens, helps her charities. Her laws, her liberties, her throne, are our attachment no less than they are yours.

"Non obtusa adeo gestamus pectora Pœni;
"Nec tam aversus equos Tyria Sol jungit ab urbe."

'Barred out, by tenderness of conscience alone, from many of your avenues to power and wealth; banished from the advantages of one of your seats of learning, and from the academic honours of both; we are yet neither strangers nor enemies to the innocent amenities of life, to its social and domestic enjoyments, nor, amidst many disadvantages, to the pursuits of theological, biblical, and classical literature, and the liberal culture of refined and exalted intellect. Public confusion could do us no good. We have far more to lose than to gain in any general scramble. Although firmly attached to our civil and religious rights, and disposed to hold them with our firmest grasp, as a most valuable part of the British constitution, we are, moreover, men of peace; and we deserve to be so esteemed.' p. 21.

What then do we mean, when we confess that the Bible Society may, from the opposition of so large a majority of the clergy, prove the occasion of danger to the Church? We allude to the probable influence of their conduct on the opinions of the nation, and to the tendency of the will of the nation to become law. In other words, we allude to the possibility of its being at length more generally perceived, that the sort of connexion now subsisting between the State and the Episcopal Church of England, no longer answers the purpose for which we may presume it was originally designed; and that neither the interests of religion, nor the ends of good government, are benefited by a National Establishment. To what con-

tutional modifications of the present order of things in the piscopal Church, this conviction in the minds of our repre- ntatives and legislators might lead, we presume not to form conjecture. They would certainly be of a nature to leave e civil rights and possessions of the clergy untouched; they ould have no influence on the purity of the Episcopal succes- on; they would not affect the *moral* claims of the Church; ey would divest it only of civil authority in matters of reli- on.

Now, if this supposition appear chimerical, as it doubtless ill do to many, then let it be remembered, that the dangers of e Church may be deemed chimerical also; and the clergy ay repose in peaceful security on their cushions. But Time, at great but bloodless revolutionist, has effected, through the edium of opinion, beneficial changes as unhoped for as this ould be. There was a time when legislators thought that nal laws of the most atrocious description, were the best ethod of propagating the faith, and of promoting the inte- sts of Christianity. Those laws have become obsolete. here was a time when the Star Chamber was thought the ost advantageous court of judicature both by the prince and e prelates. That time has passed away. There was a time hen it was thought useless and unsafe to permit the children the poor to learn to read. Those days are gone. And the ays in which 'the Bible only' is dreaded by certain Church- en, as fatal to their ascendency, may pass away also.

For it must on all sides be confessed, that the Church of ngland itself constitutes a provision wholly inadequate, in pect of extent of means, to the religious instruction of the in- eased population of the kingdom; and that how desirable ever it might be, to collect the nation within the walls of e Establishment, they are too narrow to embrace them. This portant consideration, which proves at once the necessity, id the vast benefit of a more enlarged and various agency an is provided for by the constitution of the Church, has en set in a proper light by the Rev. Mr. Yates, and ought fectually to silence the complaints of the pious clergy at the crease of the sectaries. Now, without some material *legis- tive innovations* in the present ecclesiastical system of the hurch, we cannot perceive how this evil is to be removed.

As the provision made through the medium of the Church, inadequate, it may be made to appear to be no less inef- ctual also, in respect of the two essential objects of an esta- ishment. The first of these is, to secure *uniformity* of be- f, or at least of profession, as to the doctrines of the Church. he clergy of this kingdom, are taking all possible means of lly enlightening the Legislature on this point. The terms—

orthodox, which is made to imply the adoption of sentiments widely different from that of the Articles and Homilies of the Church,—and evangelical, which is converted into a stigma, now designate the contending parties into which the Church is divided.

'Parties,' says the Author of the Letter by One of the Clergy, 'there are in the Church, and the Bible Society, that unhappy source of division, appears to have occasioned them. There is an orthodox and an evangelical,—a high and a low party; and the latter it is, which, so far as an observer may judge, has the co-operation of the dissenting interest no less in the Parliament than in the Bible Society Of the clergy it does not comprise more than a fifth part, and of the laity within the pale, perhaps the same proportion.' p. 23.

The writer must be indeed very ignorant not to know, that these parties in the Church existed long before the Bible Society was thought of. To represent it, therefore, as the occasion of intestine divisions resulting from a difference of principle and religious sentiment, is equally weak and disingenuous. Nor is it less flagrantly unjust, to insinuate that the evangelical clergy have ever shewn the least disposition to co-operate with the Dissenters in any political questions, or to identify in the smallest degree their interests with those of the Dissenters. The fact is so notoriously opposite to such a statement, that malignity could not have framed a more unfounded charge.

A high, and a low party there have always been in the Church; and no scheme of political amalgamation can wholly identify the self-styled orthodox priest with the truly evangelical pastor. The two parties may be equally attached to the Establishment, but their views, their motives, their principles, their conduct being opposite, they will still be essentially distinguishable, and that in proportion to the secular spirit, the intolerance, and the doctrinal aberrations of the ascendant party. The fact, however, that such parties do exist in the Church, is indisputable. And unless the State should deem it fit to make anew its selection of the party it shall endow and patronise, it were better to give up at once the impracticable plan of *uniformity*.

The other object to which we allude, is, to provide for the religious instruction of all classes, in the doctrines of the Church of England. This design, we think, it is pretty apparent the Establishment is utterly incompetent to accomplish. The doctrines of the Church are disputed by some of her own bishops, preached against in her own pulpits, stigmatized in the persons of the evangelical clergy, and counteracted by the examples of a too large proportion of her officiating ministers. As a provision, therefore, for the religious instruction of the commu-

ty, the design of the Establishment has proved at once ina-
equate and abortive.

The question then may constitutionally be agitated, how
ar, for the support and maintenance of such an Establish-
ent, the great body of the nation ought in fairness to be
hargeable with so heavy an impost, in addition to their own
oluntary contributions for the better promotion of the objects
ie Establishment was designed to answer; and how far those
ho bear this double burden, ought, on account of their con-
cientious attachment to their own religious tenets, to be dis-
ualified for participating in all the rights and privileges of
ee-born subjects. These questions Dissenters may be al-
wed to agitate, and yet not be enemies to their country, trai-
ors to the State, or hostile to the persons and the civil interests
f the clergy themselves.

As to the Episcopal Church herself, be her altars and her
mes inviolate. Conscientiously and devoutly may Dissenters
joice, that within that Church the flame of zeal has been re-
indled from the dying embers, and that her dead are again
alking the earth. They would cherish no other rivalry, than
at holy emulation which may mutually provoke to love and
good works. They would wish her no worse calamity, than
be delivered from a secular clergy, and from the fetters of
tate patronage.

'Sir,' Mr. Bullar exclaims, 'I am no enemy to your Church,
nd I have no wish for its downfal. In its spiritual prosperity I shall
ver unfeignedly rejoice. My language respecting it, shall be that
f the illustrious Roman, with regard to his country, and without
ny invidious application of his qualifying phrase:—"Stet magna,
et preclara, quemcunque modum merita sit de me."

But what connexion, it may be demanded, have these ques-
ons with the *Bible Society*, the very principle of whose con-
itution excludes all such unwelcome discussions. With the
ociety itself they have no connexion; for it had a tendency to
reclude the agitation of such questions. But with the opposi-
on of the clergy to the Bible Society they have an important
id necessary connexion. On this account it may, with some
ason, be esteemed an occasion of danger to the Church, inas-
uch as it has served to develop the character of the clergy, and
ie spirit which would seem to be inherent in an ecclesiastical
stablishment; and inasmuch as it has elicited from so many of
er bishops, and other dignitaries, the most presumptuous
aims, and the most intolerant and violent demeanour. Mr.
isborne, in allusion to some of these high pretensions stretched
eyond all constitutional or reasonable limits of authority, re-
arks, in his sensible and spirited letter to the Bishop of Glou-
ster,

'Were I a Gloucestershire clergyman, you might require me *reverently to obey* your command not to contribute a guinea to the County Infirmary so long as there should remain a subscribing Dissenter. You might prohibit me, by a *godly admonition*, from looking into any book written by a member of a Bible Society. You might enjoin me, *by a godly judgement*, the difficult task of committing verbatim to memory the volume of Mr. Norris; and the still more difficult task of committing it to memory with a *glad mind and will*. I do not conceive that our Church and our legislature, at the moment when, under the blessing of God, they emancipated themselves from the bondage of Popery, *elevated each succeeding bishop into a pope*.'—pp. 17, 18.

The opposition raised within the Church against the Bible Society, has led some of her bishops and clergy to assume the unamiable and offensive character of daring calumniators of whole bodies of unoffending subjects. The coalition of Churchmen with Dissenters, in the Bible Society, has been paralleled with the case of

—'Loyal Britons forming a political association with, or furnishing with arms and money, those whom they knew to be exciters of *sedition*, abettors of *privy conspiracy*, and promoters of *rebellion*.'*

Once more: It has exhibited, according to 'One of the 'Clergy,' four-fifths of the National Church disinclined, if not actively hostile, whether from principle or from fear, to the unrestrained circulation of the sacred Scriptures, as being fraught with danger to a Church professedly resting on the authority of the Bible only, as the key-stone of Protestantism. What effect this spectacle may have on the minds of all classes of people, it is not easy fully to appreciate.

We repeat it, that the Bible Society is not, in the remotest degree, answerable for these consequences,—consequences deprecated in the strongest manner, by some of the warmest supporters of the Society. 'The petty differences among real 'Christians never occupied a moment' the minds of those excellent men with whom the Institution originated, 'except to ex-'cite regret that they existed, and exultation in the prospect of 'that perfect unity, which the light and purity of eternity shall 'for ever seal.' There is a bond of union, an identifying principle, which is capable of uniting the members of episcopal, and of congregational churches, in the strictest and most honourable amity. When Dissenters meet with a clergyman who is zealously availing himself of his political advantages, only for the advancement of the great objects of the Gospel, they feel but little disposed to discuss questions of ecclesiastical polity, to depreciate the excellency of the Liturgy, or to indulge

* See *Extract from the Bishop of Lincoln's Charge*, inserted in the "Letter to the Bishop of Lincoln." p. 10.

one of querulous or invidious complaint. All the angry
gs of party, the very remembrance of the grounds of dif-
e, give place to sentiments of personal esteem. The Dis-
r, leaving at the threshold of the sanctuary every sectarian
lice, enters with delight the consecrated edifice, where he
es to listen to the same familiar truths that have endeared
1 the plainer structure of his fathers. He feels upon com-
ground, and almost forgets, in the elevation of the moment,
here are any respects in which he is compelled to non-
rmity. Perhaps it is not long that he is allowed to cherish
leasing forgetfulness. The scene is changed. A man,
pally ordained, but on whose head the unction of the Spirit
ever been effused, on whom episcopal hands have conferred
iritual gift, comes armed with the Claims of the Church,
rrayed in all the pride of prerogative, to drive away the
ouring wolves of sectarianism' from the consecrated en-
es of the Establishment, and to forbid all intercourse
the 'Calvinists.' Now for the watchword, 'The Church
n danger.' Now for schism, and party-spirit, and petty
ution. Now for the crowded meeting-house, while rea-
of dissent, living reasons, soon teach the insulted sectaries,
heir fathers pleaded, and suffered, and died in the cause
nconformity.

e allude to facts, plain facts; and we will again borrow
nguage of Mr. Bullar.

must be permitted to doubt, Sir, whether the rich endowments
Church were originally intended to become the recompense of
ny, ingratitude, and strife; whether it was for purposes like
that the legislature of the country founded the Establishment.'

t, to take our leave of this subject;—Whatever may be
nduct of any members of the Church, with regard to the
Society, to whatsoever consequences their opposition may
ith respect to the Establishment, let not the friends of the
Society, of every denomination, be disappointed of the
ment of that mutual confidence and Christian unity, which
ommon object is so well calculated to induce. "Sirs, *ye*
brethren:" *Do each other no wrong.* The mistakes
1 are made by worldly-minded persons, respecting the mo-
of Dissenters in engaging in the circulation of the Scrip-
are natural enough, although the imputation to which it
xposed them, from persons who act themselves from no
r motive than temporal policy, are not the less unwarrant-
characterized as those imputations are by the blindness
ır, and the baseness of enmity. They have no doubt
, in part, as Mr. Bullar remarks, from '*too* low *an esti-*

'*mate of Christian benevolence*;' and we shall conclude by transcribing his excellent remarks upon this subject.

'You perceive,' he continues, 'effects arising from an internal impulse, which surprise and confound you; and you are then disposed, Sir, it would seem, to impute these effects to such causes as give energy to the ordinary pursuits of mankind. But, Sir, do the Scriptures indeed develop no other impulse than that which sways the affections of a *heathen*? Have you, Sir, never considered the mighty effects, which they so often ascribe to the *love of God*? I well remember that, when the first British missionary ship was about to sail to the South Sea Islands, and considerable zeal was manifested, by the Dissenters of Southampton, to supply the missionaries with various comforts during their stay at Spithead, the only explanation which a person could give of the affair, who talked to me on the subject,—a man of education too, with a head well-stocked with Latin and Greek,—was, that they were going to make Presbyterians of the South Sea islanders! This gentleman seemed to have no idea of a motive beyond merely temporal policy: though it would indeed have been hard to say what policy, what 'mischief,' what artful 'veil,' could cover *those* proceedings; or in what Dissenters were to be gainers, by spending thousands of their property in speculating upon making *Dissenters*, not *Christians*, of the half-naked barbarians of the Pacific Ocean!

"How can we reason, but from what we *know*!"

And yet, Sir, Christianity both generates and develops a principle of *sympathy*, powerful enough to produce much greater effects, than those at which you have been so alarmed, in the progress of the Bible Society.'—'There *is* such a thing, Sir, as the "*Communion of "Saints.*" It is a part of your own creed. There *is* a sacred internal fellowship among good men: the cultivation of which gives far more pleasure to a true Christian, than he could derive from amusing himself with the "lamentable and ludicrous mistakes" which his erring, but immortal fellow-men, may unhappily be making in the most serious of all concerns. I do not pretend to say, that all, who meet to buy and distribute bibles are, *ipso facto*, good men. But I *know* many of them to be such: and between these, though some may entertain one notion about indifferent matters, and some another, there is a point of union arising out of the most operative sympathies. Kindred pursuits in arts, in literature, in arms, will produce strong attachments: but kindred feelings of penitent abasement before Infinite Purity,—of elevated hope in the "One Great Oblation on the "Cross once offered,"—of ardent gratitude to Him who died for them; kindred joys and sorrows in the happy progress, or in the lamented infirmities of the Christian life;—a mutual expectation of the same perfect happiness in a better world;—will cement a much stronger attachment than any inferior sympathies.' pp. 25—27.

Art. VI. *A Narrative of the Events which have taken place in France*, from the landing of Napoleon Bonaparte, on the 1st of March, 1815. Till the Restoration of Louis XVIII. With an Account of the present State of Society and Public Opinion. By Helen Maria Williams. 8vo. pp. 390. Price 9s. 6d. Murray. 1815.

A MORE than ordinary curiosity has, we believe, been excited by this volume, owing to the former celebrity of the Author, and the opportunities it may be supposed she possesses, for forming an impartial opinion of recent events in France. As the enthusiastic champion of Jacobin liberty, it might be expected that Miss Williams would be far enough from exhibiting an unseasonable partiality towards the fallen despot, and that at the same time there would be no danger of her being carried into an excess of loyalty with regard to the restored monarch. This lady's political opinions, may not, indeed, be of greater importance than those of any other intelligent individual, except so far as they may be taken as indications of the state of opinion in France; but they would seem to vouch for the authenticity at least, of her statements.

The public, however, were not quite prepared to find Miss Williams adopting so very decidedly the tone of a royalist; and this extreme change in her sentiments has naturally been viewed with jealousy. The propensity we all feel to trace every human action to some intelligent motive, leads us to ascribe any such alteration, the reasons for which are not very obvious, either to interested considerations, or infirmity of character. Miss Williams appears to anticipate the surprise of her reader; and in reply to the remark of her correspondent, 'You *were* a Bonapartist,' she exclaims,

'Yes, I admired Bonaparte; I admired also the French revolution. To my then youthful imagination, the day-star of liberty seemed to rise on the vine-covered hills of France, only to shed benedictions on humanity. I dreamt of prison-doors thrown open,—of dungeons visited by the light of day—of the peasant oppressed no longer—of equal rights, equal laws, a golden age, in which all that lived were to be happy. But how soon did these beautiful illusions vanish, and this star of liberty set in blood! How just was the reflexion of Monsieur Gorani at the time of revolutionary horrors, 'Je connaissais les grands, mais je ne connaissais pas les petits.'' You, however, are not of the number of those who deny that liberty was formed to bless, and dignify mankind, because she has fallen on "evil days, and evil tongues." p. 7.

In the illusions in which Miss Williams indulged with regard to the French revolution, the wisest and the best of her contemporaries for a time participated; and it was with a pardonable reluctance that these persons, who had no opposite bias to serve instead of foresight in clearing their perspective, and

no predilections for the Antijacobin party, abandoned the hopes it had awakened, long after it had become reasonable to cherish them. But it is not so easy to account for the excess of this enthusiasm for liberty leading to an admiration of Bonaparte. His 'splendid victories,' his 'modesty of demeanour,' his affected 'disdain of applause,' and his 'veneration for Ossian,' upon which the enthusiasm of this lady confessedly rested, constituted but very slender pretensions surely, to the credulous admiration for which our Author now finds it expedient to apologize. But enthusiasm must have some object which it may 'invest with the mist of obscure 'feeling,' and embellish with ideal qualities. Miss Williams admired Brissot; she admired Bonaparte; she admires—we believe with equal sincerity—the Bourbons.—She is doomed to be still the creature of '*beautiful illusions*.'

In one respect we are, nevertheless, disposed to lay considerable stress on Miss Williams's testimony, so far as it relates to facts. It is not to be supposed, that living in the midst of fashionable society, in the very mart of opinion, she either can be mistaken in her information, or that she would venture her own credit in society by false representations which would so easily be exposed. She affirms, that Bonaparte was *not* popular in France; that 'The tenderness professed by him for the people, 'and his sympathy for their sufferings under the reign of the 'Bourbons, raised a smile on the lips of the Parisians;' 'that 'Bonaparte could not dissemble to himself that, however 'agreeable his return might be to the citizens who had revelled 'in the sweets of subordinate power, he had not been happy in 'securing the assent and affections of any other classes of his 'subjects;' and that he regained his short-lived empire by a '*military conspiracy*.' 'A feeling of surprise, but a very 'slight degree of inquietude,' was at first excited at Paris, by the intelligence of his landing at Cannes: it was talked of 'less as a subject of alarm, than of speculation with respect to 'the motives of his expedition.'

'On the news of the possession of Lyons by Bonaparte and his army, now become formidable by its numbers, consternation began to operate on the Parisian world in the inverse ratio of its former incredulity. The same magical power which had led this extraordinary personage from his island to the center of France, seemed no less potent to protect his further attempts if it was his intention to wing his way to Paris. There was, however, no supernatural agency in this business; there was nothing even very astonishing in this revolutionary phantasmagoria.

'It was scarcely to be imagined that Bonaparte would have thrown himself with so much rashness and precipitation into the midst of France, with a handfull of followers, and have attempted to traverse a country through which, but a few months before, he had passed to

his place of exile, loaded with the execrations of its inhabitants, and, even under the protection of his European conquerors, compelled to seek at times his personal safety by assuming the meanest disguises; it could scarcely be imagined that he would have ventured to trace back his steps through this country as a conqueror, and have seated himself in the capital of the south, had he not depended on other forces than those of his followers, and assured to himself other means of success than the riches his Elbean sovereignty afforded. Suspicions arose at Paris that there existed some strange neglect in certain departments of the administrations of government. It was observed that not only the southern depôt of Grenoble had furnished the invader with every implement of war, and that its garrison had shewn a singular alacrity in declaring themselves traitors, but that Lyons had been left without defence, or the arms necessary for the national guard. It seemed strange also that the fleet at Toulon had remained in the harbour, and that, were it merely to exercise the sailors, no cruize had taken place in the space that reaches from the Isle of Elba to the shores of Provence. It is certain that the conspiracy had been carried on during some months, with more good fortune than address. The discovery of one part of the plot was accidental, or, to borrow the pious ejaculation of the new minister of war, seemed to have been made by the miraculous interposition of Providence.

'Marshal Mortier, Duke of Treviso, who commanded the troops stationed in the north, had left Paris to return to his head-quarters at Lisle, when he met on the indirect road he had taken, a body of troops, consisting of about ten thousand men, on their march to Paris. The astonished Marshal demanded where they were going, and found that they had received orders to march upon Paris, to save the city from pillage, and rescue the king from the hands of the populace. He examined the orders, saw they were forgeries, and ordered his soldiers to march back instantly to their quarters.

'The town of La Fère, in Picardy, was a northern military depôt, under the command of M. D'Aboville. The General Lefèbre Denouettes had entered this town with troops drawn from the garrison of Cambray, under the command of General Lallemand and his brother, demanding military accommodation for two thousand men. The commander of La Fère observed that there was somewhat singular in this march; and having soon obtained proofs of the traitorous intentions of these generals, he put his garrison, at an early hour, in order of battle, and answered the invitation of joining Bonaparte, by the cry of "Vive le Roi!" in which he was joined by his troops. The rebel generals sought their safety in flight, but were soon after taken.

'Thus Bonaparte's project was neither rash, nor ill-concerted. While he advanced by rapid marches to Lyons, for which due preparations had been made by the removal of all obstacles, and while the garrison of Grenoble assisted his arrival, his partizans in the north were to furnish him with arms, lead on the troops under their command, and take possession of Paris. The accidental meeting of a powerful detachment of the northern army by Marshal Mortier,

and the firmness of D'Aboville at La Fère, disconcerted this part of the plan, but at the same time convinced the government that the conspiracy was not confined to the south, and to the troops that accompanied Bonaparte.' pp. 27—32.

'Thus,' remarks our Author, 'did this daring soldier in 'the space of three short weeks, transfer the seat of empire 'from his rocky exile to the palace of the Tuileries.' As the rapidity of his march, she adds, may appear a prodigy unexampled in history, so his pacific triumph might seem to bear the stamp of the general assent of the nation.

'Such conclusions would, however, be most erroneous. There was nothing miraculous in his journey. He was quietly conveyed to Paris in his calèche, drawn by four post-horses, which he found prepared at every relay; and it required but ordinary courage to advance through a country where all that was hostile to his purpose was defenceless and unarmed, and all that could have opposed his progress hailed him with acclamations of transport. But if the triumphal march of Napoleon Bonaparte, from the coast of Provence to the capital of France, presents, when investigated in its details, no marvel to the imagination, it teaches, at least, a most tremendous lesson to mankind; it adds a new page of instruction on the danger of military influence; it shews us that no other ties are so powerful as those which bind the soldier to his chief. What the French army would have called rebellion, was resistance to the voice of their general. The military ravagers of other countries can never become the civic defenders of their own. Their bosoms beat high with the unextinguishable hope of what mankind, in its hour of madness, has agreed to call by the name of glory. They had acquired under Bonaparte that fatal ascendant which led them to consider even their own country as their conquest. Careless of its miseries, forming a class apart from their fellow-citizens, like the Janizaries of the east, or the Pretorian bands of the Roman empire, they consulted only their own triumph, and disposed of crowns and sceptres at their will. The land which gave them birth, and which they were destined to defend, they have covered with desolation, and have opened an abyss to France from which the heart recoils, and where the eye fears to penetrate.' pp. 46—48.

Of the conduct of the Prince of Moskwa, Miss W. speaks in the strongest terms of reprobation. Whatever allowances may be made for many, in such times of vicissitude, 'no 'morality however lax, no charity however lenient, can forbear 'stigmatizing, with eternal ignominy, the conduct of certain 'actors in this turbulent drama;' at the head of which, in point of guilt, she places Marshal Ney: and she affirms, that 'unavailing execrations against his black perfidy, hung upon every 'lip.' Yet even Marshal Ney has found his apologists in this country.

The auxiliaries that the conspirators found in other classes of the community, are thus characterized.

'There still existed the remains of a party in France which had during a short time wielded the sceptre as despotically as Bonaparte himself. This was the faction of the Jacobins; once no less powerful with the insignia of the red-cap, than Napoleon with his imperial crown, of whom some one, seeing him pass in pomp through the streets of Paris, observed, "C'est Robespierre à cheval." The Jacobins had long been reduced to such death-like silence, that the race was deemed extinct. Bonaparte had received the first rudiment of his political knowledge in their school, and been denominated, by high authority, their child and champion. On his first entrance into power, he adopted the system of fusion, and employed such of the chiefs of the faction as had escaped the scaffold. He was, however, too prudent not to keep the party in proper subjection while he continued to practise their favourite maxim, the secret of all their power, "that of *daring*." The exile of some of the most turbulent leaders among the populace of the Fauxbourgs, by Bonaparte's orders, had reduced the rest to silence; and though they murmured at his injustice, they dreaded and worshipped his power.

'This class was at present too obscure to excite any apprehension in the government; with the exception of a few chiefs, they were to be found only in the poorest of the labouring tribe. They had, however, been useful on some occasions, and in revolutions no means of power ought to be neglected. Subsidies were necessary to raise these dormant allies into action; and subsidies were found by the relations and friends of Bonaparte, and largely distributed by their emissaries.' pp. 38—40.

Our Author's account of the state of opinion, during Bonaparte's second imperial reign, with respect to his 'new pro-'fessions of political faith,' is in striking contrast with the assurances of certain of his partisans, and tends most cruelly to derogate from the *majesty* of his character. 'Few,' she says, 'had been the dupes of this pretended conversion, but it 'was generally supposed, that the consideration of the peri-'lous situation in which he had placed himself, might lead 'him to act his part in the comedy of patriotism, till he was 'firmly seated on his throne by the assembly of the Field of 'May.' 'He might then,' she adds, 'more easily seize the 'occasion of wielding unrestrained his old imperial sceptre.'

'Every one beheld Bonaparte smiling, under his air of penitence, at the toil and trouble of these new constitution-makers, bidding them good speed till they had again confirmed him in the possession of his throne, and then, like another Sampson, whose locks had escaped their shears, and laughing loud at their credulity, he would probably snap at once all the chains of popular sovereignty, laws, equality, and rights of man, and brandishing his imperial eagle,

would rally his troops around him, and perhaps send his council of state to dig his iron mines at Elba.' p. 90.

The following anecdotes, if Miss W. can vouch for their truth, are of a decisive nature on this point.

'It was still thought expedient to keep up the semblance of concord and popularity at the Tuileries, although the council-chamber was often the arena of the bitterest contention. Many an angry discussion took place, but no one was so frequently called to order as the emperor himself. In the heat of debate he sometimes forgot that he was not emperor at home. But the execution of his threat of ordering a minister to be shot, was adjourned by that minister's assurance, that the emperor himself would not survive an hour after.

'These controversies in the cabinet of the Tuileries were not altogether unknown to the Parisians, and were even sometimes rehearsed before the mob, hired to cry "Vive l'Empereur!" Acclamations were at first purchased at the rate of five livres a day; but the price was now reduced; no effort of the lungs was paid higher than thirty or forty sous, and the enthusiasm of the populace diminished in proportion to its current value, and even their respect was measured by their salary. An animated discussion between Bonaparte and his arch-chancellor happening to take place at the window of his apartment in the Tuileries, the emperor, accustomed to ill-treat his ministers, seized him by the collar. This scene was witnessed by the mob, who related to their fellows the scuffle between Père la Violette and his comrade, in the same manner as they would have recounted one of the battles which take place for their amusement, between the puppet-show actors, on the Boulevards.' pp. 107—8.

Miss Williams further affirms, that 'nothing surprised the 'French more, during the reign of Napoleon, than to hear 'the declamations of some English visitors in his favour.'

'It required the whole stock of French courtesy to suppress, on these occasions, the feelings of resentment, and which were the more difficult to stifle from the novelty of the provocation. It must be observed, that for some years past no person in France ever praised the emperor, except in speeches to the throne. No minister, senator, or counsellor of state, would have ventured to outrage the feelings of society by saying one word in his favour in a private *salon*. These personages talked of Napoleon, with quite as little ceremony as others, among their friends; in mixed company they were silent on this subject, which was considered as an etiquette belonging to their places, and was therefore admitted; but it was well understood that no attempt would be made to speak in his defence. Judge then how the French were astounded when they heard some distinguished Englishmen extolling Napoleon the Great, which they did in the French language, but sometimes in English phraseology; and the Parisians who like better to laugh than to be angry, occasionally avenged themselves by citing pleasantly,

different companies, these neologisms in their English idiom.' pp. 255—6.

'At the time of Napoleon's return from Moscow, after the first burst of their indignation had subsided, one of the amusements of society was inventing or imagining caricatures, which no one dared to trace, but which were described in company as if they really existed. I remember one represented the entry of the French army at Moscow. They were seen advancing towards the gate, which was thrown open, and where stood a Cossack to give them admission, as if it had been the door of a spectacle. The Cossack had a label on his breast, on which was written, "Entrez, entrez, Messieurs——on ne payera qu'en sortant."' p. 257.

There is a choice *morceau* at page 281, for craniologists. A celebrated physiologist, who, like Lord Burleigh in "The Critic," used to shake his head and say nothing, when any new enormity of the Emperor became the subject of conversation, told Miss Williams, that when he saw Bonaparte ten years before in Italy, he augured ill of his destiny.—'His head 'partakes,' he said, 'too much of the organization of the 'tiger and the peacock; it is cruel and climbing.'

Our Author ridicules the idea that Napoleon's abolition of the Slave Trade originated in a sense of humanity,—'a com-'pact of philanthropy between Napoleon Bonaparte, Wilber-'force, and Clarkson!' She attributes this measure to the politic desire of making himself popular with the people of England. But one of the most important passages in the volume, relates to that sole point in Bonaparte's policy, which exhibits him to apparent advantage, in contrast with the Bourbons. It were an impressive inference could it be considered as altogether a just one, that the *policy* of an infidel despot is wiser, and in some respects more beneficial, than the *principles* of popery.

'Bonaparte had signalized himself as a warrior, but he did not too highly deem of descending to posterity with military fame alone. He had observed that nothing of the most celebrated destroyers of mankind, called warriors, exists but their names; while its great institutors are not merely held in remembrance, but continue to live in their disciples;—all that remained of Alexander, of Cæsar, of Charles XII. was their names; but the laws instituted more than four thousand years since by Moses, were yet obeyed throughout the world, by the numerous and disseminated posterity of his race;—that Zoroaster and Mahomet had subdued, by their principles, a great portion of the earth, and that their names are still invoked with veneration by innumerable followers; while the heroes of Greece and Rome fade on the memory; that, in modern times, Luther and Calvin had given their names to the most enlightened portion of the people of Europe; and that he also, Napoleon the Great, by seizing some favourable epocha for a new

kind of warfare against all that he called superstition, might become the founder of some other system of faith, and assume the honours of a teacher or a prophet. Bonaparte had not only meditated on this subject, but had made reformation the secret order of the day, in a committee of his council of state ... ithout having plunged deeply into religious controversy, or having probably carried his studies beyond the lucubrations of modern infidelity, he had the sagacity to discern that the prevalent religion of his empire held little relation with the primitive doctrines of Christianity, and that the state of knowledge in France was such, that reformation would be welcomed. Orders were given at the literary police to permit the publication of all works against popery; and coercive measures were in meditation against the person of the Pope, who had resisted his anti-canonical measures respecting the institution of bishops This was a power which interfered too much with his own, and he wished to annex the title of Head of the Church to that of Emperor of the French.

'Bonaparte had distinguished himself at all times for his principles of toleration, which benefited only the dissenters from the Catholic church. These were favoured; while the episcopal chiefs of the church avoided any open hostilities, only by becoming the instruments of his edicts of conscription, or flatterers of his power. Their charges, or *mandemens*, to the clergy and people of their dioceses, were filled with scriptural allusions to Cyrus; and one bishop so far forgot his allegiance to the Pope as to name Bonaparte the representative of God on earth. The clergy of inferior rank, whose salaries were by no means adequate to their services, or who had clearer views of Bonaparte's ultimate designs, were unwilling to compliment away their faith, and made scriptural allusions, in their turn, in answer to the *mandemens* of their bishops.

'History teaches us that arbitrary power and the sword are not always unfitted to promote a reform of ancient errors. Mahomet proposed the great doctrine of the Unity of the Divine Being, and purified the Christian, and what yet remained of the heathen world, of its polytheistic and idolatrous abuses; and Henry VIII shook off with violence the chains of the papal government. Of these two creeds, a warlike nation of the east, the Mahometan Wechabites, appear to have undertaken a further reform. The papal superstition would not, perhaps, have survived Bonaparte's examination. He had found too many points of opposition in the tenets of this church to fashion it to his rule of government, and bring it within the pale of his system of unity. He had, indeed, observed in Egypt the policy of ancient Rome in adopting the religion of the conquered country. "Glory to Allah!" says he to the chief priests of Cairo. "There is no other God, but God; Mahomet is his prophet, and I am his friend. The divine Koran is the delight of my soul, and the object of my meditation." A discussion which he held with those eastern doctors led to some doubts respecting the strength of faith in their proselyte. Bonaparte would not admit that the magnetical needle, the invention of gunpowder, the art of printing, or the Newtonian system of the universe,

ere to be found in the Koran. But whatever might be the doc-
rines which Bonaparte would have instituted, and for the belief
f which all latitude would have been given, the discipline of his
hurch would no doubt have been military. He had already
endered the instruction at the Lyceums, and even private schools,
s soldier-like as the nature of the lessons permitted, and every
ovement was ordered by beat of drum. A right reverend bench
f generals, well organized staffs of deans and vicars, and a hand-
omely drilled clergy, with their acolytes, would, in his estimation,
ave given energy to the church-militant. As a sedentary guard,
r militia, they would have replaced the regular troops stationed in
he interior, and with which he could have augmented his ranks
or foreign service. The teachers of virtue might thus have be-
ome the quellers of sedition, and their eloquent discourses against
mmorality be accompanied, if necessary, by the stronger arguments
f military persuasion. As his system had been that of fusion in
is secular concerns, so he would have followed the same rule
i his ecclesiastical administration, and this he would have called
oleration. He had not been able, however, to bring the Pope,
hen in Paris, into union with the president of the Protestant
hurch, M. Marron, whom he usually addressed at court by the
itle of "Monsieur le Pape Protestant." Pius VII. declared, with
me pleasantry, that he had no hopes "de tirer le *Marron* du
u." But Napoleon effected what was no less difficult, that of
ngaging the Cardinal Archbishop of Paris, and the Protestant
resident, to join in the same religious ceremony, in the presence
f the empress, and part of the court. It was the celebration of
ie marriage of a Catholic and a Protestant person of the court;
nd the man being a Protestant, the Protestant president, in right
f the husband's prerogative, took the lead in the ceremony, and
as seated in the place of honour, at the right hand of the empress,
: the nuptial banquet, and the cardinal was placed on the left.'
p. 127—134.

It is of no consequence, what modification of religion our
uthor may have adopted; this representation certainly throws
me light on the 'toleration' of the Bonapartean government,
nd would lead us to believe, that it is by other means than
iat of infidel policy, that the papal superstition is finally to
e overthrown. And yet, we may hope, that the blow which
opery received from Bonaparte, and which made the throne
f 'his Holiness' totter to its foundations, is one from which
: will never wholly recover, although England herself should
e doomed to the disgrace of becoming the temporal ally of
ie spiritual usurper.

Miss Williams speaks with a sort of respect of the un-
rtunate adventurer who has been replaced by the worthless
erdinand of Naples.

'Murat had borne his faculties, at Naples, as meekly as could
ave been expected from the possessor of a throne so equivocal,

He had obtained the good opinion of the country in general, whose well-being he seemed to have at heart, and which he had, in various instances, effected.' But, she adds, 'Though Murat might have made a *tolerably decent kind of king*, (this from a royalist, from a loyal subject of Louis XVIII!!) he was endowed with no extraordinary intelligence.'—'In an evil hour he listened to the wily seducer, who, meditating his march from his place of exile to Paris, persuaded this foolish king, that the active employment of his troops against their common enemies, was the most effectual method of not only securing the possession of his own crown, but of rendering Italy independent.' p. 142—3.

The volume contains a mass of amusing anecdotes in reference to minor subjects of interest. There is a very well told instance of noble retaliation in a Prussian officer, and some exquisite instances of Parisian absurdity of feeling displayed on the occasion of the removal of their sculptured divinities by the allied troops. For these we must refer our readers to the volume itself. The least satisfactory portion of the volume, to readers in general, will be that in which the Author lauds the house of Bourbon; but we cannot avoid considering the very tone of the work in this respect, as a strong presumption that the restored family possesses a much more general popularity, than some persons on this side of the water have been willing to admit. Miss Williams maintains, that the sacred principle of toleration has never been violated by Louis the XVIII, and adduces a single anecdote in proof of this assertion! It must however be remembered, that the restoration of the Bourbon dynasty, involves much more than the re-enthronement of Louis the Eighteenth, and that the personal character of a monarch is too often found to constitute an insufficient security for the spirit of his government, and the acts of his ministry: still less can it form any pledge for the conduct of his successor.

We must refrain from further remarks, and will only express in conclusion, our earnest hope, that the expectation expressed in the following passage, may be justified by the future principles and conduct of the French people.

'We have passed through the tempest, to use the words of M. de Boufflers, "sous la même parapluie." How should I have lived so many years among the French without loving that amiable people, to apply the term in their own sense, who so well know the art of shedding a peculiar charm over social life! How much better than others they understand the secret of being happy! happy at a cheap rate, and without being too difficult, and too disdainful as we are in England about the conditions; while they bear misfortunes with a cheerful equanimity, which, if it does not deserve the proud name of philosophy, is of far more general use; the former being common

'operty, belonging to all, and not, like the latter, the partial forme of an enlightened few.

'I am persuaded that the experience acquired by the French nation during their long and stormy Revolution, will not be lost. heir political vanity and presumption required a tremendous lesson. hey have passed through many phases, from the wildest anarchy the most oppressive despotism; and they now really know what *not* freedom. They seek repose, but it must be repose under the fe shelter of liberty. "They pretend not," to use the language the Duke d'Otrante, in his letter to the Duke of Wellington, They pretend not to more liberty than that of England, but they ek to be as free." You will not, I am sure, answer, as I have ard some of our countrymen, "Liberty for England, but arbiary government for the continent." England needs not fear the alship of France in its constitutional freedom. It will be some ne before the French reach your practical science on this subject. ey have indeed already lost some of that vanity of knowledge, which only found in the first steps of its acquirement, because we look ck on the time when we knew nothing. The French were too oud of their A B C liberty: they feel now that the alphabet is ly the rudiment of science. They have learnt the table of ntents of liberal principles, and they will at last comprehend the hole volume.

'The Revolution, amidst all its abuses and its crimes, has shed new ray of light upon France, and it were vain to expect that the rench will shut their minds against it, and prefer the darkness of norance. The eternal principles of liberty are independent of ie purposes to which they have been made subservient. What is ood in those principles is unperishable, and what has been evil in ieir application will be transitory. But time has no spunge that an wipe from the memory of the French the great event of the Revolution, and restore prejudices that are swept away, ideas that re eradicated, manners that are changed, and affections that are xtinct. The spirit of constitutional representation is abroad, nd will walk the world. Lewis XVIII. has no reason to fear its nergies, for he will be strong only in its strength.' pp. 304—307.

Art. VII. *A Second Ode to Napoleon Buonaparte*, partly a Parody on that of Lord Byron. 8vo. pp. 15. Price 1s. Gale and Co. 1815.

THIS second Ode, written in imitation of many 'imitators,' on the model of Lord Byron's, is well designed, but the author does not appear much accustomed to clothe his thoughts n the diction of poetry. Imitations, in general, only serve to eflect the faults of the original. The abruptness of style, the oldness of ellipsis, and the intensity of expression, which give a omewhat too prominent manner to Lord Byron's poems, infalibly betray the parodist into obscurity and incorrectness.—Authors of bad imitations might frequently have succeeded

better in the natural expression of their feelings. Such a production as the present, however, may plead exemption from the severity of criticism. The reader shall judge of its merits, from the following stanzas.

'Tis done—a Felon yesterday,
And pacing round his cage;
And now he bursts the bars away,
And dares the battle's rage!
Again the foe of thousand thrones,
To build his own with hostile bones
He rushes to engage—
No human madness ever fell
So fatal—'tis a fire of hell!

'Ill-coupled Fiend—go seek thy kind,
What more can man bestow?
Thy withering name *has* filled the wind,
And blasted all below.
And wouldst thou still unsated rave,
A mightier pander of the grave?
Can guilt so gorged yet grow?
Alas! for life of wandering man
When more of thee must curse his span!

'And must the brave blood flow for him
Who calls no drop his own?
A calx of hate each recreant limb,
His heart a central stone!
Wake Freedom!—all to manhood dear!
A wretch without a human tear,
Save for a sinking throne,
Comes scattering to the burden'd wind
Each sympathy that links mankind!'—Stanzas I. II. X.

We must confess that the last stanza of the Ode is to us unintelligible.

Art. VIII. *The History of Little Davy's New Hat.* With Engravings. 18mo. pp. 64. price 2*s*. Darton and Co. 1815.

A SIMPLE story adapted to 'village children,' to teach those whose parents are wealthy, to be kind and charitable, and those who are poor, to bear disappointments with patience. There are touches of nature in this *rural tale*, an artlessness of expression, and an air of intimacy with 'the short and simple 'annals of the poor,' which sufficiently designate the author, whose initials, R. B. are affixed to the Preface: but the reader, to be pleased with it, must descend in feeling to the level of childhood and poverty, and fancy he is listening to the tones which had power in infancy to fix his attention to the most humble incidents of real life. Children, in these cases, are

t critics, and we have no doubt that with them Little ill be a favourite. We must give a short extract.

day, a day of rest. A country village is still and quiet at ; but, on a Sunday morning is still more peaceable. You ear the miller's cart go by ; nor the ploughman's horses, with nking chains, going to the field. Even the cow-boys, though ive the cows to and from the meadows, know better than to d halloo as they go. All the people, though they do not ie and gay, make themselves as clean as they can. Soon eakfast, the clerk of the parish goes by with the great church is hand, and you soon hear the bells begin to chime. This eard as we hear it in great cities and towns, along with many lls and other noises ; but, as it comes only once a week, the always pleasing, always new, and every body knows what s.

Woodly's family lived at some distance from the church ; heard the bells, and Davy and his grandfather set off to- as they always did. Mrs. Woodly was getting ready, and, ut on her cap, and shook her clean apron, Mr. Woodly, who ding the Bible, said in a low voice, " Good Heaven deliver om trouble." He had staid away from church several Sundays and did not mean to go now, but when his wife asked him ith her, he said: " I cannot find the pleasure I used to do in church. I am sunk in poverty:—I have no decent clothes. imes have ruined me, and I cannot be what I was: and though eart I despise the sneer of a fool, yet I know that the 's gamekeeper, and some others, will let me know that they tter coats than mine, although, perhaps, not of their own "

. Woodly was vexed to hear him talk so, though she knew e said to be true, and still asked him, tenderly, to go with ing, it would ease his mind, and, at any rate, would be han sitting at home. But he still answered " No." " Well," , " I will go, if it were only to pray for PEACE, and that I my poor boy WILL before I die." At the sound of peace son's name, he rose instantly from his seat, brushed his hat es, and went to Church with his wife. He was one of the ingers, and there were several neighbours glad to see him; has often said since, that he never sang better, nor felt easure than he did that day.' pp. 41—43.

IX. *The Majolo: a Tale,* 12mo. pp. 252. Price 7s. Colburn. 1815.

find it difficult to characterize this singular production. The perusal of it pleasingly interested us, and the im- n which the Majolo left upon our imagination, was that eing the counterpart of not an ordinary mind. But in ling to analyze the 'opinions and notions ascribed to ero,' the development of which, through the advantageous

He had something so indescribably high about him, that I should have hesitated to offer him any favour, and yet at the same time, his frankness was so manly, that I should not have been surprised at any request which he might have made.' pp. 11, 12.

The Author is the Majolo's guest. While Benedetta is setting out the table, his host proposes to play a few of the provincial airs of Oliastro.

'After a rich and chromatic symphony, as if to contrast the intricacies of refinement with the charms of natural simplicity, he played in succession, a number of tender and sprightly airs. This performance seemed to partake of the nature of his own character. It had in it a degree of precision, often unpleasing, but now and then it rounded itself into an expression so full, so generous, and so noble, that perhaps, few professional musicians could have excelled it. I began indeed to imagine that he might have been himself a public performer, but just as the thought arose in my mind, a little blemish in his playing, some defect of the time, and harshness of the cadence, convinced me that he was only an amateur.' pp. 16, 17.

His remarks upon national music would suggest an interesting topic of speculation, had we an opportunity of verifying the assertion on which they are founded; that the Scottish music bears a striking resemblance to that of Sardinia. 'There is no part 'of the world,' observes the Majolo, 'where the country is 'mountainous, in which the music is not wild, abrupt, and 'mournful.'

'Music is the medium by which the universal feelings of mankind are expressed, and man in similar circumstances is always the same sort of creature. He is affected by the mountainous circumstances of Epirus, of Sardinia, and of Scotland, with similar emotions, and the only difference in the universal language of these countries, is a difference of accent, a provincial peculiarity.'

The Majolo now proceeds to satisfy the curiosity of his guest with respect to his history, informing him before-hand that his tale will consist rather of observations than adventures. Accordingly, he is perpetually digressing from his desultory narrative into reflections of a philosophizing cast; which display, for the most part, correct observation, and amiable feeling, but exhibit a singular deficiency of religious knowledge, not excusable even in a Sardinian peasant. The notions of the Majolo concerning *Destiny*, as 'a kind of moral chemistry,' as a chain 'formed by links of physical causes,' and other sceptical hints of this kind, are so vague as to appear connected with no very determinate opinions in the Author's mind, and they may, therefore, be passed over as harmless instances of the cloudiness of idea into which an ambitious fondness for philosophical conjecture is likely to lead a person, in the absence of correct moral

ice. There is some truth, however, mixed with much lity of expression, in the following specimen.

have noticed,' said the Majolo, 'that character is seldom un- ıd by estimating the qualities of the mind. Do you not gene- ıd some occult impulse so modifying the nature of man in active ıat he scarcely seems the same sort of being whom you had ıplated unemployed? Compare the moral and intellectual fea- f any individual among your acquaintance, with the effect of racter on yourself, or in the circle of society in which he is , and you will be convinced that it is not by them, but by y in which he is actuated, that you ought to make choice of a friend, or shun him as an enemy. There is nothing more ul than to trust a man on account of his qualities; in every here you do so, and leave out of consideration what appears to destiny, you will never cease to repent the connection. There little inherent difference between the qualities of the good and d; the effects which their course of action produces in society he former criminals and the latter judges; and, therefore, the f all nations wisely regard guilt, as characterised by circum- ı, dependent as much on the life and conduct of the person ımmits it, as on the actual amount of the injury which it inflicts sufferer.

Don Lopez was one of that class of persons who, without the st particle of generous sentiment in their composition, are con- d, by the impulse of destiny, to act in all affairs with unvaried ess, and the appearance of possessing a liberal and munificent In every thing the selfishness of his nature was constantly ma- d. He studied the enjoyments of his palate with the solici- f devotion; but as he delighted as much in cheerful company ıxurious dishes and delicate wines, he drew around his table a of pleasant companions, and had the reputation of being a good able fellow. He was proud and vain to an excessive degree, t such was his happy fortune, that neither of these disagreeable es were allowed to show themselves in their true colours. His lity being social, acted as a medium to his arrogance and pre- ion, and so changed their natural complexion in every mani- on, that they took the colour of virtues, as the crimson blood veins appears blue when seen through the soft smooth skin of uous beauty Not one of his associates were was) ignorant of position, and yet they constantly treated him as one of the best ı, and spoke of his faults with indulgence. Not one of them had ghtest faith in his friendship, and yet he was the most intimate with which each of them respectively associated. He had, er, the good fortune to possess not only that instinctive dis- ent of the tendency of affairs, which enables a man to know to speculate upon contingencies, but also that disregard of the quences of failure, which emboldens the adventurous to risk more heir all upon the probability of great ultimate profit. He was, ore, considered not only as the most liberal, but one of the most ate merchants in all Sassari, and this opinion procured him more

credit than, perhaps, was ever before enjoyed by any trader in Sardinia; for in this island mercantile probity is rarer than among you in England; and that wonderful confidence between man and man, which enables your countrymen to work miracles both in political and mercantile finance, is here almost entirely unknown." ' pp. 85—88.

Many of the Majolo's general observations, which appear at first paradoxical, or which startle by their boldness or novelty, will be found, on examination, to contain a portion of truth, but to be erroneous from the partial and defective views on which they are founded. Were he to commence the career of life afresh, he is made to say, there is no profession he would prefer to that of a merchant; and the following is the reason he assigns.

' " The vital principle of commerce is founded on faith in the general probity of human nature.—The lawyer thrives by the vices of mankind, and his hopes of fortune can only be realized by the prevalence of dishonesty. The utility of the priest is founded on the necessity of curbing the dispositions of the heart: men, in his eyes, are savage animals that must be chained to prevent them from doing mischief. The soldier, the hero! builds his monument with the ruins of nations. The statesman is the adversary of the natural freedom of man, and the artificer of crimes that are offensive only to his usurpations; and the author, or if you think fit, the philosopher, is the disseminator of notions, for the effects of which he does not hold himself responsible, but regards the punishment for promulgating the most pernicious as attempts to shackle the human mind. The merchant, however, lives by cultivating amity between nation and nation; his profit is obtained by promoting the benefit of others; his barks explore the remotest regions, and carry with them knowledge on their prow, and the seeds of industry in their cargoes." '

' I could, with difficulty, keep from smiling, as he proceeded in this manner. He suddenly frowned, and looking at me with a steadiness of eye that was almost stern, said, "are you an Englishman, sir, and do not think this true?" ' pp. 103—105.

The following description given by the Majolo, of his early efforts to obtain literary eminence, may indirectly serve to illustrate some of our preceding remarks. Many an ardent young adventurer, prompted by the restlessness of imagination, has probably, experienced a similar perplexity amid the distracting variety of intellectual pursuits, in no one of which, imagination could promise to supply the deficiency of more solid qualifications, or to shorten the laborious process of acquirement.

' " From that moment, I saw the necessity of applying my mind to attain some degree of pre-eminence in a particular study. The difficulty was, to find one in which the merits of my own efforts might appear, and that what I might produce should be acknowledged as my own. Before fixing, my mind rambled over almost every branch of science and literature. I applied to mathematics with the enthusiasm of a poet, but I found that the laws of demonstrations were too

: for my imagination. I turned to metaphysics, and the seemed but a system of plausibilities, continually subject to olved. Chymistry, under the direction of Vincellos, next y attention; but although he admitted that I showed some n conjecturing what might be the result of experiments, he d me of what, indeed, I was so soon conscious, that I wanted diness of application necessary to the delicacies of analizing. at my ardour was not to be subdued. I felt and confessed my unfitness for prosecuting science; but the wide region of literature lay open before me, and a thousand paths, all to the glittering domes and pinnacles of the same edifice in he consequential —— deemed a niche was prepared for him, me to advance. With an intensity of application, that was atural or had become habitual, I entered upon that of history; I found that I could not set down my foot without placing it on it of some predecessor The world, I perceived, had long iscovered the way of preserving every thing of the past that to be transmitted to posterity; and I wearied myself among ken arches and fallen pillars of antiquarian curiosity, in the meeting with some suitable topic that might ensure to me free the temple. The search was vain; the lights of my learning t tapers. and only made the darkness visible which broods in rinths of antiquity. I abandoned my attempt to explore their recesses, less, however, satisfied that they contained no hid- sures, than convinced of the inadequacy of my means to dis- em.

uring the time that I was thus casting about for a proper ob- egular study, I had amused myself in writing occasional little d ballads in the provincial dialect of Oliastro. And a copy of hese, partly ludicrous and partly pathetic, happened to fall hands of a Benedictine monk, who was so much pleased with he took the trouble of requesting Vincellos to make us ac- L This incident was a great triumph over ———. Hitherto knew the extent of his proficiency, and although he has since rified the solidity of his just pretensions to superiority, it then to every body more assumed than legitimate. But in est of the monk there was a decisive homage paid to something ly my own. From that moment it appeared to me, that, were ivate my talent for poetry I might be enabled to inspire the ith sentiments respecting me similar to those of the monk." ' —123.

e is a great deal of picturesque description in this little and in the delineations of character, are some very ful displays of ability. Some of the portraits, we nd, are from life. The character of Count Waltzerstein y developed; and the Majolo's physiognomical dis- , though they may appear fanciful, are certainly justified ndant indications of a real correspondence ' between ysical form, and the intellectual character.'

credit than, perhaps, was ever before enjoyed by any trader in Sardinia; for in this island mercantile probity is rarer than among you in England; and that wonderful confidence between man and man, which enables your countrymen to work miracles both in political and mercantile finance, is here almost entirely unknown." ' pp. 85—88.

Many of the Majolo's general observations, which appear at first paradoxical, or which startle by their boldness or novelty, will be found, on examination, to contain a portion of truth, but to be erroneous from the partial and defective views on which they are founded. Were he to commence the career of life afresh, he is made to say, there is no profession he would prefer to that of a merchant; and the following is the reason he assigns.

' " The vital principle of commerce is founded on faith in the general probity of human nature.—The lawyer thrives by the vices of mankind, and his hopes of fortune can only be realized by the prevalence of dishonesty. The utility of the priest is founded on the necessity of curbing the dispositions of the heart: men, in his eyes, are savage animals that must be chained to prevent them from doing mischief. The soldier, the hero! builds his monument with the ruins of nations. The statesman is the adversary of the natural freedom of man, and the artificer of crimes that are offensive only to his usurpations; and the author, or if you think fit, the philosopher is the disseminator of notions, for the effects of which he does not hold himself responsible, but regards the punishment for promulgating the most pernicious as attempts to shackle the human mind. The merchant, however, lives by cultivating amity between nation and nation; his profit is obtained by promoting the benefit of others; his barks explore the remotest regions, and carry with them knowledge on their prow, and the seeds of industry in their cargoes." '

' I could, with difficulty, keep from smiling, as he proceeded in this manner. He suddenly frowned, and looking at me with a steadiness of eye that was almost stern, said, "are you an Englishman, sir, and do not think this true?" ' pp. 103—105.

The following description given by the Majolo, of his first efforts to obtain literary eminence, may indirectly serve to illustrate some of our preceding remarks. Many an ardent young adventurer, prompted by the restlessness of imagination, has, probably, experienced a similar perplexity amid the distracting variety of intellectual pursuits, in no one of which, imagination could promise to supply the deficiency of more solid qualifications, or to shorten the laborious process of acquirement.

' " From that moment, I saw the necessity of applying my mind to attain some degree of pre-eminence in a particular study. The difficulty was, to find one in which the merits of my own efforts might appear, and that what I might produce should be acknowledged as my own. Before fixing, my mind rambled over almost every branch of science and literature. I applied to mathematics with the enthusiasm of a poet, but I found that the laws of demonstratio s were too

despotic for my imagination. I turned to metaphysics, and the science seemed but a system of plausibilities, continually subject to be dissolved. Chymistry, under the direction of Vincellos, next drew my attention; but although he admitted that I showed some ability in conjecturing what might be the result of experiments, he soon told me of what, indeed, I was so soon conscious, that I wanted the steadiness of application necessary to the delicacies of analizing.

'"But my ardour was not to be subdued. I felt and confessed my natural unfitness for prosecuting science; but the wide region of general literature lay open before me, and a thousand paths, all leading to the glittering domes and pinnacles of the same edifice in which the consequential —— deemed a niche was prepared for him, invited me to advance. With an intensity of application, that was either natural or had become habitual, I entered upon that of history; but soon found that I could not set down my foot without placing it on the print of some predecessor The world, I perceived, had long before discovered the way of preserving every thing of the past that deserves to be transmitted to posterity; and I wearied myself among the broken arches and fallen pillars of antiquarian curiosity, in the hope of meeting with some suitable topic that might ensure to me free access to the temple. The search was vain; the lights of my learning were but tapers, and only made the darkness visible which broods in the labyrinths of antiquity. I abandoned my attempt to explore their ruinous recesses, less, however, satisfied that they contained no hidden treasures, than convinced of the inadequacy of my means to discover them.

'"During the time that I was thus casting about for a proper object of regular study, I had amused myself in writing occasional little songs and ballads in the provincial dialect of Oliastro. And a copy of one of these, partly ludicrous and partly pathetic, happened to fall into the hands of a Benedictine monk, who was so much pleased with it, that he took the trouble of requesting Vincellos to make us acquainted. This incident was a great triumph over ———. Hitherto nobody knew the extent of his proficiency, and although he has since fully verified the solidity of his just pretensions to superiority, it seemed then to every body more assumed than legitimate. But in the request of the monk there was a decisive homage paid to something peculiarly my own. From that moment it appeared to me, that, were I to cultivate my talent for poetry I might be enabled to inspire the public with sentiments respecting me similar to those of the monk."' p. 120—123.

There is a great deal of picturesque description in this little volume, and in the delineations of character, are some very successful displays of ability. Some of the portraits, we apprehend, are from life. The character of Count Waltzerstein is finely developed; and the Majolo's physiognomical discoveries, though they may appear fanciful, are certainly justified by abundant indications of a real correspondence 'between the physical form, and the intellectual character.'

With respect to the 'other elementary principle' which the Majolo speaks of, as serving to guide him in the study of mankind, 'the sympathetic and antipathetic nature of the 'mind', it is not sufficiently 'definable', for us to trust ourselves with the subject: but we will so far concede to our Author, as to admit the justness of his motto, that

> 'There are more things in Heaven and Earth, Horatio,
> 'Than are dreamed of in your philosophy.'

We have given more copious extracts from this small volume, than its size or its pretensions might seem to warrant; but it appeared to us to be the only method of doing justice to the Author. The present work, we are informed, constitutes only a part of a considerable design, of an epic character. We have, therefore, thought it deserving of a proportionate degree of attention. 'You have heard my story,' says the Majolo, in concluding the conversation, 'and read my book; do you 'think me a fool, or a man of genius?' The Author seems to anticipate the perplexity which the reader would feel on a similar question being put to him. 'It was not easy,' he replies, 'to find a proper answer to such a question.' In the usual acceptation of the word, there would be no propriety whatever in the application of the former term to the Author of such a production. The latter designation in its highest sense, would scarcely be due to him. We may safely allow him the full benefit of the opinion he expresses of the Majolo, that he is 'unquestionably possessed of an uncommon mind:' but perhaps this uncommonness may relate more to kind than degree of ability. There is a modification of the two properties, folly and genius, existing in combination with each other, which will often be found to entitle a man to a certain degree of literary fame, and to constitute him a character highly interesting, but which, at the same time, disqualify him for the higher efforts and sustained exertions of intellect.

On the whole, we feel some curiosity to hear the conclusion of the Majolo's history.

Art. X. *A Serious Address to the Clergy of the United Kingdom on the Duties of the Pastoral Office*, in a Visitation Sermon, preached at the Parish Church of St. Paul's, Covent-garden, on the 18th of May, 1815, before the Archdeacon of Middlesex and his Clergy. By the Rev. W. Gurney, A. M. Rector of St. Clement Danes, Strand; Minister of the Free Chapel, Westminster, &c. 8vo. pp. 25. Price 1s. W. Walker. 1815.

THIS is a plain, but very earnest and sensible Sermon, from 1 Pet. v. 2. and 3. "Feed the flock of God," &c. It has no great pretensions to originality, to depth of thought, or to eloquence, but the preacher's modest expectation that his 'language,

;h simple, would not disgust,' that his 'arguments, though , would not be weak,' and that his 'application, though , would not be offensively personal,' will, we think, ap- › readers in general, to be fully justified. Such a Dis- , as it conveyed to the audience nothing that was new, › it might serve to revive what was forgotten, as it was tly scriptural, but not strikingly ingenious, and as the truths tained were at least familiar to the understandings of his il brethren, might be expected to excite no peculiar wish audience for its publication. Yet it is, at the same time, exceptionable in point of sentiment, and so moderate in of expression, that it would be difficult to imagine that nission of the customary request on the part of the Arch- n or his clergy, arose from any feelings of disapprobation sonal disrespect,

e following passage may serve as a specimen of Mr. Gur- style.

it suppose that there should be found some solitary individual, or filthy lucre, from necessity in his circumstances, or because thought unfit for any other profession, from a desire to obtain try residence, where he might indulge himself in the pleasures field and of the world, had entered into the Church, and re- commission to preach that Gospel which he never practises; he not be considered as having awfully departed from the spirit Church in saying, I trust I am inwardly moved by the Holy to take upon me this sacred office? must not his conduct dis- he true Churchman, offend every Christian, and even give oc- to the wicked to blaspheme, and to deride and contemn the h? This would be but a miserable ensample to the flock, who, y did punctually follow such a leader, must perish together with Is the picture too strongly drawn? Then let us, my beloved ren, endeavour, by the grace of God, earnestly sought for in nt prayer, to blot out every line of this horrible figure, by be- g universally ensamples to the flock over which God hath made erseers. We may be slandered by our neighbours, we may be ted by conscientious Dissenters upon minor points of difference, e shall never be deserted of our God, nor long be despised of eighbours, while we conscientiously and individually act up to pirit of our Church, as exhibited in her Articles, Homilies, and gy.' pp. 18, 19.

'e cannot, however, dismiss this Sermon, without alluding e notice it has drawn forth from a contemporary Journal, article of a highly offensive character. The Reviewer sses that he 'did expect a philippic personal enough, and t the form of sound words would hardly have been retained he end. Yet,' he adds, 'except certain Calvinistic inu- oes respecting *experimental feeling*, &c. there is little trine, and less personality; all is sufficiently tame and spi- ss.'

The principal objection the Reviewer brings forward, respects the style of Mr. Gurney's Sermon. It is 'so vague, so 'unsatisfactory, so ill expressed.' And, after punning on the word 'frame,' and jesting upon a solemn passage which he chooses to misapply, he proceeds to prove the badness of this style from the following instance.

'In page 8. occurs the following inexplicable passage.—'"Hope, as an anchor of the soul, both sure and stedfast, 'entereth into that (what?) within the vail, whither our fore-'runner is for us entered, even Jesus."'—*British Critic for November*, 1815, *p.* 284.

Can any thing be more calculated to excite the triumphant sneer of an infidel, than the conduct of a professedly orthodox Reviewer, who undertakes to criticise in theology, without knowing that while thrusting at a living preacher, he strikes an *inspired Apostle!*

After this specimen of the critic's consummate ignorance, Mr. Gurney may safely smile at the harmless malignity of his flippant remarks, though he may justly complain that the Conductors of a Literary Journal of so high pretensions, should suffer a writer, capable of thus mistaking the language of Scripture, to disgrace their pages with personal invective.

Mr. Gurney's real offence, however, it should seem, in the eyes of this critic, was not preaching or publishing this Visitation Sermon. The following passage contains, we presume, his indictment.

'Now who would suppose after this, that Mr. G. would in-'troduce, under colour of a *Bible Association*, strange shep-'herds of various denominations, within the very walls of his 'own Church, to lead his flock astray, and by their insuffer-'*able cant* and *disgusting* dissensions, to desecrate the sanc-'tuary of God.'

It is not to be wondered at, that those who find the language of Scripture '*inexplicable*,' should be unfriendly to Bible associations: but the charge implied in the above extract, betrays something worse than ignorance in the mind which framed it.

Art. XI. *Baxteriana:* containing a Selection from the Works of Baxter. Collected by Arthur Young, Esq. F.R.S. 12mo. pp. vi, 304. Price 5*s.* 6d. Hatchard. 1815.

THE name of Richard Baxter is one which all parties respect, and all sincere Christians affectionately revere. A collection of extracts from his works, cannot fail of being valuable, and the present volume stands, therefore, in small need of our recommendation. But we cannot refuse ourselves the gratification of transcribing the interesting and ingenuous ob-

given by the venerable Editor, of the origin of this pub-

hteen years ago he suffered a severe domestic calamity, for the first time in his life, led his mind into a train of very different from all that had formed, till then, his pur- leasure, or occupation. For the first time, he began seri- think of that which a Christian ought to think of every day xistence—a future state. When the chains which tie us to ld begin to break, it is time to reconsider the principles of gion we have professed; the heart demands consolation, and Christianity has it not to give; for any solid comfort, we ink deeper. I read much, and sometimes conversed on the enough to hear it urged, that a man who had been publish- ks all his life, should make an open profession of his faith, ng one to the number: in truth, I should have done this long t found the admirable productions already before the public rous, that it appeared presumption to publish any work con- inferior to those I was in the habit of perusing.'

Young proceeds to state, that having early accustomed to extract, for his own improvement, the most impres- ssages of the works he perused, and finding that the f Baxter alone had furnished sufficient to fill a volume, ught a selection from these, especially as some of the from which they are taken are scarce, might be useful r readers, on which account he hopes the present intru- ll be forgiven.

contents of the volume are arranged in seven books, ded into chapters. The titles of the books are, 'The l State of Man;' 'The essential Doctrines of the Chris- Religion;' 'The Remedy for the disordered State of —Justification by Faith alone;' 'Conversion;' 'The Spirit;' 'Necessity of Good Works;' 'Death and ement.'

following impressive testimony, with which the Intro- concludes, will prove, we trust, a salutary appeal to lings and conscience of the reader, as it cannot fail of r sentiments of veneration for the Author.

ill not lay down the pen without most earnestly intreating ho are but entering on life, to be persuaded to pay a con- tention to the duties of religion, especially the four great of grace, prayer, public worship, reading the scriptures of nd as much as circumstances will permit, meditating on their s. I can with truth assure such, that when I reflect on the errors and miscarriages of my life, previous to my mind ta- rious turn, I am clearly convinced that I should have avoided ad I listened with more submission to the persuasion of a uable and pious mother, whom I did not learn sufficiently to till many years after I had lost her; and I speak this in allu-

sion both to temporal and eternal objects. In truth, there is but one principle that ought to govern mankind; to think, speak, and act in such a manner as will please God, and to avoid all that will offend him: not the *Supreme Being*, the *Great First Cause* of modern philosophers, but the God of Revelation. O my young friends, let me with truth assure you, that though I have experienced some highly flattering, and partaken of many brilliant scenes, yet would I not exchange the consolation and hope which Christianity gives me while blind, and quickly descending to the grave, for the most pleasing moments of my former life, with rejuvinescence to enjoy them.

'The tranquillity of a mind gradually reposing in the clearest hope of a better world, is an enjoyment that cannot be purchased at too dear a rate. It is not easy, sufficiently to value the peaceful close of a busy life, provided that repose is founded on the bright views of Christian hope looking beyond the grave: the mist of doubts and perplexities dissipated in the meridian splendour of gospel truth; the storms of life softening into silence; the delirium of pleasure, and the dreams of dissipation fled, and the freed mind resigned to the dictates of reason; the wounds of conscience cured by the balm of eternal love; the heart, lacerated by the loss of those once so dear to us, in full expectation of a re-union never more to be broken; every angry passion hushed into peace; the evils of life sunk in resignation to the Divine will; the fervent desire of the renovated heart approaching the verge of never-ending enjoyment; and the whole soul reposing on the bosom of a Saviour's love. These ought to be the privileges of a real Christian, and will be so in proportion to the steadiness of his faith. May the perusal of the excellent Baxter, contribute to increase and strengthen such faith, and excite such hope in the mind of every reader." pp. iv—vi.

Art. XII. *Athaliah:* a Sacred Drama. Translated from the French of Racine. Foolscap 8vo. pp. xxviii. 96. Price 3s. Edinburgh, Oliphant and Co. 1815.

WE have frequently had occasion to speak of the difference between the Greek and the English drama;—a difference, indeed, so great, as to appear *of kind* rather than of *degree*. The Greek drama, a poem of simple structure, of few incidents, of few personages; abounding in splendid description and dignified sentiment; with much eloquent declamation, and still more empty verbiage,—the English, a play full and bustling, overflowing with traits of character, and strokes of passion:—the Greek, a thing to be admired; the English to be felt:—the Greek, chaste and elegant, symmetrical and unimpassioned, as a Corinthian temple; the English, pressing upon the feelings, like the long aisles of a gothic abbey, yet, like them, enlivened with an inexhaustible variety of beautiful and grotesque imagery.

We have sometimes thought that the nature of the Greek tragedy, is to be ascribed to its origin. It was originally written in honour of some deity, which was afterwards interrupted by

ome one who recited his acts and adventures. The recitation vas, in process of time, converted into dialogue; the hymn was etained in the shape of chorus.

Whether, however, conveyed in recitation or in dialogue, the ubject was the same; the personages of every tragedy, were emigods and heroes. Now, in the first place, the characters of hese were ready drawn to the hands of the poet; they would, herefore, never come before him in that vivid portraiture which he creatures of his own brain would assume; never haunt, and ress upon his imagination, like known and visible objects, like hings familiar, and of which he had rather to record the feelings nd the sentiments than to invent them. The poet, then, was vriting after the idea of another, was filling up another's outline; nd what wonder if this was done somewhat tamely?

'What's Hecuba to him, or he to Hecuba?'

In the second place, The reader or the spectator was as well cquainted with these same ever present personages,—with Neoptolemus, and Ulysses, and Medea, and Electra, and Orestes, —as the poet; and all that was *necessary* to be done, was not o violate the character, and to adapt the sentiments *in general* o the preconceived idea.

Thirdly. These high and mighty personages were too dignified to be trifled with: if they wept, or raved, or declaimed, very thing must be done with dignity. Compare Orestes and Hamlet, both under the same circumstances,—preternaturally ommissioned to avenge the murder of a father, on the paramour f a mother. Every thing in Orestes is abstract; he is a son, ny son, avenging a father. Every thing in Hamlet is individual; ven when employed in such a task, you see more, you think ore, of his character, than of his commission. But who does ot see that his melancholy jokes, his bitter irony, his 'snatches' f old merry songs, 'that had no mirth in them,' would have een highly *indecorous* in Orestes?

The acts of the demigods and heroes, were '*domestica facta*,' o the Greeks, were sanctified to them by long and habitual verence*, had been the tales and marvels of their childhood, nd therefore, it was no wonder that they should take possession f their stage. That they should have almost entirely engrossed ne French drama, does, we think, cast a tacit reproach upon ne originality of the French tragedians: but, adopting the ubjects of the Greek drama, they could not, we are of opinion, o otherwise than adopt its style. It is a well-known fact, that

* We do not forget Aristophanes; but we may enjoy a professed at, without losing our veneration for the object of it; we have all ughed at parodies of Shakspeare, but who ever thinks of them, when ading the original?

not a single tragedy, derived from the Greek mythology, keeps possession of our stage, or is read in our closet.

The reasons which we have assigned above for the style which the Greeks adopted in their drama, will, we think justify a poet for using the same style in scriptural subjects. The characters are too well known to all, and too sanctified in our imaginations, to admit of any addition, or any thing that is not perfectly dignified and solemn. Accordingly, we have always considered Athaliah as the first production of the French drama, no doubt because we could there tolerate the French manner. While we have yawned, (we fairly confess it,) in the midst of all the elegance and well-wrought woes of Phédre and Andromaque, we have never risen from the perusal of Athaliah, but with feelings of the most sublime solemnity.

We are not sorry, therefore, to see Athaliah in an English dress; and we are, on the whole, not discontented with the dress in which the translator has chosen to present her to the public. We could have wished, indeed, that it had been a little more in the costume of our older dramatists, a little more in that flowing and peculiar style which we should find it difficult to describe, but no one, we are fully persuaded, who has competently admired Shakspeare and Massinger, will feel perfectly content with a tragedy in any style but our own, or will ever think any style *our own*, but that of our good old school. This style consists partly in the language, and partly in the flow of the verse, but is perfectly indescribable in both.

In this style, which, we think, is by no means unattainable in the present day, we have often wished for two or three volumes containing specimens of plays, not of parts of plays, from the Greek, French, Italian, Spanish and German writers. Would not this, it may be said, be transgressing against a rule we have so often laid down, that every translater should be as much as possible in the style of the original? We ask, in answer, whether the style of Massinger and Shakspeare be the same? whether Jonson's be like either? Whether, again, Beaumont and Fletcher did not adopt one entirely distinct from all three? What we recommend is, merely a kind of dialect of the English language, and a particular form of the English verse; to which, we think, a person who should make the above objection would be to the full as pedantical, as he who should translate a Greek play in Iambic alexandrines, with a proper mixture of acatalectic anapæstic dimeters, with their bases and proceleusmatic verses. This is as much the appropriate style of the English drama, as rhyming alexandrines are of the French. We should wish to see Shakspeare himself in rhyme, when translated into French; certainly not for our own gratification, but because we are well aware that the French could enjoy him in no other than a national dress.

We shall leave our readers to form their own estimate of one two passages of the English Athaliah.

'ABNER.

But where that bright futurity foreshewn
To David, and to David's greater son?
Alas, we trusted that a line of Kings
Belov'd and glorious, should from him descend,
Till one, blest hope of mortals, stretching far
The rod of conquest, and the wand of peace,
Should calm the tumults of distracted earth,
While all her kneeling Monarchs own'd his sway.

JOAB.

And why renounce the hope which Heaven ensures?

ABNER.

Ah! whence shall David's promis'd offspring rise?
Can Heaven itself a living branch bestow,
—The royal stock uprooted,—wither'd,—dead?
E'en cradled infancy partook the grasp
Of Athaliah's vengeance. Shall we call
Her victims from their eight years sleep of death?
Oh! had her keen-eyed fury miss'd its aim,
Were one rich drop of royal blood unspill'd——

JOAB.

What would my Abner *then*?

ABNER.

Oh joyous day!
With what devotion would I hail my King!
With what loud loyalty the gathering tribes——
But hence, vain dream!' pp. 6, 7.

'Whate'er I did,
I deem'd expedient, Abner; nor will stoop
To vindicate my acts of sovereignty
At the base bidding of the clamorous herd.
Let it suffice them, that the powers above
Have been the patrons of a martial reign,
Prospering my arms, till the far sever'd shores
Of this broad continent, respect their strength.
Jerusalem hath peace. No vagrant horde
Of Arabs, nor the vaunting Philistine,
Whose inroads mock'd your Kings, now waste the vale
Of Jordan. Syria courts a brother's name.
E'en Jehu, swift destroyer of my house,
Shrinks in his covert of Samarian hills.
To quell that murderer's force, my envoys rous'd
A near and potent foe, whose legions press
On all his frontier; while these realms enjoy,
In proud repose, the fruits of policy.
These are my triumphs; but their noon-day brightness,
Of late malignant clouds and mists obscure.

A dream——shall Athaliah prate of dreams!
Ay—but those untold horrors haunt my soul,
And ye must give it rest.——Thus was the dream:
—From thick unnatural midnight seem'd to start
My royal mother, bright with rich attire
As on her death-day; suffering had not chang'd
Her bold imperial aspect, and the tints
With which she cancell'd the reproach of years
Were fresh upon her cheek —These hollow sounds
Crept through mine ear: "Tremble, thou other self!
"O'er *thee* too, Judah's wrathful God prevails.
"I mourn thy fate."——And then the stately shade
Lent o'er my couch.' pp. 24, 25.

First Voice.

In this hour of fearful anguish,
Why the sacred crown prepare?
Though your impious foe ye vanquish,
Who shall regal honours wear?

SALOMITH.

The God of Israel spake.
But can ye pierce the veil opaque,
Which shrouds his deep decree?
Comes he to punish or defend?—
Say will his warrior angel be
Our destroyer or our friend?—

All the Chorus.

Stupendous cloud, thy judgments lower;
But rays of love alternate shine.
Oh fearful hope! mysterious hour!
Can wrath and mercy thus combine?

First Voice.

Sion falls! Heav'ns wrath enfolds her
In its desolating fires!

Second Voice.

Sion lives, till time expires!
Heav'n's eternal truth upholds her!

First Voice.

I see the gloom of her funereal flames.

Second Voice.

On me the sunrise of her glory beams.

First Voice.

She sinks engulph'd in woes profound!

Second Voice.

She rises with celestial splendour crown'd!

First Voice.

Fatal fall!

Second Voice.

Immortal birth!

First Voice.
Shrieks of death my heart appal!

Second Voice.
Shouts of triumph fill the earth!

Third Voice.
Break off your troubled strain!
Hath Jehovah ceas'd to reign?
He, in his appointed hour,
The mysterious veil shall rend.

Three Voices.
Bow before his vengeful power,
Own your everlasting friend!

First Voice.
Friend and father, God of love,
If our hearts that union know,
If our will be one with thine,
Who shall break the bond divine?
And what else of joy below?
And what other bliss above?
No pure drops on earth beside,
And all Heaven's eternal tide
Is the ocean of thy love!' pp. 62—64.

Art. XIII. *Private Hours of Napoleon Bonaparte, from his Earliest Years to the period of his Marriage with the Arch-Duchess Maria Louisa.* Written by Himself, during his residence in the Isle of Elba. 2 Vols. 12mo. Price 10s. 6d. *No English Publisher's name.*

THIS is a publication, which so outrages both decency and common sense, and which carries on its face so obvious an air of imposition, that nothing but an insatiate appetite for slander could, we should imagine, reconcile any one to its perusal We should entertain no hope as to the moral character of the person who has endeavoured, without sufficient ability to support the deception, to impose these coarse and puerile effusions upon the public as the production of Napoleon Bonaparte; were it not that in withholding his name from this despicable performance, he gives some indication of a sense of shame. The *soi-disant* Editor pretends that a Duke, whose name we are left to guess, brought him the manuscript, with an injunction to print it!

It is perfectly unnecessary to attempt to prove that this is not the performance of Napoleon Bonaparte. The ignorance of the Author, with respect both to the character it professes to delineate, and to the human character in general, appears in every page. Napoleon is made not only to accuse himself of crimes at nine years of age, which not the laxest morality would hold venial in manhood, but to argue coolly in their

defence upon the ground of moral and physical considerations. The work does not contain a single interesting anecdote or trait of character; it consists merely of a succession of vulgar excesses vulgarly narrated, and might just as well have been an account of the private hours of the Editor himself, as of Bonaparte. But the strongest terms of reprobation are due to the deliberate wickedness of an author, whose apparent object in the polluting details of his narrative, is to do as much mischief as comes within the slender compass of his ability.

We cannot forbear severely to reprehend the translator, and all who have been concerned in ushering into public notice this silly and impure performance.

Art XIV. *The Spirit of Prayer; or a Discourse on the Nature of Prayer, &c. With directions for attaining the Gift of Prayer.* By Nathaniel Vincent, M.A a Non-Conformist Minister. A new Edition, carefully Revised and Corrected. To which a Memoir of the Author is prefixed By J. H. Hopkins. 18mo. pp. xviii, 168. Price 2s Conder.

EVERY judicious effort to preserve the remains of the Non-conformist ministers from oblivion, is highly deserving of commendation They were men, not only pre-eminent as judicious divines, but for the most part of highly respectable and very solid attainments in learning, and many of them were distinguished as scholars and as pulpit orators. The name of Nathaniel Vincent is by no means one of the least venerable. Wood, in his Athenæ Oxononienses, mentions him as a considerable scholar.

This little work, which on its first publication 'went through 'at least five editions,' had become exceedingly scarce, and almost unknown. Its intrinsic excellence, as a plain and useful treatise on the subject of Prayer, rendered its publication very desirable, and the public are indebted to Mr. Hopkins for the cheap form in which he has printed this edition, in the hope of its obtaining a wide circulation.

Art. XV. *Considerations sur Genève, dans ses Rapports avec l'Angleterre et les Etats Protestants, Suivies d'un Discours prononcé à Genève sur la Philosophie de l'Histoire.* Par J. C. L. Simonde de Sismondi. 8vo. pp. 47. Murray. 1814.

THESE two short pieces bear the characteristics that distinguish the larger works of the Author, which have made him so advantageously known, on the Continent and in this country. They display liberality and comprehension of views, powers of language, and a certain warmth and benevolence of feeling,

hich we do not very often recognise in the rhetoric and *ntimentalism* in which the French language is accustomed shew itself so fine.

The first of these pieces purports to have been published in ngland, in the first instance. It is a most animated appeal the philanthropy, the public spirit, the justice, and the self-terest of the English nation, made in behalf of the Author's ty, Geneva, in that memorable and portentous interval, (now rried by the succession of events so far away into history,) hen assembled monarchs, and representatives of monarchs, ere deliberating, doubtless with the equity and wisdom be-ting such personages, on the number and the shape, the pre-rvation or extinction, of the minor states of Europe. As is patriotic writer somewhat naturally imagined that a nation hich was paying away, from its diminished and distressed sources, immense sums for the accommodation of the Royal nd Imperial deliberators in that august council, might have me considerable weight in their discussions, he thought an rnest representation to this country might greatly avail wards securing the rights and independence of his little re-ublic. The whole pleading of this enlightened and zealous dvocate proceeds upon a claim of complete independence. Ie does not divert to any consideration of what might be he best political adjustment for Geneva *next* to this entire in-ependence; which is indeed plainly essential to the main art of the valuable objects so strongly presented in this appeal o the moral sense of the English nation. We cannot judge ow far the disappointment and regret with which he would eceive the decree that merged a state which had stood distinct nd illustrious for centuries, may have been alleviated by a eflection on the eminent respectability of that confederation, o which it has become an accession, under the denomination f the Canton of Geneva. We should like very much to see ow far, and in what manner, he could rationally console imself and his compatriots, by an estimate and balance, such s his comprehensive judgement could furnish, of the loss and ain relatively to the grand public interests concerned, which nay be anticipated from the change. The junction to so enerable and virtuous a league, may afford something in artial compensation; but it is too obvious that one great and estimable good is lost;—the surrounding countries can no onger have the benefit of an unchecked, unawed freedom in he publication of opinions in this speculative and enlightened ity. Will it, for instance, be permitted, by the Helvetic laws nd magistrates, to expose without scruple or reserve the rrors and mischiefs of that popery which continues the herished faith of a considerable proportion of the confederation?

Though this spirited composition is, with respect to its specific object, completely out of date, it nevertheless retains considerable interest, as forming a brief exhibition of the intellectual state of the continental nations, and of the tendency, with respect to civil and religious liberty, of what may be called their intellectual institutions. And the interest of the piece is augmented by its being accompanied by a very captivating representation of what a small independent, illuminated, Protestant state, in the situation of Geneva, among those nations, might contribute towards liberalising their understandings and their systems,—towards promoting that religious toleration, and that general improvement in the economy of government, which our Author is polite enough to assume, that it is the wish of this nation to promote among its neighbours. Perhaps he is much more within reach of evidence in affirming that at least it is the *interest* of England that these object should be promoted on the continent. No one can doubt that he is right, too, in asserting that, previously to the last dreadful quarter of a century, the enviable accumulation of free and cultivated mind, incessantly at work in Geneva, did actually extend a considerable influence through the surrounding countries.

He pleads zealously against an indifference or contempt of his favourite State on account of its littleness, asserting that more wisdom may be derived from its history than from that of some great empires. He considers the city as morally belonging, by peculiar congeniality of character, to *this* country, as something like an advanced post of our beneficial agency, as an extra school *(école succursale)* for teaching our religious, moral, and political principles, for extending an English education to the human race. And he very pungently remarks, that the costly experience of the last twenty-five years, may have sufficed to shew us, by the unprincipled conduct towards us of the continental powers, that if we are henceforward to maintain any connexion with them, it is for our own sakes extremely desirable that every possible chance should be given them of learning a little more of that rectitude of principle which would create public faith.

The importance of this city, as a point whence religious and political truth may be diffused, is the more insisted on from the consideration, that the places which render any such service to the people of the continent are few. The Protestant universities of Germany, he confesses, prosecute their studies to a greater depth in metaphysics, history, and classical literature, and inspire a very philosophic liberality of opinion. But these attainments and speculations, he says, conduce but

little to any practical and public advantage; 'they have but 'a slight influence on the national character, and none at all on 'the conduct of the governments.' Besides, there is a certain nationality in their modes of thinking and instruction, strongly and jealously repellent of all intervention of English influence.

With respect to France, under whatever change of institutions may there have been effected, he entertains but a slender hope of the abolition of that slavish economy, by which both the mode and the substance of instruction throughout the country have always hitherto been conformed to the system established at Paris, and the system at Paris adjusted obsequiously to the will of the government. He is apprehensive that even the Protestant academical institutions, which he assumes, (in 1814), as a matter of course, that the monarchy under the new constitution will legitimate and protect, will, in this very sanction and establishment under a Popish government, be subjected to an influence, which will leave them, in reality, much less independent in their spirit and opinions, than the Protestant ministers of former times, who had their education, and adopted their religion, in free countries, Holland, Switzerland, and above all Geneva; and who are here very highly applauded for the bold freedom of thinking, both in religion and politics, which they failed not to maintain even in France, where, he says, they gave to the denominations Christian and Citizen, the same meaning which they bear among the English. He fairly avows, that in consequence of a bold exercise of reason, those ministers were, and the theologians still bearing the denominations derived from Luther and Calvin, are, emancipated from the creeds of those great reformers. And one thing he is afraid of in France is, that as the government, in acknowledging and sanctioning Protestant institutions, will doubtless require their pledged adherence to a defined mode of faith, as, relatively to them, the rule of orthodoxy, it may prescribe the original creeds of the reformers, as less alien from Popery, than the free-thinking theology of their modern followers.

The state of France appearing so little favourable to the advancement of religious knowledge and liberality by means of any internal agency,

'It is important,' says M. Sismondi, 'to
of Europe, it is important to England, t
of the continent a free and independent city,
language, a city excelling in kno
tinguished reputation for literature
doctrine of the reformation, m
freely modified in conformity to the
nation, and p
English and G

intervention of Geneva, might remain nearly unknown in the countries using the French language. It is by means of Geneva that amicable relations might be maintained between countries where the Protestant Church has the predominance, and those where liberty is but ill secured, and where the Protestant Church, forming a feeble minority of the people, may be unsettled, corrupted, or humiliated. It is at Geneva that there may be written and printed in French, books adapted to keep in action the noble spirit of Protestantism; it is from Geneva that preachers may go forth who shall unite the the French eloquence to the graver authority of reason and philosophy.'

He remarks that Geneva has justly been called the Capital of Protestantism; and he makes an animated representation of its pre-eminence, in former times, as a source of Protestant illumination, and an asylum from Popish persecution. And then he again insists, in the most earnest manner, on the vital importance of the independence of Geneva, to the interests and the possibilities of Protestantism in the south of Europe. To Italy there is, he says, no other conceivable channel for the transmission of religious light; and he gives us the interesting information that,

'During our own days the commerce of the Genevese has formed "Protestant colonies" in the industrious cities of Italy, and in them all these settlers have sought to introduce their worship. Some ministers from Geneva caused joy in these little congregations, when, in their travels, they proposed to celebrate Divine service in the bosom of their pious families. At Leghorn, the Genevese united themselves to an English religious society; and in the period during which all English people were kept away by the hatred of the French government, the English preacher has continued to receive his salary from the Genevese residents alone. Among those settled at Genoa and at Naples, a subscription was opened to fix in those places ministers from Geneva. At Naples, the design was on the point of being effected, when war commenced and set every thing aside. There was even a project for the formation of a Protestant church at Corfu, with a Genevese minister.'

This is followed by what would be a delightful fancy, if its realization did not depend on a fatal condition.

'*If* the governments of the south do not forget that they owe their re-establishment to England, *if* they do not make a duty of intolerance, the day will come, perhaps, when a chain of Protestant churches will extend through all the cities of Italy quite to Greece; and the ministers of these churches will necessarily be drawn from Geneva.'

The Author concludes with a strong observation on the essential importance to Geneva and to Switzerland, that their independence and their limits should be so [illegible]y established, as to include within their neutrality, in [illegible] war between

France and Austria, the two grand military routes of the Simplon and the Valteline.

The Discourse on the Philosophy of History was an anniversary academical oration, delivered at Midsummer, 1814, that season of joy and gratulation, when it was fondly believed that the storms and tumult of Europe had subsided at length into a permanent state of tranquillity and light. When this delightful assurance, combined with the enthusiastic recollections of Swiss and Genevan history, and the influence of all the beauty and sublimity with which, at that season of the year, Nature surrounds and actually deluges the susceptible mind of an inhabitant of Geneva—when all this was acting on a spirit like that of M. Sismondi, it is not wonderful that he should proclaim with eloquent energy the doctrine previously held by him with deliberate conviction, that the state of mankind, taken comprehensively, has at all times been, is now, and must ever continue to be, progressive in knowledge, virtue, and happiness. The Discourse is mainly a retrospect of facts, as bearing on this doctrine; it is a rapid glance over a vast extent of history. In this review he does not decline to notice the obvious instances of retrogradation in the intellectual, civil, and moral condition of large portions of the human race in some periods of history; but he ingeniously sets against these the more than countervailing progress made by other nations during the same period, and the benefits sometimes resulting, in unexpected ways, from the deterioration itself. In making out this great account, he is sometimes willing to accept things at a value which a more severely religious estimator would scruple to allow. Thus, we may question whether any vast practical advantage was gained to mankind, by the advancement of Pagan theology from the sensible imagery of the Greeks to the more abstracted and elevated conceptions of the Romans—more intimately combined as he observes these conceptions were with morality: but were the Romans, therefore, much more moral than the Greeks? Nor can we feel any very lively gratification in beholding the disciples of Islam supplanting the grosser superstitions of polytheism by even the creed of one God, debased as that truth is by its association with the detestable superstitions and the malignant spirit to which they have made it subservient. And even after all the improvements that have accumulated on Christendom itself, and notwithstanding that our Author firmly asserts that the present generation is wiser and more virtuous than any preceding one, he is compelled to acknowledge that we have witnessed 'crimes not less frightful' than any recorded in history.

Nevertheless, he does open before us a splendid array of progressive [illegible] improvements in the state of the human

race; and we shall all readily and gladly acknowledge, that bad, unspeakably bad as it still is, it is on the whole better than at any preceding period.

This grand and invincible process of improvement he attributes to the intervention of the Almighty, accomplishing with his great object, the perfection of the human nature and condition; but our Author is too much a philosopher to dwell distinctly and emphatically on the nature of that perfection, a complete efficacy of the true religion, the transformation of the world into the kingdom of Christ; or on the prophecies which assure us of so glorious a consummation; or on the most direct means and symptoms in the progress towards it.

He does not, we think, very clearly illustrate that mode of surveying history, to which he would give the denomination of 'philosophy'; and perhaps the Discourse would better have been entitled, on the 'phenomena,' than on the 'philosophy' of history. The general notion here intended to be given of the 'philosophy of history,' seems to be, such a mode of contemplating history, as to perceive in it on the whole, the constant advance of the human race towards a more enlightened and happy condition.

Whatever the piece may be denominated, it is an interesting and animated display of the more consolatory views of the past ages.

*** We cannot close the present Number without again calling the attention of our readers to a subject closely connected with the preceding observations, the state of the Protestants of France.

The Committee of the general body of Protestant Dissenting Ministers, have just issued a Report of their Resolutions and Proceedings, accompanied with authentic details confirming the statements in our last Number. Considerable pains have been taken to counteract the impression which such facts are calculated to make, by attempting to prove that they have been exaggerated,—that some lives only have been murdered, but not thousands,—that the Protestants of Nismes have only been ruined, not massacred,—that their places of worship have only been closed for many months, not actually razed to the ground, and that therefore there is but slight occasion for the prompt exertion of British benevolence: for the Duke d'Angoulême will soon issue another proclamation, which will doubtless be as effective as his former ones have been.

Surely this is a subject which, apart from all party feelings, ought to excite the warmest interest of Protestants. It ought not to be made a political question, whether thousands of Protestants, who are suffering *as* Protestants, should obtain our sympathy and relief. Must there be a battle and a victory to purchase our attention?

There are men who are foolish enough, or base enough, to talk of the questionable propriety of our interfering with the civil affairs of France. How would Cromwell have settled this question;—or, if we may not address his great example, how would Queen Elizabeth have

d?—how *did* she act? Her name was protection to the Protes-
,—and *a message from Cromwell* could effect more, it should
, than the *sword of Wellington*.
ut *now*, the Allies, the conquerors of France,—England, the re-
tr of the Bourbons,—may not dictate to France an adherence to
own treaties. Is it that England is no longer feared, or feared
in the field? That respect for the wisdom and energy of her
ncils, has declined in proportion as the fame of her armies has
? Or has the sincerity of her attachment to the Reformed faith
me suspected, since, after an interval of above two hundred
, a Nuncio from the Pope has again been admitted to the au-
ce of an English potentate! It is not the Catholics of France
, that have begun to take courage, but, if we may credit unoffi-
statements, the King of Sardinia has proceeded to revoke a grant
yed by the Vaudois ever since the time of Cromwell;—the sove-
ns of petty vassal states, and his most contemptible Holiness him-
dare now to insult a Protestant nation by acts of aggression on
unoffending Protestant subjects!

ART. XVI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

m Stewart, Esq. author of the Re-
ction, and other poems, has an ex-
e Metrical Romance in such a
of forwardness, that it will appear
course of the winter.

. Cogan is preparing for the press,
al Questions, or Speculations upon
rincipal subjects of controversy in
l Philosophy. It will form an oc-
volume, and may be considered as
lementary to his work on the Pas-
.

ptain Beaufort is preparing for the
, a concise Account of the Pre-
State of the Southern Coast of Asia
r, where he was employed in one
Majesty's frigates.

, and Miss Edgeworth will soon
sh Readings on Poetry, a work for
g people.

ays on the advantages of Revela-
the rewards of Eternity, &c. &c.
e late Rev. Joseph Whitely, mas-
the Free Grammar School, Leeds,
rinting in an octavo volume.

the Press. Precursory Proofs that
ites came from Egypt into Ireland,
hat the Druids expected the Mes-
siah; with an account of the presen
religious tenets of the Irish nation, and
their endeavours for the attainment of
general religious freedom. By Joseph
Ben Jacob.

The Author of Travels at Home is
preparing a sixth volume of that work,
which will contain a survey of England.

In the press, the Origin of Pagan Ido-
latry, ascertained from historical testi-
mony and circumstantial evidence. By
the Rev. G. S. Faber, Rector of Long
Newton, Yarmouth. This work will be
handsomely printed in three quarto vo-
lumes, price to subscribers six guineas,
and will be ready for delivery to them
on the 1st of February, 1816. Sub-
scriptions will continue to be received
until the 13th of January, after which
the price will be advanced.

Mr. T. D. Fosbrooke, author of the
History of Gloucestershire, has in the
press, a new and much enlarged edition
of British Monachism, or Manners and
Customs of the Monks and Nuns of
England, in a quarto volume, with plates
of costumes.

Mr. Parkes has nearly ready, a new

edition, greatly improved, of his Chemical Catechism.

Mr. Elton is printing an improved edition of his Translation of Hesiod, uniform with his Specimens of the Classic Poets.

Mr. Storer has just completed the 14th Part of his Geographical and Historical Description of the Cathedrals of Great Britain. Parts 15 and 16 are intended for publication early in the year. These will complete the second volume, comprising the descriptions of Peterborough, Lincoln, Oxford, Winchester, Canterbury, Chichester, Salisbury, Gloucester, Hereford, Chester, Worcester, Litchfield, and Rochester.

In the press, a selection of valuable Letters of the Rev. James Hervey, from the different volumes published since his death, together with some original ones, in one volume 8vo.

The first Part of W. Woolnoth's Graphical Illustration of the Metropolitan Cathedral Church of Canterbury, is now ready for delivery to Subscribers and the Public. It is accompanied by a history and description of that venerable fabric, forming in itself a History of English Architecture, from the glimmering dawn of Saxon effort until it reached its zenith in the tasteful productions of Chillenden or of Goldstone. This portion is submitted to the Public as a fair specimen of the whole Work, which will form a handsome volume in 4to. containing 90 very highly finished plates.

Gulzára, Princess of Persia, or the Virgin Queen, a work collected from the original Persian, will appear this month.

In the press, and will be published in February, by Steven and Frazer, Booksellers, Glasgow, a volume of Sermons on important practical and doctrinal subjects. By the Rev. Dr. Dick, of Glasgow.

In the press, and speedily will be published by John Kirk and Co. Glasgow, a Complete Common-place Book to the Holy Bible, or a Scriptural Account of the Faith and Practice of Christians. In one vol. 8vo. price 11s. By Hugh Galston.

In a few days will be published for the use of schools, a new and superior edition of Robinson Crusoe, both volumes complete in one thick duodecimo, embellished with six beautiful engravings.

Art. XVII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of the Cathedral Church of Salisbury. Illustrated by thirty-one engravings. By John Britton, F. S. A. medium 4to. 3l. 3s. impérial 4to. 5l. 5s. cr. folio, 8l. and *super* folio, 11l.

No. I. of the History and Antiquities of Norwich Cathedral. The volume to be completed in June, and to comprise 24 engravings.

Note, historical and descriptive, of the Priory of Inchmahome, with introductory Verses and an Appendix of original Papers. Illustrated by a Map and five beautiful etchings. 4to. 1l. 11s. 6d. boards.

BIOGRAPHY.

Lives of Topographers and Antiquaries, who have written concerning the Antiquities of England; with twenty-six portraits of the authors, and a complete list of their Works, so far as they relate to the Topography of this Kingdom; together with a list of Portraits, Monuments, Views, and other Prints, contained in each Work, with remarks that may enable the Collector to know when the works are complete. By J. P. Malcolm, Esq. F. S. A. royal 4to. 2l. 12s. 6d. boards; and in imperial 4to. 4l. 4s.

Memoirs of Alessandro Tassoni, author of la Secchia Rapita, or the Rape of the Bucket; interspersed with occasional notices of his literary contemporaries, and a general outline of his various works. Also an Appendix, containing biographical sketches of Ottavio Rinuccini, Galileo Galilei, Gabriello Chiabrera, Battista Guarini; and an inedited Poem of Torquato Tasso. With additional Notes, and the author's preface. By the late Joseph Cooper Walker, Esq. M. R. I. A. Honorary Member of the Societies of Dublin and Perth, and of the Academies of Cortona, Rome, Florence, &c. Edited by Samuel Walker, Esq. M. R. I. A.

A Biographical Dictionary of all living Authors, Male and Female, of the British Empire, with a complete List of their Works, chronologically arranged. 8vo. 14s.

BOTANY.

Continuation of the Flora Londi-
s, or History of the Plants indige-
to Great Britain; with figures of
atural size, and magnified dissec-
of the parts of fructification, &c.
npanied with observations illustra-
f their history, peculiar qualities,
ses in agriculture, rural economy,
ine, and commerce. The Descrip-
in Latin and English by William
on Hooker, Esq. F. R. A. and L. S,
er of the Wernerian Society, &c.
Part I. royal folio, price 10s. plain,
6s. coloured.

* The Old Series, an enlarged edi-
by G. Graves, F. L. S. is repub-
g in Parts, monthly, and Parts I.
II. may now be had. A few copies
th series are printed on imperial
g paper, price 1l. 11s. 6d. each.

EDUCATION.

Introduction to the Knowledge and
fication of Insects, in a Series of
ar Letters, with illustrative en-
gs. By Priscilla Wakefield.
5s. boards.

ies' Astronomy, translated from
ench of Jerome de Lalande. By
W. Pengree. 18mo. 3s. boards.

estic Pleasures, or the Happy
ds; illustrated by interesting
rations. By Francis B. Vaux.
4s. 6d. boards.

History of Little Davy's New
in 18mo. 2s. half-bound.

gli Fabulæ Selectæ, with English
for the Use of Schools; with
h Fables, selected from Croxall's
and intended as first Exercises
nslating into Latin. By E. H.
, of Trinity College, Cambridge.
und.

ons de la Grammaire Françoise.
mmar of the French Language
he best authorities, on a new
designed to prepare the Learner
versing in French, and calculated
dge the time usually spent in ac-
g that accomplishment. By Ph.
on, M.A. Late of Exeter Col-
xford; and Master of the Aca-
y Poland-street. 2s. bound.

HISTORY.

t Tracts relating to the Civil
n England, in the reign of king
the First, by writers who lived
Time of those Wars, and were
es of the events which they
. Collected by Francis Maseres,
Esq. F.R.S. Cursitor Baron of the
Court of Exchequer. 2 vols. royal 8vo.
1l. 8s. boards.

The History of Persia, from the most
early period to the present time, with
an account of the Religion, Government,
Usages, and Character of the Inhabi-
tants of that Kingdom. By Colonel
Sir John Malcolm, K. C. B. and K. L. S.
late Minister to the Court of Persia from
the Supreme Government of India. 2
vols. royal 4to. with a map and 21
plates. 8l. 8s. bds. Imp. 4to. 12l. 12s.

Volume the second of the History
of England. By Sharon Turner, F.S.A.
Containing the History of the Reigns of
Edward I. Edward II. Edward III.
Richard II. Henry IV. and Henry V.
Also the History of Religion in England,
the History of English Poetry, and of
the English Language and Prose Lite-
rature. 4to, 2l. 2s. boards.

The History of Oswestry, from its
foundation by the Britons in the fourth
century to the present time; with an
account of the Seats, Antiquities, &c.
in the Neighbourhood. With engra-
vings, &c. 8vo. 7s. 6d. boards.

LAW.

Clarke's Law Pocket Book, for the
year 1816; neatly bound, with pocket
and tuck, 6s.

Considerations on the Propriety of
making a Remuneration to Witnesses in
Civil Actions, for loss of Time; and of
allowing the same on the taxation of
Costs, as between party and party.
With some Observations on the present
system of taxing Costs. By Charles
Frost, of Hull, Attorney at Law. 8vo.
2s. 6d.

MISCELLANEOUS.

The Present of a Mistress to a young
Servant, consisting of friendly Advice,
and Real Histories. By Mrs. Taylor
of Ongar. 12mo. 3s. 6d. boards.

Volume the First, Part I. of the Sup-
plement to the Encyclopædia Britan-
nica; with a Preliminary Dissertation,
exhibiting a General View of the Pro-
ress of Metaphysical, Ethical, and
Political Philosophy, since the Revi-
val of Letters in Europe. By Dugald
Stewart, Esq. F.R.S. London and Edin-
burgh. Illustrated by Fifteen Plates,
1l. 5s. boards.

POETRY.

Jonah, the Seatonian Prize Poem for
the year 1815. By the Rev. J. W.
Bellamy, M. A. of Queen's College,
Cambridge, 8vo. 3s. 6d.

The Prince of the Lake, or O'Donoghue of Rosse, a poem in two cantos. By M. J. Sullivan, of the Middle Temple. 8vo. 7s. boards.

The Lay of Marie, a poem. By Matilda Betham. 8vo. 12s.

Relics of Melodino, a Portuguese Poet. Translated by Edward Lawson, Esq. from an unpublished Manuscript dated 1645. 8vo. 10s. boards.

POLITICS.

Collections relative to Systematic Relief of the Poor, at different Periods, and in different Countries; with Observations on Charity, its proper Objects and Conduct, and its Influence on the Welfare of Nations, 8vo. 7s. boards.

THEOLOGY.

Sermons, by the Rev. Archibald Alison, LL. B. Prebendary of Sarum, Rector of Rodington, Vicar of High Ercal, and Senior Minister of the Episcopal Chapel, Edinburgh. Vol. II. 8vo. 12s. boards.

Sermons, by the Rev. D. S. Wayland, M. A. Vicar of Kirton in Lindsey, Lincolnshire. Dedicated by permission to the Bishop of Lincoln. 8vo. 9s. boards.

A Manual for the Parish Priest, being a few hints on the Pastoral Care, to the younger Clergy of the Church of England, from an elder Brother. 12mo. 4s. boards.

A Plan for the better Maintenance and more general Residence of the Curates of the Established Church upon their Cures. By the Curate of Ash, in Surrey. 2s.

An Address to the Public, on the Commencement of a New Year; to prove the folly of professing Christianity, if we do not cordially embrace its doctrine; and to submit a most solemn and alarming truth to the judgment of every individual. By a Member of the Church of England. 1s. 6d.

A Concise Summary of the Christian Doctrine, in the way of Question and Answer: all the Answers being in the sound and venerable words of the Common Prayer Book of the Church of England. To which are added, some extracts from the Homilies. 6d.

A Letter to the Hon. and Right Rev. the Lord Bishop of Durham, on the Origin of the Pelasgi, and on the original Name and Pronunciation of the Æolic Digamma, in Answer to Professor Marsh's Horæ Pelasgicæ. By the Bishop of St. David. 2s.

The Leading Heads of Twenty-seven Sermons, preached at Northampton, by Philip Doddridge, D. D. in the year 1749, and taken in Short-hand by a Lady, at whose Death they were presented to, and transcribed by, the Rev. T. Hawkins, of Warley, near Halifax, Yorkshire. 8vo. 5s.

A second volume of Sermons, on select Subjects. By the Rev. George More, of Edinburgh. 5s. 6d.

TOPOGRAPHY AND TRAVELS.

A Visit to Flanders in July, 1815; being chiefly an Account of the Field of Waterloo, with a short sketch of Antwerp and Brussels, at that time occupied by the wounded of both Armies. By James Simpson, Esq. With a Plan of the Battle of Waterloo, and an Appendix, containg the British, Prussian, and French official Accounts of the Battle. 12mo. 5s. boards.

A Voyage from the Land's End to Holyhead, being the first part of a Voyage round Britain. By Richard Ayton. With a series of twenty-six Views, by William Daniell, A. R. A. imperial 4to. 7l. 10s. half bound, morocco-back.

TO CORRESPONDENTS.

We thank "*Clericus*" for his letter. He has misunderstood the passage on which he animadverts, relative to the duty of Dissent.

French Protestants.

Proceedings of the Committee of Ministers of the Three Denominations, resident in and about London.

In accomplishing the important objects confided to them by the General Body, the *Committee of Dissenting Ministers of London*, have had to encounter unexpected opposition from various quarters, and especially from certain Journalists, who have attempted to invalidate the statements that have been published, and to misrepresent the motives by which the Committee have been actuated in the whole of their proceedings.

With undiminished zeal, and unawed by the clamour of their opponents, they have, however, persevered in the plain path of duty; and they now record with pleasure and gratitude, the support and approbation they have received from a very large portion of their enlightened countrymen, and particularly from those with whom they are more immediately connected,—the Dissenters of various denominations.

In addition to the Congregational Collections which have already been contributed, the Committee have information of many others which are in progress, to a considerable amount; while public meetings have been held and subscriptions commenced in several of the largest cities and towns of the Kingdom.

The eloquent, liberal, and Christian appeals, which have been addressed to assembled multitudes, and reported by the press, cannot but intimidate persecutors abroad, and excite benevolence at home: nor will they be less beneficial in diffusing those sentiments, which the ignorant ought to learn,—the instructed would never forget,—and all should frequently hear.

At Hull, the Rev. Messrs. Bromley and Dykes, Clergymen, and the Rev. Mr. Birt, and Dr. Alderson, Mr. Sykes, and others of the dissenting body, took a distinguished part in the discussions of the day.

At Newcastle, the proceedings were conducted by the Rev. Messrs. Turner, Pringle, Melndoe, Clarke, Syme, and Pengilly; and also by Mr. Alderman Reed, James Losh, and Joseph Clark, Esqrs.

At Glasgow, the Rev. Drs. Dick and Mitchell, and the Rev. Messrs. G. Ewing, J. Brodie, and J. Carment, were the principal speakers.

At Gosport, the Rev. James Collins, of the Established Church, and Messrs. Minchin, B. Goodeve, Cruickshank, J. Pengley, and J. Hoskins, displayed equal zeal and ability.

At Plymouth, the Rev. Messrs. Worsley and H. Mends, with Messrs. Prance, Collier, &c. submitted Resolutions, and addressed the assembly. At Berwick and Sheerness, Meetings have been likewise held; and at Edinburgh and other places, they have been summoned.

The propriety of these continued and extended exertions, is confirmed by the information which the Committee are constantly receiving, and which convinces them that the disposition to persecute is more general and systematic than many persons have supposed.

While the storm has raged with signal, but unexhausted violence in the Department of the Gard, containing 322,000 inhabitants, a portentous gloom has overspread the Reformed Churches in general; and in towns far distant from the south, the sound of vengeance has been heard, and the most offensive treatment has been experienced, by the Professors and Ministers of the Protestant Religion.

'On the 12th of November last, on the assurance given to the pastors of the Reformed Church, that they might reopen their Temples, which had been shut about five months, that they had nothing to fear, and that all necessary measures were taken for their security, they determined to open the smallest of their Temples; but scarcely were they assembled, when a great multitude of men and women, armed with stones and sticks, and other weapons, began to menace them, and to pour forth against them the most horrible imprecations. The faithful assembly dispersed, and even as they retired they were so overwhelmed with insults and blows, that many are since dead. The assassins entered in a crowd into the sanctuary, turned out every thing they could find, tore in pieces the Bible and prayer-books, &c. They went with full intention to massacre the pastors, who were expecting certain death, when eight officers surrounded them with drawn sabres, to repel the attacks of the murderers:—they escorted them into their houses, but not without having heard a thousand times, these barbarous words, "*Kill, kill, these chiefs of Brigands!*" During this tumult, General le Gard arrived with some troops: he began to employ his force to disperse the traitors, when a soldier of the *national guard* fired immediately at him. The assassin escaped, and has not yet been discovered.'

After the attack on the Royal General Le Garde, a Royal Proclamation was issued against the assassin and his abettors, and soldiers were quartered upon the inhabitants till he should be surrendered to justice. That the intentions of the head of the Government must have been per-

verted is however evident; for the assassin has not yet been arrested, and the soldiers who, by a Royal Ordonnance of the 10th inst. were removed from Nismes, were quartered during their stay in that city, principally, if not solely, on the Protestant inhabitants. The weight of the extraordinary contributions, by the most partial and arbitary exactions, has been also made to fall on the Protestants, though equally protected and assessed by the Charter promulgated by the King. Thus out of 940 thousand francs, the contingent of the Gard, 600 thousand were laid on the Protestants, 200 thousand on the Jews, 140 thousand only on the Catholics; though these last form nearly the two-thirds of the population of the department. The Marquis de Calvieres, a Catholic gentleman, enjoying a landed estate of 60,000 livres a year, is assessed at 600 livres; while M. Brosse de Pierdon, a Protestant, whose income amounts to about 10,000 livres, has paid within this last year the sum of 15,000 livres towards those contributions.

The following facts, on which full reliance may be placed, will prove that in the order of time, up to the date of our latest accounts, the Protestants have been the victims of bigotry and persecution.

'In consequence of the King's Ordonnance of the 21st November, which was promulgated at Nismes on the 29th, several of the murderers of the Protestants and depredators of their property, were taken into custody; but on the 6th of December they were all set at liberty. On the 7th they spread over the neighbouring country. A party of them repaired to the house of a Monsieur Peyron, a rich farmer at Brossan, who, from the beginning of the persecutions, had been greatly exposed to the fury of the fanatics: not finding him, they commanded his three sons either to give up the father, or pay a sum of 50,000 livres. As the young men could not comply with either demand, they were dreadfully beaten by these villains (one of them being left for dead) and both house and farm were pillaged.

'On the same day, another party, of the same description, went to a country house inhabited by three respectable old men, brothers. After having offered them every indignity that fanaticism could suggest, they proceeded to acts of violence. Upon these unfortunate men attempting to resist, they were instantly charged with rebellion to the King: and, upon this pretence, seized, and carried by these fanatics before the King's Attorney General; who, indignant at the outrage, refused to commit them. They were then dragged before the *Prefect*, who ordered them to prison, *par mesure de surete*, which was immediately executed, amid shouts of *Vive le Roi!*'

The following is an Extract of a Letter from Uzes, near Nismes, of the 10th of December:—

'The chief persons of the Protestant families have fled from their habitations, which had considerably suffered. Our church is now in the most deplorable condition: no public worship is celebrated. Ministers of our persuasion at Paris, who are so near Government, forget not your brethren of the South!—We have lost M. Ricourt, President of the Consistory. The late events have *hastened* his end;—he had been obliged to desert first his house in town, and then that in the country: the latter has been pillaged.'

From Uzes, same date:—

'B—— informs us, that his son settled at Arpaillargues, near Uzes, after having fled, and wandered in the woods for two months, has been arrested, and conducted into the prison of Uzes, where he still remains. A great many other Protestants continue in the same predicament.'

The efforts of the people, and the press of this country, aided by the additional energy of the French Government, caused the temples at Nismes to be opened, by order of the authorities of that city, on the 21st December; but it was necessary to the possession of this boon, that the Protestants should comply with terms directly contrary to the spirit of the Constitutional Charter. The following is the Notice of the Mayor, to remarkable that it is worthy of a careful perusal. It acknowledges that *Europe accuses* the Catholics of great crimes, it endeavours to charge them on a *few women and children*, and it acknowledges that the worship of the Protestants is to be resumed, less as a consequence of the Royal authority, than the *result of a negociation* pacifying to the Catholics:—

NOTICE

To the Inhabitants of the City of Nismes.

'*Nismes, December* 19, 1815.

'The laws of the realm and the will of the King, secure the exercise of the Protestant worship. I tell you so,—I, who am your Magistrate, your Mayor—I, who have surely some claims to your confidence. The Protestant Churches will be opened on Thursday next; and that day will prove to the King, to France, and to Europe, who are our accusers, that the blindness of *a few women and children* is not the crime of the city of Nismes, which has distinguished itself on so many occasions, and even recently, by its fidelity and devotion to the King.

'*Women*, who are blinded by your zeal, and perhaps, excited by your enemies, you will not once more endanger our city, and gratify by your scenes the enemies of the royal cause.

'I am assured, and for that reason I have a pleasure in informing you, that *conferences* are opened, and nearly ter-

mihated, with the Consistory of the Protestant worship. Their object is to restore, by common consent, to the worship *of the State*, the churches which have been conceded to the Protestant worship. Two churches will be built, and that very shortly, in lieu of that concession. During that short interval, the Protestants may enjoy undisturbed the churches thus conceded. The people of Nismes need only know the will of the King, and hear the voice of the Royal Authorities, to do their duty. (Signed)

'Marquis de VALLONQUES, Mayor.'

The Temples which the Protestants relinquished, were not parochial churches, but conventual; and as all the property of Abbeys and Convents had been confiscated at the Revolution, one of these was *purchased* by the Protestants twenty years since, and the other was given to them eleven years back, by the Head of the then existing Government.

At the very time that apparent security was given to the Protestants, they were actually exposed to fresh injuries.—'The Royal troops which infested the environs of Nismes, exercised continual vexations on the Protestants. On the 22d of December, a detachment of about fifty men broke into the house of M. Mourier, a gentleman of property at St. Blancard, lately returned from emigration, who had just time to effect his escape. Failing in their main object, these brigands completely pillaged the premises, and daily continue their depredations in the neighbourhood.

'At Sommieres, the Protestants have attempted to *celebrate their worship* on the 24th of December, the power of which they had been deprived of since the month of July. They met with the most barbarous treatment on that account.'

The persecution at Sommieres is mentioned by two more Correspondents.

A letter from a distinguished Protestant of the Department of the Gard, dated so late as the 28th of December, states, that tranquillity was not established. He says,

'I have seen the Letter and the Resolutions of the Nonconformist ministers, who have had the true Christian charity to interest themselves in the disasters of the poor unfortunate people, devastated by the popular persecutions at Nismes and elsewhere.

'I have received, with singular consolation, your letter. This town is at present quiet; but we cannot say that furious persons have returned to charitable and Christian sentiments towards the Protestants. The troops only restrain them; but if they should be removed to other places, no one would be sure from the return of disorders. Sunday again, the 24th of this month, there were fresh troubles at Sommieres, four leagues from Nismes. I must *suppress details* for the reasons I have mentioned. Many persons, pillaged and injured at Nismes and other places, have *great need* of the succours which you have offered in so Christian a manner.

'Blessed be God, who has put our ingratitude to shame by the love of our respectable brethren of England. The comfort we derive from it is as indescribable as our gratitude. I embrace with affection all our dear benefactors.'

One of the most fearful symptoms in the more recent events, is the public notification, in the papers of Le Gard and Paris, of the abjuration of the Protestant faith, by many families in the south. The *Journal des Debats* of the 10th instant, contained the following article, extracted from the *Journal du Gard*, published at Nismes:—

'An interesting ceremony took place on the 26th ult. in the church of St. Paul, at Nismes. Two *Protestant families*, forming altogether about 20 persons, made a public abjuration between the hands of the curé of the parish, and returned to the *bosom* of the Romish church. Some families had *already* given an example of this in the parish of St. Baudille; and others are, it is said, *preparing* to follow.'

Paris papers of the 18th inst. contain also additional notice on this subject. They say, 'Many Protestant families of the south embrace the Catholic religion.'

On this subject we have authentic accounts, which must demonstrate to the most incredulous and prejudiced the prevalence of a religious persecution.

One letter has the following passage:

'Several families at Nismes have abjured their religion, the motive of which is evident. They are families of mechanics and workmen, who are without bread in consequence of the persecutions they have undergone. The Protestant manufacturers have for the most part fled, and the Catholics will not employ Protestant workmen;— besides which, the looms and frames of the latter have been destroyed, and they are reduced to the alternative of recanting or starving.

This system of persecution has extended to Bourdeaux and its neighbourhood. Its effects have also been felt at Nantz, the President of the Consistory of that city having been sent into exile.'

The following Extract of a Letter from Nismes, received from a most respectable Protestant Lady, and on which the utmost confidence may be placed,

will further illustrate the above cited articles: —

'*Nismes, January* 3.

'One's mind is weighed down at seeing the oppression and misery to which the Protestants are subjected, and from which they cannot relieve themselves. We are, however, allowed to pray to God with some tranquillity. The first time the Mayor, appointed by the King, expressly ordered us to ring the bell, I said to my husband, 'This is done to furnish an article for the journals.' I was not mistaken, and it has gone forth to France and to foreign countries that we are as happy as we can be. The police, on the other hand, will not suffer what has happened at Sommieres to *be spoken of*. There the vilest of the mob, instigated by our persecutors, attacked the assembly of the faithful at the moment of their performance of Divine Worship. The Officers of the Regiment of Maria Theresa endeavoured to re-establish order; one of the fanatics in the crowd snapped a musket three times at one of the officers; but it missed fire, and the officer's life was saved. The man who attempted this assassination is known, but he has not been arrested; on the contrary, two peaceable individuals, known to be respectable, have been arrested, one of whom is accused of having cried *Vive l'Empereur*, as if it were probable that persons capable of crying *Vive l'Empereur!* would declare against the Protestants. You will readily believe, that a department which abounds in assassins and robbers, will not be found wanting in false witnesses. Persons are always to be found who are ready to affirm any thing, no matter what; and these people call themselves Christians, *par excellence!* Every thing done against a Protestant is regarded as a *pious* act by those who are in office.'

'The Protestants have been very unfortunate in having taken from them what they had enjoyed for 25 years. — Twenty Protestants were employed in the receipt of the imposts: these have all been dismissed. The old and venerable Lanne had the posts: his place has been taken from him. He demanded of the Mayor a certificate, that he had always acted with honour in that situation, and it was refused him. When the wives and children of those detained in custody supplicate for their liberty, they are told that they *must turn Catholics!* You have no idea of the thousand petty vexations that are heaped in every shape upon our poor brethren. When will our miseries be at an end? God only knows! Our oppressors are supported by the fanatics, and by persons who live by disorder. Gen. la Garde has been for some days worse.'

Since this paper was put to press, a mass of important documents has been transmitted to the Committee, by private hands, from eye-witnesses, and persons of unblemished reputation, not only confirming the facts they have already published, but detailing enormities which exceed former accounts, and such as the nineteenth century could not expect to have witnessed.

To oppose the prevalence of such evils, to endeavour to annihilate them, or at least to alleviate their effects; is so evidently the duty of all Christians, and especially of all Christian Ministers, that the *Dissenting Ministers* have not ceased to prosecute it since their preparatory meeting, held on the Second of November last, nor can the Committee but persevere, 'approving themselves the Ministers of God, by evil report and good report, by honour and dishonour, as deceivers, and yet true!'

This determination the Committee have solemnly proclaimed to their connections, and to the world, by the circular letter, and the Resolutions which immediately follow.

Library, Red Cross Street,

SIR, *Jan.* 15, 1816.

THE events which have taken place since our last communication, have rendered expedient the adoption of the annexed Resolutions; and in transmitting them to you, we avail ourselves of the opportunity of conveying to you information, which will abundantly demonstrate the utility of our past exertions, and the demand which exists for vigorous and liberal efforts on the part of all who are interested for the security of the Protestant faith. Attempts, as disgraceful as unexpected, have occasioned us additional labour and expence; but happily they have led to results directly contrary to the designs of our opponents, who have stood forward as the calumniators of the Dissenters of England, and the apologists of the persecutors of France. — A letter from the Duke of Wellington, written in acknowledgment of a communication from the Secretaries of another Body, has been published in the Times Newspaper, as a document of importance, improperly suppressed. Without entering at all into the policy of withholding from the Public the entire contents of that document, we cannot but inform you, that the only part which in the least contradicts our previous statements, was printed in paragraphs in all the Journals, by the persons who received it. It stated, 'That the salaries of the Protestant Ministers had not been discontinued by the King.' If, by this was intended, that the pay-

	£.	s.	d.
Rev. Mr. Kaye's Con. Kendal	9	13	0
Kemp's do. Tarling	10	0	0
Smith's do. Selby	4	0	0
Williams's do. Edmonton	8	4	0
Marshall's do. St. Alban's	6	0	0
Brown's do. Buntingford	4	14	4
Yockney's do. Staines	6	0	0
Harsant's do. Beaconsfield	12	0	0
Allcock's do. Berkhampst.	8	0	0
Chapman's do Daman's-land	9	0	0
Giles's do. Eythorne	5	6	6
Wright's do. Wisbeach and Lutton	10	7	9
Mr. Jas. Manning	1	1	0
Rev. Mr. Bollwel's Cong. Worthing	12	12	0
Spear, Esq. Millbank, Manc.	20	0	0
Rev. Mr. Mack's Con. Clipstone	5	5	10
Clark's do. Worstead	6	3	2
Thodey's do. Ryde	6	0	0
Surman's, Sexton's, and Tomlin's do. Chesham	25	16	0
Chamberlain's do. Summers near Billinghurst	2	14	6
Hunwicke's do. Kelvedon	7	0	0
Newman's do. Gainsbro'	8	2	8
Wilkinson's do. Howden	2	0	0
Clontt's do. Staplehurst	1	0	0
Holden's do. Tenterden	12	0	0
Seymour's do. Beckington	10	0	0
Tozer's do. Taunton	11	0	0
Golding's do. Pounsford	8	0	0
Winton's do. Bishop's Hull	8	0	0
Wallace's do. Chesterfield	13	4	6
Jerrard's do. Coventry	21	0	0
Newton's do. Witham	12	15	0
Messrs. Wedd and Nash, Royston	3	0	0
Rev. Mr. Taylor's Con. Yeovil	6	2	0
Culver's do. Woolwich	6	0	0
Cloutt's do. London	8	0	0
Mr. Gillaspie, by Mr. Cloutt	5	5	0
Independent Con. Westbury, by Mr. F. Evans	9	11	1½
Rev. Mr. Heinekin's do. Gainsborough	4	10	0
Towne's do. Royston	8	8	8
Young Ladies in Mrs. Towne's Seminary	1	7	6
Rev. Mr. Smellie's Cong. Great Grimsby	2	0	0
Higgs's do. Witney	5	1	4
Townsend's do. London	24	5	6
Hartley's do. Lutterworth	20	0	0
Finch's do. Lynn	6	0	0
Brooks's do. Tutbury	5	0	0
Craig's do. Bocking	34	6	2
Bishop's do. Gloucester	9	0	0
Parker's do. Ashburton	11	13	1
Mr. Miles's and Miell's do. Wimborne	3	2	0
Geary's do. Brentford	6	6	0
Geary's do. Beaconsfield	5	3	6
Rees's do. St. Thomas's, London	22	8	2
Langdon's do. Leeds	14	0	0
Bowden's do. Leeds	30	0	0
Richards's do. S. Petherton	4	1	0
Davis's do. Cullompton	7	0	0
Rev. Mr. Sharp's Con. Bradnin.	2	0	0
Humphry's do Collumpton	1	12	6
Pickers's do. Ingham	7	4	3
Burnett's do. Woolwich	6	1	6
Giles's do. Lymington	12	3	0
Field and Keynes's do. Blandford	17	0	0
Liddon's do. Hemel Hempstead	10	8	8
Scott's do. Cleckheaton	5	6	6
Holmes's do. Wantage	3	5	0
Manning's do. Exeter	33	8	0
Thomas's do. Enfield	14	5	2
Trevor's do. and Friends, Liskeard	9	10	6
Millar's do. Oakham	2	0	0
Fox's do. Chichester	30	10	0
Heare's do. Mansfield	5	5	0
Donoghhe's do. Lydiate	5	0	0
Yates's do. Liverpool	20	11	0
Adkins's do. Southampton	26	6	0
Johnston's do. Lewes	6	12	6
Roger Lee, Esq. Clapham	5	0	0
R. Wainwright, Esq. London	10	10	0
Rev. Mr. Harms's Con. Horsham	7	19	6
Holland's do. Preston	6	0	0
Chadwick's do. Preston	5	3	0
Mr. Luke Gilbert, W. Bromwich	1	0	0
Rev. Mr. Knight's Con. Staughton	4	9	0
Jones's do. Chalford	11	11	0
Parker's do. Stockport	8	0	0
White's do. Lymington	12	5	0
Cobbin, London	1	0	0
Clare's Cong. Downton	2	7	0
Harris's do. Fordham	3	2	0
A Lady, anonymous	2	0	0
A Gentleman, ditto	1	0	0
Mr. Barnes, Whitchurch	2	0	0
A Gentleman, anonymous	1	0	0
Rev. Mr. Hawkes's Con. Lincoln	4	7	2
Berry's do. Leicester	30	0	0
Hoppus's do. Yardly, Hast.	6	8	3
Hinmere's do. Whitchurch	2	0	0
Rogers's do. Eynford	10	0	0
Carver's do. Milbourne	10	0	0
Blomfield's do. Canterbury	7	7	0
Burgess's do. Chesterfield	7	4	5
Priestley's do. Fordingbr.	7	0	0
Mr. Worsley, London	3	0	0
Mr. J. H. Merivale, London	1	1	0
Rev. Mr. Yarnold's Con. Romsey	3	5	0
Trickell's do. Bramley	4	0	0
W. Wansey, Esq. London	1	0	0
J. Pearson, Esq. London	2	0	0
Rev. Mr. Williams's Con. Mansfield	19	5	0
Adamson's do. Patriccroft	4	0	0
Jones's do. Whitchurch	8	12	0
Littlewood's do. Rochdale	8	5	0
Howes's do. Bridport	40	0	0
Robertson's do. Stratton-under-Fosse	15	12	0
Robinson's do. Hallford	2	2	0
Stuart's do. Sawbridgeworth	3	13	6
Hawksley's do. London	31	5	6
Franklin's do Coventry	10	0	0
Independant do. Leicester	17	7	7½

2. That this Committee, therefore, utterly disclaim for themselves and their Constituents all party feelings on a question which they conceive to be purely and exclusively Religious; but that if they must be ranked with a Party, they are happy in ranking, on this occasion, with that of the Government which listened so candidly to their representations,—entered so warmly into their feelings,—and pledged itself so readily to employ its good offices for the same humane purpose to which their interference has been directed.

3. That if any man, calling himself a Protestant, can impute to Dissenting Ministers, as a crime, that they have shewn themselves peculiarly forward, on this occasion, he should remember that they are the descendants of those who, for conscience-sake, suffered the spoiling of their goods, and the loss of their lives: and to whose constancy, under persecution, it is chiefly owing that religious liberty is now firmly established in this favoured land.

4. That, feeling the value of this inestimable blessing, they could not but be deeply interested by any occurrence which might threaten its loss to those especially, with whom they are united by the tie of a common faith, and a common worship; nor could they refuse their sympathy or their relief to men bleeding in the same cause which rendered the memory of their fathers immortal.

5. That though letters have been received from Ministers in France, expressing objections to the interference of their Protestant brethren in England, the Committee have ascertained, from *unquestionable evidence*, that some of those letters have been written under *constraint*, and that others have been dictated by an apprehension (it is hoped erroneous) lest such an interference should injure them in the estimation of their own Government, or rather, lest it should expose them to the fury of a faction, which sets the Government itself at defiance; and the Committee are of opinion, that if complaints are cautiously uttered, they deserve, the more, the consideration and sympathy of those who are aware of the cause in which this caution originates.

6. That while they have been acting consistently with their own principles, in expressing their abhorrence of all religious persecution, by whomsoever practised or countenanced, they cannot but suppose that in contributing to alleviate the distresses of the French Protestants, they are coinciding with the intentions of the French Government, which has been taking measures to suppress those outrages, which, if not suppressed, must occasion its own disgrace, and compromise its own safety.

7. That, in the subscriptions and collections already made,—in the spirit which is spreading throughout the kingdom,—and in the prospect that this spirit will ultimately enable them to grant important Relief to their suffering brethren, and to the widows and orphans of the victims of Persecution, the Committee have the most flattering encouragement to persevere. They do, therefore, earnestly request the unremitting co-operation of Protestants of every denomination, but especially of Protestant Dissenters, in this labour of love; and they express their confident assurance that in contributing to this object, without suffering their zeal to be damped by any insinuations or assertions whatever, they are promoting the spread and establishment of that Christian Liberty which is the greatest earthly boon that Heaven can bestow on man.

Signed (by order of the Committee)

THOMAS MORGAN,
SECRETARY.

Collections and Donations.

	£.	s.	d.
R.H. Dow. Count. of Albemarle	5	0	0
Rev. Dr. Disney, Hyde	5	0	0
Mr. Bickerdike's Con. Woolwich	7	7	0
Browne's do. Gloucester	24	0	0
Treleaven's do. Dorchester	7	0	0
Browne's do. N. Walsham	7	0	0
Morris's do. Amersham	15	0	0
Glover's do. Tring	11	1	6
Weybridge's do. Cheshunt	7	11	1
Dr. Smith's do. Hackney	38	2	7
Deane's do. Chalford	1	0	0
Reote's do. Soham	2	2	0
Walker's do. Preston	16	2	6
Mountford's do. Wincanton	5	0	0
Paul's do. Castle Cary	7	14	6½
Rev. Mr. Marsh's Cong. Hythe	2	0	0
Farmer's do Leeds	6	2	1
Gooding's do. Lenham	2	10	0
Independent Cong. Marden	2	12	7½
Rev. Mr. Moon's do. Deptford	25	0	0
Murch's do. Froome	7	0	0
Whitehead's do. Creaton	10	0	0
Mr. Nethersole, Clop-hill	1	1	0
Palmer's Cong. Romsey	14	6	7
Belsham, London	5	0	0
Mr. G. Lloyd, by Rev. Dr. Rees	2	0	0
Honeywell's Con. Melksh.	13	0	0
Morris's do. Woodbridge	10	0	0
Williams's do. Stone	10	10	0
Mark Wilks's do. London	20	0	0
Bains's do. Potter's Str.	3	12	0

	£.	s.	d.
Rev. Mr. Kaye's Con. Kendal	9	13	0
Kemp's do. Tarling	10	0	0
Smith's do. Selby	4	0	0
Williams's do. Edmonton	8	4	0
Marshall's do. St. Alban's	6	0	0
Brown's do. Buntingford	4	14	4
Yockney's do. Staines	6	0	0
Harsant's do. Beaconsfield	12	0	0
Allcock's do. Berkhampst.	8	0	0
Chapman's do Daman's-land	9	0	0
Giles's do. Eythorne	5	6	6
Wright's do. Wisbeach and Lutton	10	7	9
Mr. Jas. Manning	1	1	0
Rev. Mr. Bollwel's Cong. Worthing	12	12	0
Spear, Esq. Millbank, Manc.	20	0	0
Rev. Mr. Mack's Con. Clipstone	5	5	10
Clark's do. Worstead	6	3	2
Thodey's do. Ryde	6	0	0
Surman's, Sexton's, and Tomlin's do. Chesham	25	16	0
Chamberlain's do. Summers near Billinghurst	2	14	6
Hunwicke's do. Kelvedon	7	0	0
Newman's do. Gainsbro'	8	2	8
Wilkinson's do. Howden	2	0	0
Cloutt's do. Staplehurst	1	0	0
Holden's do. Tenterden	12	0	0
Seymour's do. Beckington	10	0	0
Tozer's do. Taunton	11	0	0
Golding's do. Pounsford	8	0	0
Winton's do. Bishop's Hull	8	0	0
Wallace's do. Chesterfield	13	4	6
Jerrard's do. Coventry	21	0	0
Newton's do. Witham	12	15	0
Messs. Wedd and Nash, Royston	3	0	0
Rev. Mr. Taylor's Con. Yeovil	6	2	0
Culver's do. Woolwich	6	0	0
Cloutt's do. London	8	0	0
Mr. Gillaspie, by Mr. Cloutt	5	5	0
Independent Con. Westbury, by Mr. F. Evans	9	11	1½
Rev. Mr. Heinekin's do. Gainsborough	4	10	0
Towne's do. Royston	8	8	8
Young Ladies in Mrs. Towne's Seminary	1	7	6
Rev. Mr. Smellie's Cong. Great Grimsby	2	0	0
Higgs's do. Witney	5	1	4
Townsend's do. London	24	5	6
Hartley's do. Lutterworth	20	0	0
Finch's do. Lynn	6	0	0
Brooks's do. Tutbury	5	0	0
Craig's do. Bocking	34	6	2
Bishop's do. Gloucester	9	0	0
Parker's do. Ashburton	11	13	1
Mr. Miles's and Miell's do. Wimborne	3	2	0
Geary's do. Brentford	6	6	0
Geary's do. Beaconsfield	5	3	6
Rees's do. St. Thomas's, London	22	8	2
Langdon's do. Leeds	14	0	0
Bowden's do. Leeds	30	0	0
Richards's do. S. Petherton	4	1	0
Davis's do. Cullompton	7	0	0
Rev. Mr. Sharp's Con. Bradnin.	2	0	0
Humphry's do Collumpton	1	12	6
Pickers's do. Ingham	7	4	3
Burnett's do. Woolwich	6	1	6
Giles's do. Lymington	12	3	0
Field and Keynes's do. Blandford	17	0	0
Liddon's do. Hemel Hempstead	10	8	8
Scott's do. Cleckheaton	5	6	6
Holmes's do. Wantage	3	5	0
Manning's do. Exeter	33	8	0
Thomas's do. Enfield	14	5	2
Trevor's do. and Friends, Liskeard	9	10	6
Millar's do. Oakham	2	0	0
Fox's do. Chichester	30	10	0
Heare's do. Mansfield	5	5	0
Donoghhe's do. Lydiate	5	0	0
Yates's do. Liverpool	20	11	0
Adkins's do. Southampton	26	6	0
Johnston's do. Lewes	6	12	6
Roger Lee, Esq. Clapham	5	0	0
R. Wainwright, Esq. London	10	10	0
Rev. Mr. Harms's Con. Horsham	7	19	6
Holland's do. Preston	6	0	0
Chadwick's do. Preston	5	3	0
Mr. Luke Gilbert, W. Bromwich	1	0	0
Rev. Mr. Knight's Con. Staughton	4	9	0
Jones's do. Chalford	11	11	0
Parker's do. Stockport	8	0	0
White's do. Lymington	12	5	0
Cobbin, London	1	0	0
Clare's Cong. Downton	2	7	0
Harris's do. Fordham	3	2	0
A Lady, anonymous	2	0	0
A Gentleman, ditto	1	0	0
Mr. Barnes, Whitchurch	2	0	0
A Gentleman, anonymous	1	0	0
Rev. Mr. Hawkes's Con. Lincoln	4	7	2
Berry's do. Leicester	30	0	0
Hoppus's do. Yardly, Hast.	6	8	3
Hinmere's do. Whitchurch	2	0	0
Rogers's do. Eynford	10	0	0
Carver's do. Milbourne	10	0	0
Blomfield's do. Canterbury	7	7	0
Burgess's do. Chesterfield	7	4	5
Priestley's do. Fordingbr.	7	0	0
Mr. Worsley, London	3	0	0
Mr. J. H. Merivale, London	1	1	0
Rev. Mr. Yarnold's Con. Romsey	3	5	0
Trickell's do. Bramley	4	0	0
W. Wansey, Esq. London	1	0	0
J. Pearson, Esq. London	2	0	0
Rev. Mr. Williams's Con. Mansfield	19	5	0
Adamson's do. Patricroft	4	0	0
Jones's do. Whitchurch	8	12	0
Littlewood's do. Rochdale	8	5	0
Howes's do. Bridport	40	0	0
Robertson's do. Stratton-under-Fosse	15	12	0
Robinson's do. Hallford	2	2	0
Stuart's do. Sawbridgeworth	3	13	6
Hawksley's do. London	31	5	6
Franklin's do Coventry	10	0	0
Independant do. Leicester	17	7	9½

Collections, &c. for French Protestants.

	£.	s.	d.
School Meet. Hayes. Sussex	6	0	0
Rev. Mr. Ree's Con. Rodboro'	17	0	0
Flower's do. Titchfield	3	0	0
Hopkins's do Christ Church	5	14	8
Varder's do. Cawsand - 14 16 0 / Children at ditto 1 4 0	16	0	0
R. Langton, Esq. - - - -	1	1	0
Rev. Mr. Parson's Con. Chorley	8	7	8
Bakewell's do. Chester	24	0	9
Yates's do. Glasgow -	14	3	0
Rotham's do. Willingham	2	0	0
Slatterie's do. Chatham	33	0	0
Hope's do. do. - - -	8	10	0
Drew's do. Strond - -	9	1	0
Chester's do. Uttoxeter	5	0	0
Barnes's Con. Westbury	4	9	6
Wilks's do. Norwich -	10	4	0
Wilks, Norwich - - -	2	2	0
Mess. Davey and Son, do. -	5	5	0
Miss Davey, do. - -	5	0	0
Mess. Cozens and Copeman, do	5	5	0
Mr. Spurgeon & Fr. Neatishead	4	15	6
Mrs. Calwell, by the Rev. Mr. Hughes - -	100	0	0
Rev. Mr. Corbishley's Con. Abbott Rooting -	7	0	9
Sprague's do. B. Tracey	6	15	0
Green's do. East Budleigh	5	0	0
Scarlett's do. Gildersome	11	3	1
Steill's do. Wigan	12	0	0
Garthwaite's do. Cratfield	4	5	0
Hinecliffe's do. Stockton	3	0	4
Sharpe's do. Skipton	4	0	0
Pendered's do. Royston	22	0	0
Dr. Phillip's do. Sheffield	19	9	8
Mr. Churchill and Fr. T. Ditton - -	3	3	0
B. T. - - -	1	0	0
Rev. Mr. Norman's Con. Soham	2	2	0
Bounsall's do. St. Columb	2	5	6
W. Russell, Esq. Upton -	5	5	0
J. Gillemarde, Esq. London	5	0	0
Rev. Mr. Lewin's Con. Liverp.	19	5	2
Overbury's do Westbury L.	12	1.	0
Fuller's do. Hand-Cross	4	0	0
Dr. Lindsay's do. London	80	0	0
Merryett's do. Ripley	5	0	0
Deer's do. Clutton	2	0	0
Reynal's do. Wellingboro'	5	7	6
Stuart's do. Sawbridgeworth, in addition	0	6	0
Ewing's do. Glasgow	57	1.	10
Davidson's do. Newcastle-upon Tyne	15	9	0
Middleditch's do Battlesden	3	3	0
Matthew's do. South Shields	9	2	6
Himmer's do. Guisboro'	1	0	0
Hollis's do. Shullnat -	5	7	9
Harris's do. Whitchurch	7	0	0
Bidlake & Wells's do. South Petherton	3	0	0
Harris's do. Wallingford	10	0	0
Blackburn and Friends at Finchinfield -	8	12	0
Rev. Mr. Hicks's do. Doncaster	5	8	0
Shepherd's do. Gataker	15	0	0
Jersey Old Chapel -	5	0	0
Rev. Dr. Collyer's Con. Peckham -	40	15	0
Dr. Styles & Fr. Brighton	20	0	0
Crisp's do. Brighouse	5	5	0
Sykes's do. Gunstwick	5	0	0
Hubbard's do. Banbury	6	0	0
Hatch's do. do. -	4	4	0
Wood's do Jewin St. Lond.	15	0	0
Mather's do. Beverley	5	0	0
Palmer's do. Shrewsbury	8	6	0
Mr. Morrell & Friends, Baddow	5	7	0
Rev. Mr. Price's Con. Yeovil	1	3	0
Morrison's do. Stebbing	7	10	0
Edward Swaines, Esq.	10	0	0
Baptist Con. Horsforth	3	11	7
Rev. Mr. Dean's do. Stand	10	0	0
Reynold's do. Chester	30	0	0
Rev. Mr. Burkitt's Con. Kennelworth - -	10	0	0
Gleed's do. Teignmouth	7	2	0
Mantell's do. Swindon	7	2	0
Bennett's do. Brighton	9	14	0
Do. do. Ditchling -	5	5	0
Jarvis's do. Leeds -	51	7	0
Anderson's do. Chalfont	11	0	0
Kerby's do. Lewes -	4	7	2
Hudson's do. Rotherham	1	12	0
Edwards's do. Northiam	2	0	0
Welsh Cong. Wilderness Row, Deptford, & Woolwich	12	0	0
Anonymous, by Rev. Mr. Tracy	5	0	0
Rev. Mr. Ely's Con. Rochdale	5	10	0
Knight's do. Velvertoft	5	0	0
Mr. Ludlord, Newton -	1	0	0
Rev. Mr. Ford's Con. Bridlingt.	4	0	0
Greatbatch's do. N. Meols	2	0	0
Grendy's do. Ulleshorpe	12	0	0
Mr. Field and Fri. Warwick	10	0	0
Rev. Mr. Dymott's Con. Hillperton - -	3	0	0
Hawthorne's do. Dartford	6	1	0
Mr. Joyce, Highgate - -	1	1	0
Rev. Mr. Morrison's Con. Chelsea, London - -	5	0	0
Right Hon. Earl Crawford and Lindsay - -	10	0	0
Rev. Mr. I. Browne, Tiverton	2	0	0
Scott, Portsmouth -	5	0	0
Independent Cong. Wareham	4	4	0
Rev. Mr. Bull's do. Bassinbourne - -	6	8	8½
Rogers's do. Fleet -	5	0	0
Dr. Rees's Con. London	60	0	0
Campbell's do. Laurieston, Glasgow - -	20	0	0
Brown's do. Enfield -	16	0	0
Groser's do. Watford -	12	0	0
Williams's do. Uffculm	1	10	0
Jos. Hill, Esq. Uffculm	3	0	0
Rev. Mr. Fall's Cong. Rugby	6	13	3
John Hollis, Esq. Wycombe	5	5	0
Rev. Mr. Barrett's Con. London	30	1	6
Charrier, Liverpool	5	5	0
Kershaw's Con. Abingdon	9	14	0
Perrott's do. Guernsey	150	0	0
Evans's do. London -	10	10	0
Chapman's do. Greenwich	20	12	6
Durant's do. Poole -	19	12	0

Printed by W. Clowes and Bittles, Clerkenwell.

THE

ECLECTIC REVIEW,

FOR FEBRUARY, 1816.

---

t. I. *Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean.* Performed by Order of the Government of the United States, in the Years 1804, 1805, and 1806. By Captains Lewis and Clarke. Published from the Official Report, and illustrated by a Map of the Route, and other Maps. 4to. pp. 663. Price 2l. 12s 6d. Longman and Co. 1814. [Second Edition, 3 vols. 8vo. price 2l. 2s. 1815.]

A BRIEF journal of this great enterprise, was given to the world several years since by Patrick Gass, a sergeant in e expedition. Nothing bearing such plain marks of truth, uld be less satisfactory than that dry, meagre narration, which, vertheless, as the official journal was to be so long delayed, e sergeant's friends were perfectly right in persuading him to blish. It has served at once to excite expectation, and to ep it within sober limits. The readers of Gass could not ow exactly what, and how much, Lewis and Clarke would ve to tell; but they could judge, in many respects, what they uld *not* have to tell. They would especially perceive, what leed they might beforehand have apprehended, from the very ture of the undertaking, that, with very many curious and eresting matters, there must nevertheless be great uniformity narrative and description.

One cause of the long delay of the appearance of the large d authorized work now before us, was the tragical death of aptain Lewis, to whom the task of composing had been as-gned*. The unfinished labour was then transferred to Cap-n Clarke, who carried it forward to the conclusion.

As it is the regular record of the transactions of not much s than a thousand days of most active exertion, there is no nder it should fill a large closely-printed volume; a quantity composition large enough almost to be drawn off into a shelf

* He destroyed himself, if we recollect right, at New Orleans om what cause, the American account which we saw of the fact, l not mention.

full of volumes in the typographic style of duodecimo romance. The sort of rough, masculine magnitude and dignity of the subject, seems to have kept aloof the book-making arts. The material elements of the book are quite plain; the language also is plain; the business is related in a straight forward manner, and leaves no room, and indeed betrays no taste, for any of those crude pomposities which are somewhat too incident to American composition, especially on matters connected with the honour of the country. And this plain propriety of style is fully the merit of the writers, the reviser of this English reprint avowing, that his corrections are of the most inconsiderable kind, not in the least affecting the general structure of the language.

At a future time, when commodious trading stations, well stored with provisions, shall be established along the whole route to the Pacific Ocean, when every contrivance shall have been brought into effect for facilitating the navigation of the Missouri, when all the Indian tribes shall have been intimidated or diminished into a state to make them obsequious to the masters of the Continent, it will become possible for a travelling party to carry with them that most desirable luxury, an accomplished draughtsman, whose hands shall never be summoned to any rougher service than that of handling the pencil, and whose accommodation shall be particularly and formally provided for. European curiosity may then be gratified with accurate representations of the various physiognomy of the Aborigines, of the shapes of the subordinate wild animals, of the vegetable singularities, and of those sublime spectacles beheld by the American party at the falls of the Missouri, and in the passes of the Rocky Mountains. The natural philosopher too may then take his share in the expedition, without a very severe sacrifice of his convenience, and without exciting the invidious feelings of the coarser labourers in the enterprise. But, in an expedition to be prosecuted through an infinity of inevitable toils and hardships, and among a band of men exactly fitted for such a service, it may be apprehended that gentlemen of a more refined cast, and whose occupations, however assiduous, would contribute nothing to the *direct* business and accommodation of the expedition, would be severely oppressed by its rugged fortunes, and not at all times cordially respected and assisted by its rough boatmen and hunters.

This is one of the grandest of the achievements that have laid open the unknown parts of the globe. To take no account of the immense distance some of the party had to travel to reach the starting place at the confluence of the Mississippi and Missouri, they were destined, at setting out from that point to make a progressive movement to the amount of nearly

nine thousand miles before they were to see it again. Add to this, all the lateral excursions and traverses made in hunting, and in the examination, which they prosecuted with a most meritorious and indefatigable industry, of the country to some distance along many of the rivers which fall into the Missouri. It may fairly be assumed as certain, that a very large proportion of this enormous space had never before been marked with the footsteps, nor beheld by the eyes of any mortal, belonging to the civilized tribes of mankind.

Had it been possible for a man of philosophic and imaginative spirit, to accompany such an expedition, in such a manner as to have his perceptions and reflections uninterrupted by its bustle, and by the character of the adventurers,—rather we should say, had it been possible for such a man to travel alone, he would have felt a certain mysterious and solemn impression in beholding vast regions which no reflective being in a human form had looked upon since the beginning of time. What an originality of expression, in what Nature would have to say for the first time to a being that could comprehend her! It would have seemed as if all those dictates, those mysterious notices, those sublime illusions, those monitions of the shortness of human life, those intimations of a Deity, which there had not been a succession of perceptive intelligences to receive, had been reserved to come with inconceivable augmentation of emphasis on him. How every stream, and rock, and mountain, would seem charged with the accumulated significance of thousands of years!

Or would he rather, with pensive and humbling emotion, feel as if man were unnecessary and of no consequence in these vast regions; as if the immensity of scene rendered him contemptible in his littleness; as if the majesty of Nature repelled him from all communion, preferring the gloom of an eternal solitude, scarcely disturbed by wild beasts and a few wild men, to the intrusive impertinence of research and admiration; as if the grand operation of the elements had no relation to his concerns; as if, in short, the sublimities of nature had an economy so entirely their own, that the annihilation of him and of all his race, would be a circumstance infinitely indifferent to it?

It is now in vain to regret, that the first bold intrusion on a region veiled from the inspection of civilized man ever since the creation, could not have been accompanied with, or preceded by, a spirit of this refined temperament. We must be content to hope that some time or other, long before these regions shall have lost their striking originality of character, in roads, farms, manufactories, and all the familiar aspects of an appropriated, divided, settled, and cultivated country, there will be found some adventurers of poetic genius and profound

thought, to take the full impression of the loneliness, the vastness, the unsubdued, unviolated appearance, and the grandeur in parts, of this western world. And, as to many wide tracts, there will be time enough; for centuries must pass away before some of them can be occupied or familiarly traversed by men of the civilized race.

Several of the objects and localities in the line of this expedition, are such as can suffer no modification of their character, no diminution of their power of exciting awe and admiration, by any thing that man can ever do. They will remain ever dissociated from every thing that may approach them, or intrude upon them; and maintain the alien sublimity, if we may so express it, of Nature, though the 'busy hum' of towns, the bustle of traffic, and all the littlenesses and vulgarities of a numerous population, may occupy their precincts.

During the course of these perhaps rather fantastic observations, we have not forgotten that even the most visionary traveller, would be far enough from being visionary always. We have been imagining his impressions and musings such as they might be, could we suppose him borne calmly and somewhat rapidly through the air, so much at his ease, as to the corporeal part of his being, that his mind could give itself, in full sensibility, and unrepressed action, to the elements, and phenomena, and influences, of the vast wilderness, and have such facility of loco-motion, that whenever his feelings were sinking into torpor under the influence of a widely-extended monotony of scene, he could be carried forward to a varied locality. But let the travelling sensitive enthusiast have to creep slowly on, for many days or weeks, through a dead sameness of scene, never-ceasing sand-bars in the rivers, and on either side low insignificant hills, or bare wide plains; with coarsely furnished viands; with rude accommodations for indulging, as the shadows of his waking visions, the dreams of the night; with the rigours of winter and the mosquitos of summer;—in short, let him traverse this immensity of desert in any manner in which it will actually be passable till it shall in a considerable degree have lost its desert character, and therefore lost precisely that of which he wishes to take the strongest impression;—and it would only be at auspicious moments, at intervals possibly rather brief and far asunder, that he would feel his mind enchanted into reveries and abstractions, into exquisite perceptions, deep thoughts, or lofty imaginations. However reluctant or indignant he might be to yield to the power of circumstances and the weight of the material part of his composition, he would be doomed too often to feel himself reduced to a state not so very proudly superior in point of mental power to that of the rough hunter

accompanying him, and perhaps very much below it in point of fortitude, cheerfulness, and active vigour.

But it is more than time to quit this unsubstantial ground, and proceed with the hardy and indefatigable adventurers, who accomplished an enterprise very far beyond the ability of any band of philosophers, poets, and artists, that could have been selected from all mankind.

The party set out from near St. Louis, May the 14th, 1804, in a batteau or barge, and two perioques or open boats.

'They consisted of nine young men from Kentucky, fourteen soldiers of the United States army who volunteered their services, two French watermen, an interpreter and hunter, and a black servant belonging to Captain Clarke—all these, except the last, were enlisted to serve as privates during the expedition, and three sergeants were appointed from among them by the captains. In addition to these were engaged a corporal and six soldiers, and nine watermen, to accompany the expedition as far as the Mandan nation, in order to assist in carrying the stores, or repelling an attack, which was most to be apprehended between Wood river and that tribe.'

This last mentioned party of soldiers, with a few watermen, returned with the barge, from the Mandan fort, the following spring, at the time that the main body set forward thence in prosecution of the undertaking. To reach that station against the time of its becoming necessary to take up a winter encampment, required the incessant well-combined exertions of as active, and adroit, and hardy, and courageous a band of men, as ever, probably, adventured together, on land or on water. The chief of their difficulties were those put in the way by nature; the never-ending toil of making their way against the current, which often compelled them to use the towline, in which service the men had sometimes to go considerable lengths up to the middle in water; the infinite series of accumulations of sand, lying in all manner of positions, occasioning doubtfulness, and intricacy of channel, great shifting and tediousness of passage, and sometimes formidable rapids, especially when combined with projections of rocks or banks, or sudden bends of the course of the river. Add to this, that at some stations of the route, 'game,' as they call it, that is, every kind, and shape, and size of animal that could be eaten, was scarce, or otherwise difficult of attainment, though the sportsmen of the party appear to have been infallible shots. One species, besides, of this game, was of a temper to make the 'sport' a more serious thing than so gay a name would ordinarily import. Very high entertainment, however, is afforded to the readers, by what was considerably grave matter to the hunters, for none of the incidents are more striking, or exhibit more critical situations,

than some of the rencounters with the brown and the white bears. One or two of these descriptions we shall transcribe in their proper places.

It might be surmised, that there would be very considerable hazard from the human wild animals, to so small a party traversing the domains of so many of their tribes, some of them altogether unknown, and some of them, and those the strongest tribes, known to be jealous and unfriendly. At some of the stages there were some bad omens, and sounds of menace, which imposed a necessity of great caution, and of assuming as much as possible the attitude and language of defiance; and this, together with the real and formidable efficiency of a troop so accoutred and so courageous for action, and carrying so conspicuously the marks of their commission from a power which all but the remotest tribes have learned to respect and fear, had the effect of securing a complete impunity to these thirty or forty men, wandering for years among so many savages. Some of the tribes were quite friendly and hospitable; others betrayed indications of what they would have been willing to do, had they dared. The sample presented, by this expedition, to them all, of a nation which is in an invincible progress to occupy the Continent to the shores of the Pacific Ocean, will have very powerfully tended to convince them of the fruitlessness and danger of any thing like active hostility against the people, whom some of these men of the desert have begun to denominate, as Pike has told us, the 'white Indians,' a denomination by which these proud Aborigines have acknowledged the rival valour of the intrusive nation. We should think, too, that a very considerable impression must have been made on them, by the general conduct of this expedition, in favour of the equitableness, the settled, uncapricious rules of action, of the people they perceive to be growing into the master-tribe of America,—if they believe that the approaching and invading State will, or by the nature of the case can, treat them as fairly in every transaction, as it was certainly the best policy, as well as the merit, of this small detachment to do.

The first tribe of consequence to whose territories the party advanced, were the Osages, whose encampments they reached after about a fortnight's contest with the gigantic stream; a sufficient length of time to give them a few little specimens and hints of the nature of the long warfare. It may be worth while to extract one which was to be followed by innumerable similar ones.

'We ascended a very difficult rapid, called the Devil's Race Ground, where the current sets for half a mile [illegible] past some projecting rocks on the South side. We were less fortu[illegible] in attempting

a second place of equal difficulty. Passing near the Southern shore, the bank fell in so fast, as to oblige us to cross the river instantly, between the Northern side and a sand-bar, which is constantly moving and banking with the violence of the current. The boat stuck on it, and would have upset immediately, if the men had not jumped into the water and held her till the sand washed from under her.'

We may here observe, once for all, that the whole narrative is eminently free from exaggeration of language. There is no apparent disposition to magnify dangers, labours, exploits, or spectacles. A great number of things are passed with a very slight notice, as perfectly ordinary matters, which one of our English tourists would not easily have become convinced he was not to relate at great length, with great aggravation of language, as memorable and important incidents.

The Osages are twelve or thirteen hundred warriors. In person they are among the largest and best formed Indians, and are said to possess fine military capacities; but residing as they do in villages, and having made considerable 'advance in 'agriculture, they seem less addicted to war than their northern 'neighbours.' Their complacent adherence to the belief, as here stated, concerning their origin, is an illustration of the omnipotence of self-love: they think never the worse of themselves from being all descended from a snail.

'According to universal belief, the founder of the nation was a snail, passing a quiet existence along the banks of the Osage, till a high flood swept him down to the Missouri, and left him exposed on the shore. The heat of the sun at length ripened him into a man, but with the change of his nature he had not forgotten his native seats on the Osage, towards which he immediately bent his way. He was however soon overtaken by hunger and fatigue, when happily the Great Spirit appeared, and giving him a bow and arrow, shewed him how to kill and cook deer, and cover himself with the skin. He then proceeded to his original residence; but as he approached the river, he was met by a beaver, who inquired haughtily who he was, and by what authority he came to disturb his possession. The Osage answered that the river was his own, for he had once lived on its borders. As they stood disputing, the daughter of the beaver came, and having by her entreaties reconciled her father to this young stranger, it was proposed that the Osage should marry the young beaver, and share with her family the enjoyment of the river. The Osage readily consented, and from this happy union, there soon came the village and the nation of the Wasbasha, or Osages, who have ever since preserved a pious reverence for their ancestors, abstaining from the chace of the beaver, because in killing that animal they killed the brother of the Osage. Of late years, however, since the trade with the whites has rendered beaver skins more valuable, the sanctity of these maternal relatives has visibly diminished, and the poor animals have nearly lost all the privileges of ki ed.'

The landscape for many hundred miles of the progress, seems to have presented few striking varieties; it was chiefly a succession of extensive 'prairies,' sometimes on the level of the river, sometimes a little rising, and widening into an upper plain; undulated sometimes; intersected by a prodigious number of streams falling into the Missouri; often broken by inconsiderable hills, which, when coming to the river, formed the kind of precipice so many hundred times in this volume called 'bluff.' There was generally wood of some kind near the courses of the rivers, and among it various fruit trees, such as plums, and some kinds of cherries; with gooseberry-bushes, currants, and vines; but there was on the whole no very large proportion of any thing to be called fine timber. On a collective view of the long series of descriptions, it would appear that a deficiency of wood is one of the most obvious characteristics of this vast western part of the Continent. It is a nakedness which would be quite unaccountable but for the Indian modes of employing fire, in consequence of which the country has been overrun perhaps in almost all its parts, with conflagrations, kindled in the long withered grass, devouring copse and underwood, and destroying, by the help of this more substantial fuel, the largest trees. Such burnings are often intentional, one object being to attract the buffaloes by the young sweet grass by which, at some seasons, the operation is sure to be speedily followed. We know not how many other causes may have co-operated to produce this grand deficiency, the effect of which, in the more gloomy parts of the year, must be infinitely dreary.

At several points in the progress towards the station at the Mandans, the party saw ancient burying-grounds of the Indians, mounds of earth of various forms and sizes, some of sand, and some of both earth and sand. Two hundred acres in one place were covered with them. At a spot on a hill, (and our Authors say that the Indians affect elevated situations for sepultures) there was a large recent one, raised over a distinguished chief of the Mahas, who had died of the small-pox, a malady which had destroyed a great portion of the tribe, and which is regarded with the utmost horror by all the Indians. When the Mahas saw their nation hopelessly perishing, 'their phrenzy was extreme:'

'—They burnt their village, and many of them put to death their wives and children, to save them from so cruel an affliction, and that all might go together to some better country.'

A few stages northward of this monument, also on a hill overlooking the river, it was the destiny of one of the party, Sergeant Floyd, to take up his last abode. He was the only

one that died during the expedition. By giving his name to a river, it was attempted to secure for him a more durable memorial than the inscribed cedar post fixed at the place of his interment.

About this place they had one of those *bends* in the river, which often occasioned them the mortification of consuming their time and labour for nothing. From the camp Captain Clarke reached, by a walk of three hundred and seventy yards, a point on the bank, from which the vessels had come twelve miles. 'When the water is high, this peninsula is overflowed; 'and judging,' say our Authors, 'from the customary and notorious changes in the river, a few years will be sufficient to 'force the main current across, and leave the great bend dry.' They found various instances in which the river has actually thus rectified its course. These diversions of the channel of so grand a stream, give a striking idea of the scale on which Nature transacts her business on this great western field. More of these economical reforms are yet to be effected by the river. At a place further on, the vessels made from one point a circuit of *thirty* miles to another point, and the distance between the two was accurately ascertained to be but a trifle more than *one* mile.

They had amicable interviews, and very ceremonious diplomatic conferences, with the Ottoes, and Missouri Indians, in the neighbourhood of a place marked by the track of an irresistible hurricane which had crossed the river and 'torn up 'large trees, some of which, perfectly sound, and four feet in 'diameter, were snapped off near the ground.'

The tracts of the country successively passed by the expedition, bring in view the numerous but most diminutive tribes that hold them respectively under a sort of vagrant appropriation. One of these tribes is described under the denomination of Staitan or Kite Indians, as consisting of only a hundred men. 'The smallness of their numbers is to be attributed to their 'extreme ferocity; they are all the most warlike of the western 'Indians; they never yield in battle; they never spare their 'enemies; and the retaliation of this barbarity has almost ex-'tinguished the nation.'

Among the natural curiosities we may notice a serpent that made a noise like a turkey, a pelican with a bag capable of holding five gallons, a kind of animal denominated barking squirrels, a fish's back-bone petrified, forty-five feet long, thistles ten feet high, and an elevation of the earth that may be called the mound of the little devils, at a considerable number of miles from the river.

'The base of the mound is a regular parallelogram, the longest side being about three hundred yards, the shorter about sixty or

seventy. From the longest side it rises with a steep ascent from the north and south to the height of sixty-five or seventy feet, leaving on the top a level plain of twelve feet in breadth and ninety in length.'

Notwithstanding the extreme symmetry of its form, and its total detachment from any other hills, its materials and strata induced our Authors to conclude it might be natural. It would be an excellent station for impunity from the natives, for by them it is regarded as a barrack of wicked spirits, in human form, of about eighteen inches high, and with remarkably large heads. 'They are armed with sharp arrows, 'with which they are very skilful, and are always on the 'watch to kill those who should have the hardihood to ap- 'proach their residence. The tradition is, that many have 'suffered from these little evil spirits. This has inspired all 'the neighbouring nations, Sioux, Mahas, and Ottoes, with 'such terror, that no consideration could tempt them to visit 'the hill.'

In one of the stages of the voyage, the bank contained such a quantity of alum, copperas, and cobalt, as to impart a deleterious quality to the water of the surface of that side of the river. Till they perceived this, the party could not account for the disorders with which their very vigorous stomachs were affected.

On reaching the domains of one of the sections of the Sioux, a nation distinguished into ten tribes, it was necessary for the party to shew conspicuously out all the insignia and peremptory qualities of their nation; and we commend them for looking as big as if they had had the whole Congress at their back, whenever they had to negotiate with a powerful and ill-disposed community. All went off, to use a very favourite word of our Captains, very 'handsomely.' Flags were displayed, councils were held, speeches were made, medals, and decorated dresses, in gradations of value appropriate to ranks, were presented, or rather conferred, in the way of condescending recognition of the chiefs on the part of the United States Government. The 'Great Father' was alluded to in terms which could not have displeased, in his proudest times, the Great Mogul. There are, indeed, very few more striking phenomena on earth, than the rapid formation, under the auspices of the President over a daily increasing extent of a vast continent, of the rudiments of a nation which may require much less than a century from this time, to grow to a number, a strength, and an importance, which may empower it to look down on the inferiority of any European state.

The local range and numerical strength of the various sections of the Sioux, (the great tribe denominated Nau-

dowessies by Carver,) were endeavoured to be ascertained. The Yanktons are the most numerous branch, and are themselves distinguished into several tribes, though not reckoned in all at more than seven hundred warriors. The party came more in contact with one section of them than with any other branch of the Sioux. They were stout in person, and had a certain air of dignity and boldness. They promised to make peace with their enemies, represented themselves as in great poverty and distress, begged that American traders might be sent among them with powder and ball, and 'seemed anxious,' say the Authors, 'that we should supply them with some of 'their Great Father's milk, the name by which they distinguish 'ardent spirits.' The most remarkable circumstance in their economy, and which is common to them with the Kite Indians, is an institution strikingly contradistinguished from the usual cautious spirit and stealthy mode of savage warfare.

'It is an association of the most active and brave young men, who are bound to each other by attachment, secured by a vow, never to retreat before any danger, or to give way to their enemies. In war they go forward without sheltering themselves behind trees, or aiding their natural valour by any artifice. This punctilious determination not to be turned from their course, became heroic or ridiculous, a short time since, when the Yanktons were crossing the Missouri on the ice. A hole lay immediately in their course, which might easily have been avoided, by going round. This the foremost of the band disdained to do, but went straight forward, and was lost. The others would have followed his example, but were forcibly prevented by the rest of the tribe. These young men sit, and encamp, and dance together, distinct from the rest of the nation; and such is the deference paid to their courage, that their seats in council are superior to those of the chiefs, and their persons more respected. But, as may be supposed, such indiscreet bravery will soon diminish the numbers; so that the band is now reduced to four warriors, who were among our visiters. These were the remains of twenty-two who composed the society not long ago.'

A little way beyond the Yanktons, the voyagers examined one of those interesting objects, of which we can never have a history, the numerous ancient fortifications found in the American wilderness. The principal work consisted of two mounds, beginning at the river's edge, one of them just before its channel makes almost a rectangular turn. These commence 1100 yards apart, and are prolonged in right lines, the one nearly along the bank, till it dips and ends in the river, and the other in a direction continually approximating it, and ending abruptly near the bank. The two mounds and and the river nearly form a triangle, including a space of

five hundred acres. These walls are in some parts six feet high, and in others eight. One of them is more than a mile long. The ground immediately beyond where they terminate, at no great distance from each other, is occupied with more complex and much higher fortifications; in some parts twelve and even fifteen feet high, and more than a hundred feet diameter at the base. Here is a gateway with appropriate defences; and opposite, on an island in the river, is a circular citadel, still more strongly fortified. It appears to be a work quite worthy, in point of magnitude, of the Roman legions. The circumstance is worth mentioning—but it contributes nothing towards any conjecture at its age—that one of the mounds is almost covered with large cotton-trees, some of them three feet diameter. Such a work is palpable evidence of a prodigious difference between the present and some ancient state of the numbers and the habits of the possessors of these regions.

Near this spot they found a space of four acres all worked into narrow deep holes, inhabited by a race of animals called little dogs, which may sometimes be observed sitting and whistling at the top of the holes. These partly resemble a diminutive dog, and partly a squirrel. They were seen in many other places.—Some curious illustrations are given of the exquisite faculty of smelling, and the prodigious fleetness of the antelope.

From the Teton Okandandas, another considerable division of the Sioux, they encountered at first some rude and hostile treatment. But they promptly and resolutely braved the insolence down, and were rewarded by a grand Indian feast and ball. 'Both sexes,' says the journal, 'appeared cheerful 'and sprightly; but in our intercourse with them we discovered 'that they were cunning and vicious.'

Every thing went off well among the next considerable tribe, the Rickaras, who very soon and very justly made a strong impression in their favour on their visiters, by the remarkable fact of a decided rejection of spirituous liquors.

'Supposing that it was as agreeable to them as to the other Indians, we had at first offered them whiskey; but they refused it, with this sensible remark, that they were surprised that their father should present to them a liquor which would make them fools. On another occasion they observed to Mr. Tabeau, (a French trader,) that no man could be their friend who tried to lead them into such follies.'

They were exceedingly amazed at the sight of York, Captain Clarke's athletic negro, who amused himself and his comrades by assuring the wondering gazers that he 'had 'once been a wild beast, and caught and tamed by his master.'

It is not said whether, if this took effect, our Authors thought the joke so excellent as to be worth that these Indians should learn in process of time that they were never to believe any thing affirmed to them by the visiters, black or white, from the United States. Several valuable qualities are attributed to this nation, among which the Captains have too much decorum to reckon that gross excess of sexual licence, which was highly acceptable to most of the party. So far as we recollect, the leaders do not any where appear to regard this characteristic of the morality of their band as deserving of any other than a light satiric notice. The decencies of language, however, are in general tolerably preserved. Some curious instances are given of the superstitions of the Rickards.

About the end of October the adventurers reached the villages of the Mandans, at the distance of sixteen hundred miles from St. Louis, reckoning by the serpentine course of the river, which they found still a noble one, after the surprising number of tributary streams which they had been continually leaving behind. The inclemencies of the season were now coming upon them with an ominous rapidity. But with a rival rapidity the dexterous and indefatigable gang, which really appears, by the efficiency of co-operation, like an individual many-handed monster, actuated by one will, built and furnished an ample, commodious, and fortified wooden barrack.

There were several villages of the Mandans, and the station soon became a very frequented and bustling scene. The Mandans themselves are a considerable number, and the place became a rendez-vous of parties of Minnetarees, Ahnahaways, Knistenaux, and Assiniboins; many of whom were drawn thither by the fame of the expedition, combining, however, their hunting, and their trading objects, with this curiosity, or rather self-interest—for many of them expected they were to receive rich presents from a party that carried along with them nobody could tell how much of the consequence, and power, and wealth, of the great nation that was claiming dominion from the Atlantic to the Pacific Ocean.

The relation of incidents furnishes a lively display of the condition and habits of the various tribes. The Mandans appear to have been on the whole the favourites, and with them a busy and amicable intercourse was maintained during the whole winter. They are rather a peculiar race, according to the accredited history of their acquisition of a place on the earth.

'The whole n ion originally resided in one large village under ground, near s aneous lake; a grape-vine extended its roots

down to their habitation, and gave them a view of the light; some of the most adventurous climbed up the vine and were delighted with the sight of the earth, which they found covered with buffaloe and rich in every kind of fruits: returning with the grapes they had gathered, their countrymen were so pleased with the taste of them that the whole nation resolved to leave their dull residence for the charms of the upper region: men, women and children ascended by means of the vine; but when about half the nation had reached the surface of the earth, a corpulent woman, who was clambering up the vine, broke it with her weight, and closed upon herself and the rest of the nation the light of the sun. Those on earth made a village below where we saw the nine villages; and when the Mandans die they expect to return to the village of their forefathers, the good reaching the ancient village by means of the lake, which the burden of the sins of the wicked will not enable (permit) them to cross.'

It is affirmed, in an unqualified manner, though we fear they were seldom called to their catechism on religious subjects, that they hold the belief of 'one great spirit presiding 'over their destinies;' and they maintain the beneficial relation with this being by means of mediators: each one selects, perhaps at the suggestion of accident, some object, either a supposed invisible agent, or more commonly some of the animal tribes, to be 'his protector and intercessor with the great 'spirit.' This seems rather a bad omen for the missionaries of 'rational Christianity,' whose zeal may be projecting to labour among them.

It is a remarkable circumstance, that they apply the term 'medicine' to these intercessors, and also to the great spirit. But the application of this term does not decidedly attribute goodness, for it is applied also to whatever strikes them as mysterious, and it is quite certain that what is mysterious will by ignorant and superstitious beings much oftener be felt to threaten evil, than intimations of good. And, in fact, the term is applied to some things that are dreaded. The essence of its signification among these unhappy pagans, would seem to be—power over which, and against which, *they* have no power,—power acting in such a way as to render it impossible to understand how either to resist or to escape.

This superstition is so sincere and strong, as to extort great sacrifices. '"I was lately owner of seventeen horses," 'said a Mandan to us one day, "but I have offered them all '"up to my medicine, and am now poor." He had in reality 'taken all his wealth, his horses, into the plain, and turning 'them loose, committed them to the care of his medicine, and 'abandoned them for ever.' The occasion of a man's making any considerable sacrifice to what he may have adopted as his tutelary genius, or 'medicine,' is s ed with a

ve ceremony called the 'medicine dance.' It is a religious
mony; and it forms a striking addition to the evidence of
, that it is in the essence of false religions to require vice
part of their ritual. This consecration ceremony is a
al institute of sanctioned public prostitution. Away with
vile cant of pretended philosophy, that all religions are
ptable to the supreme Lord of the world.

here is another ceremony denominated the 'buffaloe dance,'
h must involve some certain measure of superstition, as it
lebrated in order, professedly at least, to bring, by some
elligible agency, a plenty of buffaloe into the neighbourhood,
they have become scarce. 'The description of it,' say
Authors, 'is not a little *ludicrous*;' an epithet which
ys, we think, not a little depravation of moral perception,
eing applied to an exhibition so abominably gross. A
ly incorrect Latin is employed to describe it, and that
ly language needs not apprehend being ever summoned on
ch dirtier service.

is a curious fact, though it has its parallel in many other
rous communities, that among a tribe that we should na-
ly expect to find nearly all on a level in point of superstition,
are nevertheless some who are knowing enough to make
s of the rest.

he medicine stone is the great oracle of the Mandans, and
ever it announces is believed with implicit confidence. Every
g, and on some occasions during the summer, a deputation
the sacred spot, where there is a thick porous stone, twenty
a circumference, with a smooth surface. Having reached the
the ceremony of smoking to it is performed by the deputies,
alternately take a whiff themselves, and then present the pipe
e stone; after this they retire to an adjoining wood for the
, during which it may safely be presumed that all the em-
do not sleep; and in the morning they read the destinies of
ation in the white marks on the stone, which those who made
are at no loss to decypher. The Minnetarees have a stone
same kind which has the same influence over the nation.'

ere is a pleasing instance or two of affectionate kindness
ese savages, counterpoised by instances of flagrant bar-
y. The mention of a visit from the grand chief of the Min-
ees, introduces a story of one of his wives having eloped
a paramour, whose desertion of her compelled her to take
e in her father's house. Thither the offended husband
, and found her sitting near the fire.

Without noticing his wife he began to smoke with the father;
they were joined by the old men of the village, who knowing
mper, had followed in hopes of appeasing him. He continued
oke quietly with them, till rising to return, he took his wife by

the hair, led her as far as the door, and with a single stroke of his tomahawk put her to death before her father's eyes: then turning fiercely upon the spectators, he said that if any of her relations wished to avenge her, they might always find him at his lodge.'

This hideous transaction perhaps hardly violated the rule of right as admitted among these spectators; for among the Mandans, at least, according to our Authors, the simple fact of a wife's running away from her husband, gives him the right to put her to death. Such an infliction for such a cause, was in one instance only just prevented by the interference of the travellers. But the reader is not to fancy that these severities indicate the establishment of a high standard of conjugal morality among these rigorous justiciaries. There is nothing they hold in slighter esteem; they most willingly make a traffic of the persons of their wives and sisters, and also make temporary presents of them where they are disposed to oblige. But *their* must be the gain or the merit of the complaisance; and great is their indignation and sense of wrong, if the females presume of their own authority to dispose of themselves in such a way. Indeed, it is just the old story of lords and slaves, of owners and disposable property. The imposition of drudgery is inseparable from the degraded estimate; and we are repeatedly told of one or other chief bringing in a present of meat, sometimes a heavy one, 'on the back of his squaw,' himself walking much at his ease, and no doubt in all the upright dignity of manhood.

During some parts of the winter the party were threatened very seriously by the departure of the 'game' from the neighbourhood, with a scarcity of provisions. At these times one of their best resources was in the ingenuity and activity of their blacksmith, whose manufactures, being irresistibly tempting, and indeed many of them very valuable to the Indians, had the effect of extracting a very considerable portion of their hoards of Indian corn, which, without some strong temptation, they bring out with reluctance, it being chiefly intended as a resource for emergencies.

The fort was in the 48th degree of latitude. The cold was sometimes quite formidable, the thermometer being in one or two instances at more than *seventy* degrees below the freezing point. To these rigours the Indians manifest the most astonishing insensibility. One night, when the cold was of the intensity here mentioned, an Indian who had not been able to reach the fort, slept on the snow, in a slight dress, and without a fire, and was never the worse. A boy, indeed, in the same predicament, had his feet so frost-bitten, that he afterwards lost his toes. We are even still more surprised at the hardihood evinced by the men of the expedition themselves, in sustaining

heir hunting excursions, the nocturnal severities of the ate.

[any persons of distinction were necessarily seen du- the sojourn at this station; and it is due to the ur of language and letters to record some of their es, with the interpretation, when it is given.—Wasashaco ve Man), Stageaunja (Big Blue Eyes), Pawnawneah- e (Struck by the Pawnee), Aweawechache (Half Man), ngasabaw (Black Buffaloe), Tartongawaka (Buffaloe icine), Shotahawrora (Coal), Tetuckopinreha (White Buf- robe unfolded), Bellahsara, Kakawissassa (Lighting w), Shahakohopinnee (Little Wolf's Medicine), Ahrat- mockshe (Wolfman Chief), Manbucksheahokeah (Seeing e), Mahpahpaparapassatoo (Horned Wesel).

reviously to their departure they packed up a number of nities to be sent to the President of the United States; among them was a buffaloe robe on which was painted a e which had been fought eight years before, between the x and Ricaras on the one side, and the Mandans and hetarees on the other: the combatants are represented on back.

n the 7th of April they set off in high spirits, to the number irty-two persons, one of these being the Indian wife of French interpreter, with an infant which had been born e fort.

ear the place which they note as the remotest point to which white man had ever been known to ascend the river, they rved in the cliffs many thick strata of carbonated wood; one of these cliffs or bluffs on fire in different parts, and wing out a sulphureous smoke; perceived in the neigh- ing hills unquestionable marks of a volcanic state in some er age; and, when clear of these hills, had on either hand in bounded only by the horizon, and without a tree or b, except in such swampy spots as had defied the con- ations. Many of the streams were impregnated with salt. re were various deserted Indian camps. 'Near one of se was a scaffold about seven feet high, on which were two s with their harness, and under it the body of a female, efully wrapped in several dressed buffaloe skins; near it a bag made of buffaloe skin, containing a pair of moc- ins, some red and blue paint, beaver's nails, scrapers dressing hides, some dried roots, several plaits of sweet s, and a small quantity of Mandan tobacco. These things, well as the body itself, had probably fallen down by accident, the custom is to place them on the scaffold. At a little dis- ce was the body of a d not yet decayed, who had met

'this reward for having dragged thus far in the sled the corpse 'of his mistress, to whom, according to the Indian usage, he 'had been sacrificed.'

Beyond the confluence of the Yellowstone river, a noble stream, with the Missouri, the banks and sandbars were, in one of the stages, covered with a white incrustation of salt-like frost. In this region they had immense quantities of game, and had some perilous rencounters with white and brown bears, whose astonishing tenacity of life renders their ferocity and strength doubly formidable. Our English gentlemen of the field would doubtless be much at their ease in such a predicament as the following:

'Towards evening the men in the hindmost canoes discovered a large brown bear lying in the open grounds, about three hundred paces from the river: six of them, all good hunters, immediately went to attack him; and concealing themselves by a small eminence, came unperceived within forty paces of him. Four of the hunters now fired, and each lodged a ball in his body, two of them directly through the lungs. The furious animal sprang up and ran open-mouthed at them; as he came near, the two hunters who had reserved their fire gave him two wounds, one of which breaking his shoulder, retarded his motion for a moment; but before they could reload he was so near them that they were obliged to run into the river, and before they reached it he had almost overtaken them: two jumped into the canoe; the other four separated, and concealing themselves in the willows fired as fast as each could reload: they struck him several times, but instead of weakening the monster, each shot seemed only to direct him towards the hunter, till at last he pursued two of them so closely, that they threw aside their guns and pouches, and jumped down a perpendicular precipice of twenty feet into the river. The bear sprang after them, and was within a few feet of the hindmost, when one of the hunters on the shore shot him in the head and finally killed him: they dragged him to the shore, and found that eight balls had passed through him in different directions.'

In another instance one of these brown bears survived twenty minutes, and swam to a sand-bar in the river, notwithstanding five balls through the lungs, and other wounds. He is stated to have 'weighed between five and six hundred pounds at the 'least, and to have measured eight feet seven inches and a half 'from the nose to the extremity of the hind feet, five feet ten 'inches and a half round the breast, three feet eleven inches 'round the neck, one foot eleven inches round the middle of 'the fore leg; and his talons, five on each foot, were four 'inches and three eighths in length.' Much about the same time one of the men came running breathless and speechless to the river, having been chased half a mile by a brown bear which

had 'shot through the centre of the lungs.' A party landed l tracked him by the blood to a place more than a mile from ere he had stopped in the pursuit of the man. Two hours, east, after he had received the wound, they found him alive, g in a kind of bed or grave which he had dug for himself h his talons, in the earth, two feet deep and five feet g.

The notice of the remains of a vast number of the carcases of faloes lying by the edge of the river, at the foot of a pre- ice a hundred and twenty feet high, introduces a very cu- us description of a most murderous contrivance of the In- ns, for obtaining in the speediest way, for themselves and the lves, a grand revel in carnage. An Indian, selected for his iftness and dexterity, is disguised in a buffalo skin, with the ns and ears disposed in a way to resemble their appearance the living animal. He places himself between the river, ere the bank is a precipice, and any herd of buffaloes con- niently near it, the other Indians at the same time contriving get behind and on both sides of the herd. The buffaloes ldenly assailed thus on three sides, run of course in the di- tion of the decoy, who runs before them to the precipice, reaching which he suddenly betakes himself to some crevice viously fixed on. 'The herd being thus brought to the brink f the precipice, it is in vain for the foremost to attempt to etreat or even stop; they are pressed on by the hindmost ank, who seeing no dangers but from the hunters, goad on hose before them till the whole are precipitated, and the hore is strewed with their dead bodies.' Sometimes the acherous Indian proves mistaken as to the safety of his sition, and is involved in the destruction.

On one of these cliffs Captain Lewis and one of his men, en quite innocent of any such devices of massacre, had a st critically narrow escape with their lives. From the slip- riness of the wet soil the Captain slid very near the edge; t the man, at some distance from him, actually lay with f of his body over the edge. The Captain could not give him y direct assistance, but displayed an admirable presence of nd in directing him how to save and recover himself.

There is a fine description of what must have been a mar- llously striking scene to behold; the nearly perpendicular cliffs, from two to three hundred feet high, presenting, over the ole face, an immense variety of compartments and figures, mong which the imagination descries an endless diversity of chitectural and sculptural forms, some entire, and some mu- ted and in ruin. A still stranger phenomenon perhaps is f of vast basaltic walls, a hundred feet high, as thick at

the top as the foundation, built with the most p rfect regularity of designed arrangement, the strata, or r es, of black stone, forming horizontal lines, as invariably as if they had been layers of bricks, and being for the most part so artificially placed, that each stone in every superincumbent layer, lies, as in a brick wall, across the interstice of the stones beneath. Some of these walls are only one range thick; others are constructed of two or more ranges; they vary therefore in thickness from one foot to twelve. The dimension of the stones is accommodated to that of the wall, being largest in the thickest walls. These walls, rising at the edge of the river, (the channel of which is a grand breach in some of them,) retire back into the country, cutting, as it were, and rising much above, the high banks, and passing on sometimes in parallel lines, and sometimes in a direction to intersect one another, till they lose themselves in a remoter elevation of the ground. They suggest the idea of the ruins of the structures and gardens of some grand ancient city.

But it was near this spot that an appearance much more interesting to our adventurers presented itself for the first time—the snowy summits of the grand ridge called the Rock Mountains, in which they were to lose the Missouri, and on the other side of which they were anxiously to look for the streams that should bear them to the Pacific Ocean. A still nearer object of anxiety however was, when at the confluence of two large rivers, to determine which was the true Missouri, or rather, now, the Ahmateahza of the Indians, which they had described as approaching, at its source, very near the great River of the West, the Oregan, or, as the Americans chose to name it, the Columbia. The question cost a laborious investigation of a number of days; and the two captains must have gained considerably in the respectful estimation of their men, when they proved to be right in the opinion they had decidedly entertained against the opposite opinion as decidedly entertained by all the party. The proof was to be a succession of cataracts; and in following the more southern stream, Captain Lewis came at length within the sound of falling water, and soon after saw at a distant spot an appearance of spray rising like a column of smoke, and driven by the wind across the plain. As he advanced the sound became tremendous; but he had walked seven miles from the point where he first heard it, before he came in sight of the magnificent scene. The description of the sublime exhibition is considerably extended and minute; and it is very well written, with a perfect absence of pomp, and with a tolerable degree of sensibility to the grandeur of the spectacle. It is beyond c mparison

most splendid part of the book; but it is far too long to be transcribed.

The succession of falls, including what are called rapids, amounts to more than twenty, occupying about fifteen miles (by a strange blunder misprinted 'two and three quarter miles') of the course of the river. Within this length it has a descent of three hundred and fifty-two feet. Of course the greater number of the falls and rapids are inconsiderable, though some of these minor ones would make no mean figure if they were in some situations; but there is one fall of nineteen feet, one of near fifty, and one of eighty-seven. In approaching this tremendous precipitation the river descends thirteen feet in two hundred yards, and is compressed by its channel of rock, to the breadth of two hundred and eighty yards. About one third of this breadth falls in a 'smooth even sheet;'

'The remaining part of the river precipitates itself with a more rapid current, but being received as it falls by the irregular and somewhat projecting rocks below, forms a splendid prospect of perfectly white foam, two hundred yards in length. This spray is dissipated into a thousand shapes, sometimes flying up in columns of fifteen or twenty feet, which are then oppressed by larger masses of the white foam, on all which the sun impresses the brightest colours of the rainbow. As it rises from the fall it beats with fury against a ledge of rocks which extend across the river at one hundred and fifty yards from the precipice.'

The cataract next in magnitude, is thus described:

'The whole Missouri is suddenly stopped by one shelving rock, which, without a single niche, and with an edge as straight and regular as if formed by art, stretches itself from one side of the river to the other, for [illegible] a quarter of a mile. Over this it precipitates itself in an even uninterrupted sheet to the perpendicular depth of fifty feet, whence dashing against the rocky bottom it rushes rapidly down, leaving behind it a spray of the purest foam across the river. The scene which it presented was indeed singularly beautiful, since without any of the wild irregular sublimity of the lower falls, it combined all the elegances which the fancy of a painter would select to form a beautiful waterfall.'

Indeed, almost every imaginable variety is displayed in this magnificent series of phenomena; and the whole scene might appear as if intended as the one place on earth, where the most versatile, and by far the most formidable, of all the elements, should exhibit the greatest number of beautiful and tremendous forms and agencies in the shortest time and space; —and the selected theatre is the central solitude of a boundless wilderness!—Some accessory circumstances are mentioned, not unaccordant to its character. In a grove on a small island just below one of the cataracts, and shrouded in its mists, is an eagle's nest.—At no great distance there rises

a spring which should have been described more precisely, because the general terms of description would imply a magnitude probably not to be paralleled in the whole world.—One day, the signs of an approaching heavy shower, induced Captain Clarke, with the French interpreter, and his wife with her child, to take shelter under some shelving rocks in a perfectly dry ravine, not so much from caring about rain, as from the apprehension of being carried into the river by the furious blasts of wind which are apt to accompany the showers. The rain descended, moderately at first, but presently in such a deluge as to produce a dreadful torrent in the ravine, which carried the mud, rocks, and every thing, away with it.

'Captain Clarke fortunately saw it a moment before it reached them, and springing up with his gun and shotpouch in his left hand, with his right clambered up the steep bluff, pushing on the Indian woman with her child in her arms; her husband too had seized her hand, and was pulling her up the hill; but he was so terrified at the danger that, but for Captain Clarke, himself and his wife and child would have been lost. So instantaneous was the rise of the water, that before Captain Clarke had reached his gun, and begun to ascend the bank, the water was up to his waist, and he could scarce get up faster than it rose, till it reached the height of fifteen feet with a furious current, which, had they waited a moment longer, would have swept them into the river just above the great Falls, down which they must inevitably have been precipitated.'

The formidable impression of these cataracts would be aggravated by the frequent spectacle of buffaloes carried down, sometimes ten or a dozen within a few minutes. They 'go 'in large herds to water about the falls, and as all the pas-'sages to the river near that place are narrow and steep, the 'foremost are pressed into the river by the impatience of those 'behind.' Their mangled bodies and dissevered limbs, when cast on the bank, become food for the multitude of bears, wolves, and birds of prey, that frequent this vicinity. The number of buffaloes seen on the adjacent plains, was most prodigious; one of our Captains computed those he saw at one view at ten thousand.

But an accessory to the scene more striking than all the rest, was a mysterious sound heard from the mountains, to the north west. It resembled the report of artillery discharged at the distance of a few miles. It occurred at any time, indifferently, of the day or night, and was sometimes a single explosion, and sometimes five or six in quick succession. It is a permanent circumstance, for the party had long before been informed by the Indians, that they would have such

sound when at the falls, but deemed the tale an idle or superstitious fable. It is loud and very imposing. No attempt to account for it is hazarded. The only reasonable conjecture is, that among those 'Black Mountains,' as they are here denominated, there must be a volcano, habitually in action. It will be the luxury of some future adventurers, to follow this sound directly to the locality of its cause.

But this region, so much surpassing the pictures of romance and poetry, was to the party a place of severe hard labour; for these magnificent cataracts caused them nearly twenty miles of land carriage for their boats, stores, and baggage, excepting what they lodged in a kind of vaults, or *caches*, under ground. Including the preparation of several new canoes, it was nearly a month's toil, during more than half of which time a considerable proportion of them were entirely losing their labour in fitting out a large iron frame of a boat with a covering of elk and buffaloe hides, which, for want of pitch, they could devise no means of making water-tight.

They did not want, however, for little amusing stimulants, to throw some vivacity into their toils. They had on one day, for half an hour, a hail-storm, in which there fell lumps of ice of seven inches in circumference. But the most inspiriting of these stimulants was the frequent danger from brown bears, which day and night prowled about them. Several rencounters are mentioned, in one of which Captain Lewis, being surprised by the enemy when his rifle was not loaded, was furiously chased into the river, at a place where it was not deep at the edge, which he did not reach till the rampant devourer was within twenty feet of him. He betook himself to this element as affording some little more chance in the combat; but on facing round, when at waist-deep, to present the point of his espontoon, he was astonished to see his pursuer suddenly turn round and take to flight, a circumstance quite anomalous and unaccountable.—Who would not have expected, in a relation like this, the word *Providence*, or some synonymous term? What a contrast there is between the manner in which our adventurers relate their narrow and almost miraculous escapes, and that in which any parallel incidents are recounted by the Moravian Missionaries on the same continent!—the latter class of persons being, the while, quite as brave, with a different modification of the quality, as these intrepid explorers.

Resuming the voyage, the party soon advanced into what are denominated the 'Gates of the Rocky Mountains,' a cleft apparently forced and worn, during unknown ages, by the stream, which here has a channel to be matched by few

other streams: for on either hand the rocks rise perpendicularly to the height of *twelve hundred feet;* and so precisely from the very edges of the water, that for miles there is not a spot nor a ledge where a man could stand. The water is deep at the edges, and the current is strong. 'Nothing,' says the describer, 'can be imagined more tremendous than 'the frowning darkness of these rocks, which project over the 'river and menace us with destruction.'

They almost immediately arrived at what they call the 'three forks' of the river, and without having been able, by means of a detachment led by one of the Captains over land, to obtain any communication with the Snake Indians, whom they were anxious to find, in order to obtain information of the proper route across the mountains to the great River of the West. Here, about three thousand miles, measuring through its meanders, from its confluence with the Mississipi, the Missouri is doomed to lose its name, and the three streams conjoining to constitute it, are denominated Jefferson, Madison, and Gallatin; and some stages further on there is a farcical and uncouth subdivision into Wisdom, Philosophy, and Philanthropy rivers. The canoes were vigorously worked, but with the most harassing labour, upward to the last navigable point of the stream which had been selected, and now the band were to find their way across the mountains. In order to this it was absolutely necessary to hunt out the Indians; and at length they discovered a camp of the tribe denominated Shoshonees, a division of the widely scattered and undefined nation called Snake Indians. The moody fickleness of these wild animals, and the state of excessive suspicion and apprehension in which they were kept by the deadly hostility of a stronger tribe of savages, required, in Captain Lewis, (who, accompanied with a very few men, a great way a-head of the expedition, first explored their haunt,) a course of the nicest management to bring them to trust themselves to accompany him to meet the large party of white men which he assured them was approaching. It was not that they were in the least afraid of the white men; on the contrary, they had manifested an excessive joy on ascertaining that he and his attendants were of that species; but they were afraid lest they should be inveigled into a very different rencounter. He accomplished the object, and immediately all was exultation and confidence. Sacajawea, the Indian woman of the expedition, was almost overwhelmed with affectionate emotion on meeting a young female friend, who had at the same time as herself, been carried away captive by the Minnetarees, and on suddenly recognising soon afterwards her brother in the chief of the Indian camp.

The description of the manners and condition of this tribe, is extended and interesting. As game is scarce in the country, and they have no better weapons for hunting than the bow and arrow, they seem in constant danger of perishing by hunger, notwithstanding the aid afforded them in the chace by their fine horses, which they ride with consummate skill and daring. It is quite deplorable to see the whole numerous band put into the most eager and tumultuous commotion, by the intelligence of one of Captain Lewis's hunters having killed a deer, and falling upon the offal with more than the ravenousness of wolves. It is very striking at the same time, to observe the punctilious sense of propriety with which they abstained, while their numbers would have made them irresistible, from touching any better portion of the animal, which they regarded as belonging to the white hunter and his companions. There are several other facts concurring to prove a very unusual degree of integrity in these unfortunate people.

The conductors of the expedition had now very great cause to be most anxious about the passage to be sought through the mountains. All the geographical knowledge of the Shoshonees was put in requisition, and the results were in no small degree intimidating. An examination was determined to be instantly made of a river, which at no great distance was to be found flowing first to the north-west, and afterwards to the west, but was represented as totally unnavigable, in consequence of its rocks and violent rapidity. Under the guidance of an intelligent and friendly old man, Captain Clarke and a party followed its impetuous course among rocks and mountains, till they approached within twenty miles of a mountain covered with eternal snow, through a most tremendous chasm of which the Indian informed them that the river passes away to the west. If that pass be, as the guide described it, (at the same time proposing to conduct the Captain thither,) 'a narrow gap, on each side of which arises perpendicularly a rock as high as the top of the mountain,' it must greatly surpass in gloomy grandeur even that already described under the denomination of 'the Gates,' and must be one of the most striking localities on the globe. It is totally impossible, the Indian told them, to do more than look into that enormous 'gap.'

There was no resource but to cross the mountainous tract altogether by land. Having purchased, with considerable difficulty, about thirty horses of the Shoshonees, to carry their stores, excepting a portion which they committed to another concealment in the earth, they commenced this, the most formidable part of their adventure, at the end of Au-

gust, 1805, and reached the western base of the mountains near the end of September. The exertion was most severe for both the men and the horses; and to the men it was aggravated by such a deficiency of sustenance as amounted, during the latter part of the time, to absolute famine. They were consequently reduced to great debility, and many of them sick, by the time they escaped into the lower region, and almost all became so, the Captains included, on indulging in the unwonted luxury of eating.

The horses were now entrusted to the Indians of the country, named Chopunnish, or Pierced-nose, till the expedition should return; another *cache* was stored; canoes were built on the river Kooskooskee; and down that river, much infested with rapids, many of them dangerous, they descended in quest of the Columbia and the Pacific Ocean. The Columbia they met coming from the north-west, on the 16th of October, and found it nearly a thousand yards wide, while the river which brought them to the junction, was nearly six hundred. At every stage numbers of Indians, of various denominations, came to behold the strange spectacle, and to barter provisions, consisting of roots, dried salmon, and dogs, for which last dainty the civilized men had acquired much more courageous stomachs than the savages. The quantity of salmon, in the process of curing, or already prepared and stowed, by the Indians, or lying dead on the banks, or returning down the river to the sea, was incredible.

The vast number of rapids the party had descended, (and which indicate a very great declination of the ground from the western base of the Rocky Mountains to the shore of the ocean,) had well prepared them for the furious currents denominated by eminence the Falls, not very far from the sea. Some of the most formidable of them were found at two points, the one at a considerable distance below the other. That their aspect must have been rather appalling, is easily conceived from the statement, that a very considerable descent is combined with a compression, by great rocks, of this immense river, in the one instance to the breadth of from fifty to a hundred yards, and in the other to that of forty-five. In each of the cases this straitness of the rocky channel continues for the length of half a mile. Through these passes the torrent dashes and boils and whirls with indescribable tumult and violence. The rocky banks precluded all possibility of taking the canoes on land, to be carried below the falls; the most valuable of the stores were put on shore, with such of the party as could not swim; then the rest addressed themselves to the dreadful career, and in a few moments found themselves riding in safety on the gulfs below. Another

impetuous rapid ended in an absolute cataract; here, of course, the canoes were taken over land. At a short distance below this, the adventurers perceived the tide; and about a week afterwards, on the 7th of November, had a view of the Pacific Ocean. This was an exhilarating triumph; but of slight and temporary efficacy against the constant and harassing pressure of their situation; for they had heavy rain every day for a month, were several nights forced to encamp on a confined shore where they were in extreme peril from the waves, slept drenched in rain, had their clothes and bedding rotted, and most of their stores damaged or spoiled, and were buffeted about many days before they could find an eligible spot for constructing a fort for the winter. This was at length accomplished, and they remained in the station more than four months, a period, nevertheless, as full of business as their marches and voyages had been.

The multitude of remarkable objects and incidents in this most extraordinary journal, has so retarded the progress of our abstract, that we are now compelled to bring it abruptly to a termination. The portion of the narration which relates the transactions of the winter, contains, besides numerous adventures of individuals of the party, an extensive illustration of the character and condition of the various Indian tribes in the immediate neighbourhood, and of the whole race on the waters of the Columbia. In general, they are sufficiently cunning, self-interested, and inclined to theft; but are not particularly formidable. They are less courageous and less fierce than their brethren of the regions to the east of the mountains, and are affirmed to be very rarely at war with one another. Their persons, their dresses, their domestic manners, their habitations, their modes of traffic and navigation, and their disposal of their dead, are all described, in a plain, clear, brief, and lively manner. They subsist chiefly on fish, berries, and various roots, one of which greatly resembles a potato. Their persons are unpleasing to the last degree, a combination of repulsive circumstances being crowned by that artificial and superlative ugliness, the flattened head. A little compressing machine is fixed on the head of each infant, and kept on as much as a year, so that it determines the form for life. That form is a broad flat forehead, in a right line from the nose to the top of the head, which top of the head is a thin ridge like the edge of a cake. Both sexes are thus finished off, but the women in a broader and thinner disk than the men.

The women and the old people are treated with more consideration by these pacific fishing tribes, than among the more dignified and martial hunting nations of the Missouri. The

men take a much larger share in the labours necessary for subsistence. The virtue of the women is quite as cheap as in any other part of the Continent.—All the people of the coast are very sharp and avaricious barterers, taught partly by their intercourse with the American and the English traders, who sometimes appear in those seas.

Towards the end of March our adventurers broke up their camp, to return up the Columbia. They recovered their horses left in the autumn to the care of the Chopunnish. They attempted the mountains several weeks before the snow was sufficiently reduced to leave the passage practicable, and they were compelled to pass these irksome weeks nearly in a state of famine. Resuming the march they advanced a considerable way into the mountains, and then divided into two parties, under the two commanders, in order that while Captain Clarke returned toward the sources of the Missouri, in mainly the same route by which the expedition had before traversed the mountains, Captain Lewis might make the experiment of a much more direct course to the neighbourhood of the great falls. The experiment was quite successful; the two parties ultimately met in perfect safety, after numerous adventures and perils which had happened to individuals of each; they were again afloat on the Missouri, with the current of which they often descended easily as many miles in a day as it had cost them a week of toil to ascend; and they finally came in triumph to St. Louis, where their friends received them with the greater joy, from having for a long time been convinced that they had perished.

Besides one or two small draughts of the river, at the falls, there is a large and handsome map of the whole course of the expedition, but it is deficient in names of positions; and the routes through the mountains should by all means have been marked in colours, for the mere purpose of distinctness.

Art. II. *The Book of Job*, literally translated from the Original Hebrew, and restored to its natural Arrangement: with Notes critical and illustrative; and an Introductory Dissertation on its Scene, Scope, Language, Author, and Object. By John Mason Good. F.R.S. &c. 8vo. pp. xcii. 492. Price 16s. Black, Parry, and Co. 1812.

FOR the explanation and illustration of the Book of Job, a large store of materials has been provided, by the labours of Interpreters and Biblical Critics, especially by those of the school of Schultens. But, though they may have diminished, they have not by any means removed, the difficulties with which a translator of this portion of the Hebrew Scriptures will meet in the course of his progress. The antiquity, the language, the

matter, and the manner, of this interesting composition, will all prove to be sources of embarrassment to him; and as a clear conception of the original is essential to the production of an accurate version, we must regulate our expectations, and qualify our judgement, of the translation, by the standard which the original affords.

Mr. Good presents himself before us, on the present occasion, as the executer of no very easy task. To what degree of excellence he has attained in the department of sacred literature, in which he now offers himself to our notice, we shall endeavour to ascertain by an examination of his work; and that our readers may judge for themselves of the merit of his performance, we shall furnish them with various specimens of his renderings, accompanied with selections from his notes. His direct object, he informs us, is to offer a translation more strict, in regard both to the letter and the spirit of the original, than has hitherto been produced in any language, admitting fewer circuitous renderings, and fewer deviations from the Hebrew text; to preserve more particularly the real value of certain emphatic particles; and to depart, as little as possible, and never without an obvious reason, from the common version, which he frequently, though not very critically, denominates 'The standard version.'

It would be unfair, in estimating the value of the present translation, to omit noticing the very scanty leisure which its Author could secure for its execution. It is the result of various unconnected hours and half-hours, devoted to Biblical criticism and Oriental literature. While, however, we are disposed to make the requisite allowances for the circumstances in which this version was undertaken and finished, we must not permit ourselves to forget, that its publication is presumptive of its worth, especially as it follows so closely the versions of the same poem, by Miss Smith and Bishop Stock. After all, the intrinsic goodness of the book, is the only consideration at a critical tribunal.

The Translation is preceded by an Introductory Dissertation, divided into five sections, in which the scene of the poem, its scope, object, and arrangement, its language, its Author, and era, and the doctrines which it incidentally develops, are severally discussed.

The Dissertation commences with a very beautiful and just eulogy on this noble composition.

'Nothing can be purer than its morality; nothing sublimer than its philosophy; nothing simpler than its ritual; nothing more majestic than its creed. It is full of elevation and grandeur; daring in its conceptions; splendid and forcible in its images; abrupt in its transitions; and, at the same time, occasionally interspersed with touches of the most exquisite overwhelming tenderness.'

In Mr. Good's opinion it is a regular Hebrew epic. Other writers view it as a dramatic composition. It is perhaps more nearly allied in literary character to some of Plato's dialogues, than to either the Iliad of Homer, or the Œdipus Tyrannus of Sophocles.

The scene of the poem is laid in Arabia Petræa; and the persons who are named in it, it is said, were Idumeans, or Edomite Arabs. It is in vain, we apprehend, to think of nicely settling the geography of the book, and of fixing with precision on the place of Job's residence. Wells remarks, that the land of Uz might denote the country round about Damascus, so as to comprehend a great part of Arabia Deserta, and to extend itself to Arabia Petræa. *Geography. Vol. I.* 93. We concur with Mr. Good in maintaining the real existence of Job: the manner in which his name is introduced into other parts of the Bible, leaving no room to question this point, which ought not to be sacrificed to any opinions connected with the machinery or supposed design of the poem.

The poem appears to much greater advantage in the arrangement which Mr. Good has adopted, than in the form which it assumes in the common version. It is divided into six parts:—An exordium, containing the introductory history and decree concerning Job; which comprises the first two chapters of the common division;—A first series of argument, extending from the beginning of the third to the end of the fourteenth chapter;—A second series of controversy, which extends from the fifteenth to the close of the twenty-first chapter;—A third series of argument, reaching from the twenty-second to the close of the thirty-first chapter;—The summing up of the controversy by Elihu, included in the six following chapters;—And the acquittal and restoration of Job, the subject of the last five chapters. This judicious and natural division had already been suggested by Schultens and Grey; a circumstance which Mr. Good should not have neglected to record.

The subject of the poem, in Mr. Good's view, are the trial and triumph of the integrity of Job. Scott, in different parts of the notes to his fine poetical version of this book, represents it as intended to vindicate the Divine government. In fact, it combines both these objects.

The fourth section, on the Author and Era of the poem, will afford but little satisfaction to an inquirer determined on assenting to propositions only through the sufficiency of evidence. There can be no doubt, says Mr. Good,

'That the writer of this poem was a Hebrew, but a Hebrew who, from close intercourse with Arabia, or a long residence in some part of it, had introduced a considerable proportion of the Arabian dialect into his native tongue; and that he must have flourished and have

ritten the work antecedently to the Egyptian exody, neither to hich, nor to any subsequent facts in the Jewish history are there ıy allusions in the poem.'

From this he infers, that it must have been composed beween the periods of Abraham's residence at Mamre, and of the ıiracles wrought by Moses in Egypt:—that Moses was the real uthor of the poem, and that he composed it during some part of is forty years' abode in Midian. But, if the call of Abraham e one of the topics to which the Hebrew writers, 'who advert to their national history in every instance in which it was possible for them to turn to it,' perpetually refer, as Mr. Good asures us, p. xlvi. is not the omission of all reference to the call f Abraham, an event between which and the flight of Moses ato Midian, an interval of about four hundred years occurred, circumstance for which Mr. Good has not accounted,—especially as he supposes that there is an allusion in the Poem to the ıurning of Sodom?

Mr. Good endeavours to establish a unity of authorship, from ı comparison of passages, selected from the acknowledged wriings of Moses, and the book of Job; and, in the course of his ıotes, he refers to the Introductory Dissertation, as 'sufficiently establishing, from internal evidence,' the claims of Moses as he writer of this very ancient work. The most important of hese passages we shall briefly notice. The order of the Creation, as detailed in the first chapter of Genesis, is, he remarks, precisely similar to that described in Job, ch. xxxviii. 1—20. This is, we think, a hazardous assertion. We do not mean to dispute that the Creation is referred to in the specified verses, but the reference is, in our opinion, too general to furnish that kind of evidence which Mr. G. attempts to draw from it. 'In Job,' he remarks, 'we have the general arrangement of the first day;' the creation of light, however, which is the sole work of the first day, as described in Genesis, is not mentioned in the passage in Job; nor do the eighth and ninth verses describe the formation of the clouds, which employed the second day.

The 104th Psalm would supply such an argument as Mr. Good employs to prove the identity of the writer of the books of Genesis and Job. 'In this general description, as given in 'Genesis,' he again remarks, 'the vapour in the clouds and the 'fluid in the sea, are equally denominated waters;' and after comparing the sixth and seventh verses of the first chapter of Genesis, with the eighth and tenth verses of the twenty-sixth chapter of Job, he observes,

'These are, perhaps, the only instances in the Bible, in which the cloudy vapours are denominated *waters* before they become concentrated into rain, and they offer an identity of thought which strongly suggests an ide y of person.' p. lviii.

This is mer fi y.

Mr. Good is wrong, even according to his own showing, for the same meaning which he attributes to Job xxvi. 8. he assigns to Proverbs xxx. 4. The reading of the former passage is צרר מים עבי; which he renders, 'He driveth together the waters into 'his thick clouds.' The words of the latter are מי צרר מים בשלמה, which he translates—'Who hath driven the waters together 'into a web:' understanding equally the vapours in the clouds in each instance. *Notes*, p. 291.

Passages may without difficulty be produced, in which the fluid in the sea is termed waters. We cite the following, in which Mr. Good will find the term waters used in both senses, of the fluid in the sea, and of the vapours in the clouds. חמקרת בסים עליותיו. Ps. civ. 3. Of the clouds. על הרים עמדו מים. v. 6. Of the fluid in the sea. See also the eighteenth Psalm, vs. 12, 16. From these coincidences no critic would think of proving an identity of authorship between the writer of the above-named Psalms, and the author of the book of Genesis; and they evidently afford no solid argument in support of Mr. Good's position. We are referred to Gen. i. 3. and Job xxxvii. 6. for another striking instance of the identity which he labours to establish. To show how slight is the coincidence on which he founds an important argument, it is only necessary to present these passages in the original:—יאמר אלהים יהי אור ויהי אור. Gen. i. 3. כיל שלג יאמר הוא ארצ וגשם מטר וגשם מטרת עזו. Job xxxvii. 6. These are the principal instances of parallelism adduced to establish an identity of authorship between the writer of the book of Job, and the author of the Book of Genesis; but they are insufficient for the purpose. Mr. Good remarks, that the only plausible objection against the supposition that this poem was written by Moses, and that he composed it while in Midian, is, that it abounds with the word Jehovah. Now, the poem itself, exclusive of the narrative in the first and second chapters, and of the last eleven verses, does not abound with this word. It is in fact used only once in the poem, namely, ch. xii. 9: the other five instances are ch. xxxviii. 1.; xl. i. 1. 3. 6.; and xlii. 1.; being in the narrative where the author speaks in his own person. This peculiarity Mr. Good has not considered. He has not produced any satisfactory evidence to prove that Moses was the author of the book of Job: this opinion, which is the most general one, is scarcely any thing better than conjecture.

Sect. V. *Creed, doctrines, and ritual.* The Book of Job is represented as a depository of the patriarchal religion; and it is said to have been introduced into the Hebrew and the Christian canons, for the purpose of making them complete, by uniting an account of the dispensation of the patriarchs with the two dispensations by which it was succe[illegible]. We cannot be of

this mind. To us it appears that the patriarchal religion is exhibited with equal correctness in the book of Genesis, which is as well adapted to form the first link in the chain of the Divine dispensations. The patriarchal doctrines are stated to be the following:—

I. The creation of the world by one Supreme and Eternal Intelligence. Ch. xxxviii.—xli.

II. Its regulation by his perpetual and superintending providence. Passim.

III. The intentions of his providence carried into effect by the ministrations of a heavenly Hierarchy. Ch. 1, 6, 7. iii. 18, 19. v. 1.

IV. The heavenly hierarchy composed of various ranks and orders, possessing different names, dignities and offices. Ch. iv. 18. xxxiii. 22, 23. v. 2. xv. 15.

V. An apostacy or defection in some rank or order of these powers; of which Satan seems to have been one, and perhaps chief. Ch. iv. 18. xv. 15. ch. i. 6—12. ii. 2—7.

VI. The good and evil powers or principles equally formed by the Creator, and hence equally denominated "Sons "of God;" both of them employed by him, in the administration of his providence; and both amenable to him at stated courts held for the purpose of receiving an account of their respective missions. Ch. i. 6, 7. ii. 1.

VII. A day of future resurrection, judgment, and retribution to all mankind. Ch. xiv. 13, 14, 15. xix. 25—29. xxi. 30. xxxi. 14.

VIII. The propitiation of the Creator, in the case of human transgression, by sacrifices, and the mediation and intercession of a righteous person. Ch. i. 5. xlii. 8. 9.

Such, according to Mr. Good, are the doctrines of the patriarchal religion, as developed in the book of Job. Our limits will not admit of extended discussion on the various particulars arranged under the above divisions; we shall just notice some objections which may very fairly be made against his statements.

Is the title 'Sons of God' ever given in the Scriptures to evil powers and principles? Satan is indeed said to have presented himself *among* the sons of God, but that circumstance does not prove him to be a son of God by designation. That the doctrine of angels pervades the Bible we do not dispute; but when Mr. Good deduces, from the book of Job, the doctrine of a heavenly hierarchy, composed of various ranks and orders, possessing different names, dignities, and offices, such as 'obedim, servants; *malacim*, angels; *melizim*, intercessors; *memi-*

'*tim*, destinies, or destroyers; *alep*, the chiliad or thousand; '*kedosim*, *(sancti,)* the heavenly saints or hosts generally; we must inquire whether the passages (see under No. IV.) which he produces, are sufficient to support his deductions. We would then ask—Where, in the compass of that book, does the term מליצים, *melizim*, intercessors; or אלף, '*alep*, chiliad or 'thousand, a particular class or corps,' occur? We cannot perceive any evidence of such a doctrine in the verses to which we are referred. Mr. Good appears to consider מלאך, מליץ, and אלף, in ch. xxxiii 22, 23, as indicating three different persons or offices; they evidently, not to say certainly, are appellatives of one and the same being, whether heavenly or earthly, the latter most probably.

The doctrine of a future general resurrection is included in the preceding enumeration. While Mr. Good maintains that such a doctrine is delivered in the poem, he concedes that the only person among all the interlocutors, who distinctly alludes to the subject, either on one side or on the other, is Job himself; that none of his companions ever direct his attention to a future reward when reminding him of the advantages of true piety; that it is perhaps fair to conclude from this negative, that the doctrine of an after-state was not generally received in the last of the patriarchal ages; and that the friends of Job did not accede to it.

This statement must be allowed to have great weight, and unquestionably is presumptive against the early knowledge of the tenet asserted. But it is not conclusive. The speeches of Job may explicitly declare the doctrine, or may afford arguments sufficiently strong to support conclusions in its favour. Of the passages brought forward by Mr. Good, we cannot consider the first, ch. xiv. 10—15. '*demonstrative* of the doctrine of a 'future state.' The argument which it supplies, appears to be precarious. The three preceding verses should have been included in Mr. Good's quotation, p. lxxxi. as they are necessary to develop the sense of the passage, and are an essential part of the paragraph. Nor do we perceive that the third series of verses, ch. xxi. 28—30. 'proves obviously' a future judgement. The other two selected paragraphs seem more to the purpose.

That the introductory dissertation contains valuable matter we do not mean to deny: it might, however, have been composed of more valuable materials, and especially might it have reached a higher point of critical excellence. An examination of the language of the Book of Job, might have formed an important chapter in this discourse. We should have been glad had we perceived fewer indications, in many parts of it, of the prevalence of the Author's imagination over [illegible] judgement.

The suggestions of fancy but ill comport with the sober exercises of criticism. We now proceed to the translation itself.

We agree with those writers who view the first two chapters as introductory narrative, and reckon the commencement of the poem from the beginning of the third chapter. This arrangement is rejected by Mr. Good, whose argument in favour of the opposite disposition of the work, by which the poem is made to commence with the first chapter, from the repetition of the phrase 'And the day came,' in the first verse of the second chapter, does not possess such cogency as to induce us to discard our opinion that the first two chapters are prosaic.

The following passage is an instance of remarkable variation from the common version.

'Ch. i. 5. For (said Job) peradventure my sons
May have sinned, nor blessed God in their hearts.'
Good.

'For Job said, it may be that my sons may have sinned, and cursed God in their hearts.' *C. V.*

On this passage a long note occurs, in which Mr. Good very justly animadverts on the impropriety of rendering the word ברך by curse, and maintains that its uniform meaning is bless, in which judgement we entirely agree with him. Still, we cannot assent to his view of the passage, which he attempts to establish by the following observations.

'The necessity urged for using ברך in a bad sense, or as expressive of *cursing*, in the passage now under review, is, that the translators cannot otherwise give any meaning to the sentence: for we are told, that if the Hebrew term be rendered in its usual signification, the passage must of course run,—"For (said Job) peradventure my sons may have sinned, and *blessed* God in their hearts,"—which would be nonsense.

'I observe then that the meaning of the particle ו, here rendered *and*, has been as much mistaken as the verb ברכו, blessed. ו is either an affirmative or a negative particle, according to the nature of the proposition in which it occurs; and whenever it is employed negatively, it has the precise force of, and in its general range runs precisely parallel with, our own *nor*, and the Latin *nec*, or *neve*: and hence is only an imperfect or half negative, requiring a preceding negative, as *nor* and *nec* require, to make the negation complete.

'Now I venture to lay it down as a philological canon, applicable to all languages whatever, that the imperfect negative may be employed alone in every sentence compounded of two opposite propositions, when it becomes the m of connecting the one with the other: such propositions being in a state of reciprocal negation, and the former of course supplying the place of an antecedent negative to the subsequent and imperfect connecting particle.'—*Notes*, p. 6.

In support n we have three examples in English, and one in La t not a single instance of such usage is pro-

duced from the Hebrew Scriptures in its confirmation. As the question directly relates to the meaning of Hebrew terms, should not Mr. Good have furnished examples from the Hebrew language? He indeed affirms, that the canon applies to all languages; but, till instances of its use are supplied from Hebrew writers, it ought not to be adopted in explanation of the text, Job, ch. i. v. 5.

The variety of straits to which preceding translators have been compelled, in order to extort a meaning out of the passage, with the particle regarded as an affirmative, is noticed by the present Author in his note.

"My sons have perhaps sinned, and bidden farewell to God in their hearts."—*Scott, Stock, Lowth.*

"For he said, Lest my sons should sin, and bless the gods in their hearts."—*Miss Smith after Parkhurst.*

We shall offer our own translation of the words in question, which appears to us unobjectionable, and which easily solves the difficulty of this verse. כי אמר איוב אולי חטאו בני וברכו אלהים בלבבם. "For Job said, it may be my sons have sinned, yet they "bless God in their hearts:" are pious persons, though there may be occasional improprieties in their conduct at such seasons of festivity. For their incidental failures in duty at such times Job offered sacrifices. There is nothing in the whole narrative, to impeach the character of his children. As there is nothing either unnatural or forced in this rendering, we shall not offer any remarks on its vindication.

'Ch. i. 11. Will he then, indeed, bless thee to thy face?' *Good.*

Here the meaning of נכח is preserved, and a very good sense obtained.

'Ch. ii. 9. Even yet dost thou hold fast thine integrity,
Blessing God, and dying?'—

—adopted from Parkhurst, and previously introduced by Miss Smith, is a much better reading than that of the Common Version—"Curse God and die."

'—— v. 13. For they saw that the affliction raged sorely.' *Good.*

'For they saw that his grief was very great.' *C. V.*

We prefer reading with Miss Smith, "For they saw that the "affliction was very great." גדל מאד, very great; like טוב מאד, very good, כבדה מאד, very heavy.

Mr. Good translates the commencement of the poem in the following manner.

'CHAP. III.

'v. 1. At length Job opened his mouth and cursed his day:'

'2. And Job exclaimed, and said,'

'3. Perish the day in which I was born!
And the night which shouted—"A man-child is brought forth!"

'4. O! be that day darkness!
Let God not unclose it from on high!'

'5. Yea, let no sun-shine irradiate it!
Let darkness and death-shade crush it!
The gathered tempest pavilion over it!
The blasts of noon-tide terrify it!'

'6. That night!—let extinction seize it!
Let it not rejoice amidst the days of the year,
Nor enter into the number of the months!'

'7. Oh! that night! let it be a barren rock!
Let no sprightliness enter into it!'

'8. Let the sorcerers of the day curse it,
The expertest amongst them that can conjure up Leviathan!'

'9. Let the stars of its twilight be extinguished!
Let it long for the light and there be none!
Let it not see the glancings of the dawn!'

'10. Because it closed not the doors of the womb to me,
Nor shut out affliction from mine eyes.'

The Notes which are appended to the foregoing verses, are too copious to allow of our making such extracts as might present to our readers the entire reasons on which Mr. Good founds his translation of them. On the third verse he remarks, that 'the general rendering—"Let God not regard it," is feeble, 'and that the Hebrew term דרש, means "to unclose or open," 'and only in a secondary sense "to regard." ' דרש does not mean to unclose, to discover, or to open, it means to inquire after a thing, and, hence, to care for, to regard. See Ps. cxlii—4. Scott's

'——————— Nor eye
Of God, all-viewing from his throne on high
Its revolution heed———'

is poetical and just.

There is some difficulty in ascertaining the exact import of גלמוד in the seventh verse: allowing that its meaning is 'a barren rock,' we should prefer a derivative sense in this place; solitary or lonesome applied to 'that night,' is more appropriate, and is used in the Common Version—"Lo, let that night be solitary."

In his note on the eighth verse, Mr. Good has not justified his translating ארורי, 'sorcerers.' He does not produce any evidence that this is its meaning; nor has he explained in what sense we are to understand 'sorcerers of the day,' but it ap-

pears that nothing more is intended than the sorcerers of that time—

'All of whom,' he remarks, 'it should seem, made pretensions to call forth the apparitions of monsters of some shape or other; and the expertest of them, or those most deeply skilled in the science, to drag the Leviathan, the hugest, and most terrific monster either of earth or sea, from the bottom of the ocean.'

In what part of the book of Job, may we not ask, is this information communicated? In what part of it have we any account of the sorcerers of Job's time, and of their mighty powers? עור never means 'to conjure up,' but to rouse up, to excite. In what passage is the notion of conjuration associated with it?

In the beginning of this note, Mr. Good remarks, that 'Melchizedek was miraculously endowed with the spirit of divination or enchantment, and prophesied concerning the prosperity of Abraham's family.' This is a very strange and unwarrantable assertion. Our Bible supplies no such information. The verse is confessedly obscure. The following is Scott's version.

'Let them curse it that curse the day
Of those who shall awake Leviathan.'

Ch. iv. 6. 'Is thy piety then nothing?—thy hope?
Thy confidence? or, the uprightness of thy ways?'
Good.

'Is not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?' *C. V.*

'Is this thy reverence, thy confidence,
Thy hope, and the uprightness of thy way?' *Miss Smith.*

'—v. 16. 'A spectre to the evidence of mine eyes.' *Good.*

'An image was before mine eyes!' *C. V.*

'A figure before mine eyes!' *Miss Smith.*

'—v. 18. 'Behold! he cannot confide in his servants,
And chargeth his angels with default.' *Good.*

'Behold! he put no trust in his servants; and his angels he charged with folly.' *C. V.*

'—Nor in his angels *in whom* he put light.'
Marginal reading.

This is one of the passages from which Mr. Good infers the doctrine of celestial apostacy. But if it be the design of the passage to declare the imperfection of the highest order of creatures, in comparison with the perfection of the Creator, by a lesson of humility to 'mortal man,' frail and sinful, (and this we apprehend is its intent,) then, it does not admit of application to the case of the angels who sinned. The [illegible] to which Mr. Good refers in his note—'Nor [illegible] to his angels,'

to which Miss Smith's is conformable, is better than that which he adopts. The corresponding passage, ch. xv. 15. is obviously to be considered in the same manner; so is ch. xxv. 5. We are surprised that Mr. Good should maintain, that by stars, in this last passage, fallen angels are intended, 'though,' he remarks, 'for want of due attention, it has seldom been understood to have this reference.' What then would he consider to be represented by 'the moon'? His interpretation renders the passage highly incongruous.

> 'Behold! even the moon—and it shineth not,
> And the stars are not pure in his sight:
> How much less man, a worm,' &c.

The reference is clearly to the heavenly bodies, and their brightest effulgence is represented as nothing in comparison with the majesty and purity of God.

'Ch. v. 19. The evil shall not over-power thee.' *Good.*

'There shall no evil touch thee.' *C. V.*

In his note on this passage, Mr. Good remarks, that 'יגע is 'almost always derived from נגע, to touch, but this seems 'scarcely to make sense. The proper root is יגע, to weary, or 'overpower with labour, especially as connected with the pre-'position ב in בך.' If Mr. Good means that נגע, is never, or but rarely, connected with the preposition ב, he is certainly mistaken. It is generally connected with it, and is evidently the root of יגע in the text, the word having the same meaning here as in ch. i. 11, 2, 5, and Ps. cv. 15. אל־תגעו במשיחי.

'— v. 24. Shalt investigate thy household and not miscarry.' *Good.*

An improved rendering of the passage. King James's translators did not advert to the proper meaning of the verb חטא. Mr. Good has been anticipated in the alteration by Scott.

'Ch. vi. 6. Doth insipid food without a mixture of salt,
Yea, doth the white of the egg, give forth pungency?

'7. A thing loathful to the taste of my soul,
This, alas! is MY sorrowful meat.'

Mr. Good endeavours, at some length, to justify his translation of these difficult verses, but we fear without success. Notwithstanding his apparent confidence in the accuracy of his version, we cannot pronounce it to be 'literally true to the 'Hebrew,' nor can we agree with him in thinking that 'it can 'no longer be doubtful which ought to be the proper rendering.' The alterations which he proposes, in construing the original text, are altogether arbitrary. He considers יאכל as a noun, for which, we apprehend, he cannot produce any authority. מאנה is construed as a substantive, and כ before רוי is accounted emphatic, and rendered 'alas!' The former words would seem to be

verbs, and the כ comparative. Mr. G. has forgotten to notice זה, which he renders by the singular demonstrative pronoun 'this.' זה is plural, and cannot be construed with מאנה. The difficulties of these verses, in our opinion, still remain.

'— v. 16 They roll turbid from an ice-hill,
The snow foams above them.' *Good.*

'Which are blackish by reason of the ice, and wherein the snow is hid. *C. V.*

'Qui turbidi ruunt a glacie
Super eos æstuans desævit nix.' *Schultens.*

'Ch. vii. 6. Slighter than yarn are my days,
And they are put an end to from the breaking of the thread.' *Good.*

The correctness of this rendering is very questionable. The former part of the verse is more accurately rendered in the Common Version,—"My days are swifter than a weaver's shuttle." The same set of words, with a slight variation, occurs in ch. ix. v. 25. "My days are swifter than a post." קלו occurs in both passages, and imports rapidity of motion in each instance; not slightness or brittleness, as Mr. Good supposes. We are much surprised that Mr. Good, or any other translator, can find in this verse, or in Isaiah, xxxviii. 12. any reference to 'the allegory of the web of life woven by the Fates.'

'Ch. viii. 19. Behold the Eternal, exulting in his course,
Even over his dust shall raise up another.' *Good.*

A bold rendering!

'Ch. xi. 19. Thou shalt even lie down and without fear.' *Good.*

Mr. Good remarks—'and without fear,] generally rendered—'"and none shall make thee afraid." ואין מחריד. But אין is here 'a preposition, signifying "*without*," as in Exod. xxi. 11. 'and not a noun; while מחריד is a noun denoting 'fear,' and 'not a verb.' מחריד is the participle hiphel of the verb חרד, and with אין before it, is properly rendered 'no one causing fear,' or, as in the C. V. "None shall make afraid." Vide Deut. xxviii. 26.; Jer. xlvi. 27. in which passages the phrase occurs.

'— v. 20. The doublings of the wicked shall come to an end.' *Good.*

'The eyes of the wicked shall fail.' *C. V.*

Mr. Good varies from the Common Version in this instance without occasion, and without success. Disappointment is frequently expressed in the Hebrew Scriptures by the failing of the eyes. "Mine eyes fail for thy salvation." Ps. cxix. v. 123. In both passages the noun and verb are the same. See also Deut. xxviii. 32. Ps. lxix. 3.

'CHAP. XII.

'1. Whereupon Job answered, and said,—

'2. Doubtless ye are the people!
And wisdom shall die with yourselves.

'3. But I have understanding, as well as you;
In no respect do I yield to you.
And with whom are not such sayings as these?

'4. Their brother is become a laughing-stock to his companions,
While calling upon God that he would succour him.
The just, the perfect man, is a laughing-stock to the proud,

'5. A derision amidst the sunshine of the prosperous,
While ready to slip with his foot.'

'6. The tents of plunderers are unshaken,
And are fortresses to the provokers of God.'
Of him who hath created all these things with his hand.'

To obtain the sense which he has given in the above verses, Mr. Good is obliged to adopt several hazardous alterations. Instead of שחק לרשהו אהיה in verse 4, he reads שחק לרשהו אחו, which does not relieve the embarrassment.

'— v. 15. Behold he restraineth the waters and they cease.' *Good.*

The following is Mr. Good's note on this passage.

'V. 15—And they cease.] In the Hebrew ויבשו from יבש, "to 'flag, or fail," 'to become torpid or inactive," I am at a loss to determine why this expression should be so generally rendered, as it has been, "And they dry up;" since, at best, it can only be a remote interpretation.'

This is very strange. The word ויבשו is properly translated in the Common Version—"And they dry up" The root is יבש, 'to dry up;' not בש, 'to flag or fail.' Mr. Good's note is the more singular, as he himself renders יבש, in ch. xiv. v. 11, 'dried up.'

'— v. 16. The beguiled and the beguiler.' *Good.*

'The deceived and the deceiver.' *C. V.*

The original words have not the meaning assigned to them by Mr. G. Scott's terms 'misleader and misled,' are correct.

'Ch. xv. 2. Swell his bosom with a levanter?' *Good.*

'Fill his belly with the east-wind.' *C. V.*

'Ch. xvi. 18. O Earth! hide no blood *shed* by me.' *Good.*

Scott is not, as Mr. G. supposes, the first interpreter who seems to have understood the real meaning of this passage—"*O earth, cover thou not my blood,*" that is, 'the innocent 'blood of others, which I am suspected to have shed.' Murder will out; and "Let it," says Job, "if I have ever been guilty

"of it." *Henry in loc.* '*Sanguinem meum; i. e. a me* '*fusum*,'—is also the version of Piscator.

'Ch. xviii. 14. His HOPE shall be uprooted from his tent,
And DISSOLUTION shall invade him as a monarch.'
Good.

'His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.' *C. V.*

We have not room for Mr. Good's notes on the celebrated passage in the nineteenth chapter, which is generally supposed to refer to the resurrection and a future state; but we shall present his translation of the verses to our readers.

vs. '23. O! that my words were even now written down;
O! that they were engraven on a table;

'24. With a pen of iron upon lead!—
That they were sculptur'd in a rock for ever!

'25. For—"I know that my Redeemer liveth,
"And will ascend at last upon the earth:

'26 "And, after the disease hath destroyed my skin,
"That, in my flesh, I shall see God:

'27. "Whom I shall see for myself,
"And mine eyes shall behold, and not another's,
"Though my reins be consumed within me."'

'Ch. xxvi. 10. He setteth a bow on the face of the waters.' *Good.*
'He hath compassed the waters with bounds. *C. V.*

This passage, Mr. Good maintains, 'is confined to a description of the phenomena of the heavens; and the part of it immediately before us has a direct and most beautiful reference to the fact recorded in Genesis, ix 12, 13' And he remarks, in his introductory dissertation, (p. 46.) that the token of the rainbow in the clouds is brought forward by the author of the poem in this part of it We are well persuaded, however, that there is no reference to the rainbow in the passage. קשת is the word employed to describe the rainbow, not חג, which is the term used in the verse before us, where it is applied to the spherical form of the earth. There is a parallel passage in the book of Proverbs, ch. viii. 27. which we shall quote, together with Job, xxvi. 10. from which it will clearly appear that Mr. Good's rendering and reference are alike inadmissible. בחקו חג על־פני תהום—the passage in Proverbs. חק חג על־פני מים—the passage in Job. 'These two texts,' says Parkhurst, 'mutually illustrate each other, and plainly relate to the formation of the spherical shell of the earth over the central abyss or great deep.' *Vide in voce* חג. The description in Proverbs, ch. viii. 27. cannot be applied to the rainbow.

'Ch. xxxviii. 31. Canst thou compel the sweet influences of the Pleiades?
And loosen the bands of Orion?'

'Canst thou force forward the spring, and abruptly break up 'the rigidity of winter?'—'Canst thou *oblige*,' but not strictly —'Canst thou *bind*,' as rendered by all the interpreters.' *Note in loc.* תתקשר and תפתח are evidently in opposition. The former is 'strictly'—'Canst thou bind' or restrain, as the latter means—'Canst thou loosen.' Mr. Good has very improperly employed the copulative conjunction instead of the disjunctive. ו requires 'or,' not 'and.' The Common Version is literal:—"Canst thou bind the sweet influences of Pleiades? or loose "the bands of Orion?"

'Ch. xxxix. 13. The wing of the ostrich tribe is for flapping,
But of the stork and the falcon for flight.
Behold, she committeth her eggs to the earth.'
Good.

'*Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?' *C. V.*

This verse is confessedly obscure in the original Hebrew, but the whole paragraph appears to be descriptive of the ostrich; and therefore we apprehend Mr. Good fails in this instance of eliciting the true meaning. The stork and the falcon make rather an awkward appearance in this version. The sense which Scott has adopted seems more suitable to the description. 'The wing of the ostrich is triumphantly expanded. '—Is it the pinion and feathers of the stork?'—which Parkhurst sanctions.

We shall add to our extracts Mr. Good's translation of the verses which contain the description of the war-horse.

'CHAP. XXXIX.

'v. 19. Hast thou bestowed on the horse mettle?
Hast thou clothed his neck with the thunder-flash?

'20. Hast thou given him to launch forth as an arrow?
Terrible is the pomp of his nostrils:

'21. He paweth in the valley, and exulteth;
Boldly he advanceth against the clashing host:

'22. He mocketh at fear, and trembleth not;
Nor turneth he back from the sword.

'23. Against him rattleth the quiver,
The glittering spear, and the shield;

'24. With rage and fury he devoureth the ground,
And is impatient when the trumpet soundeth.

'25. He exclaimeth among the trumpets, "Aha!"
And scenteth the battle afar off,
The thunder of the chieftains, and the shouti

We cannot select a finer s the
than the follo

'v. 1. Truly there is a mine for the silver,
And a bed for the gold which *men* refine.'

'2. Iron is dug up from the earth,
And the rock poureth forth copper.

'3. *Man* delveth into the *regions* of darkness,
And examineth to the utmost limit,
The stones of darkness and death-shade:

'4. He breaketh up the veins from the matrice,
Which though thought nothing of under the foot,
Are drawn forth, are brandished among mankind.

'5. The earth of itself poureth forth bread;
But below it windeth a fiery region;

'6. Sapphires are its stones,
And gold is its ground:

'7. The eagle knoweth not its pathway,
Nor the eye of the vulture descrieth it;

'8. The whelps of ferocious beasts have not tracked it,
Nor the ravenous lion sprung upon it.

'9. *Man* thrusteth his hand into the sparry ore,
He up-turneth the mountains from the roots;

'10. He cutteth out channels through the rocks,
And his eye discerneth every precious gem:

'11. He restraineth the waters from oozing,
And maketh the hidden gloom become radiance.

'12. But, O! where shall wisdom be found?
Yea, where is the dwelling-place of Understanding?

'13. Man knoweth not its source,
For it is not to be found in the land of the living.

'14. The sea saith, "it is not in me;"
And "not in me," saith the abyss.

'15. Solid gold cannot be given for it,
Nor silver be weighed out as its purchase.

'16. It cannot be bartered for the ingot of Ophir,
For the precious onyx or the sapphire.

'17. The burnished gold and crystal cannot equal it;
Nor its rivals be jewels of pure gold.

'18. Talk not of corals or pearls:
For the attraction of wisdom is beyond rubies.

'19. The topaz of Ethiopia cannot rival it,
Nor for the pure ingot can it be bartered.'

We must not omit to furnish a sample of the notes.

'Ch. ii. v. 7. With a burning ulceration.] The Hebrew is in singular number, [illegible]. In Tyndal, 'With marvellous s 'bles.' Most probably, as is indeed generally supposed, the [illegible] phas, elephantiasis. [illegible], as it is immediately translated in [illegible]

of the versions of the Hexapla), or leprosy of the Arabians; which by themselves is denominated *judhám*, or, as the word is pronounced in India, juzám; though the Indians, in vernacular speech, call it *khorah*. This dreadful malady, which Paul of Egina has accurately characterized as a *universal ulcer*, was named elephantiasis by the Greeks, from its rendering the skin like that of the elephant's, scabrous and dark coloured, and furrowed all over with tubercles. It is said to produce, generally, in the countenance of the affected, a grim, distracted, and *lion-like* set of features; on which account it is also sometimes denominated, in the same language, *Leontiasis*: and the description seems to be correct; for the Arabians, like the Greeks, have not only two terms by which to express this dreadful disorder, but derive one of them from the very same idea, calling it, in like manner, dáül asad, which in literal English, means *lion-bloat*, on which account we are cautioned in the Alcoran, Ferrú mina lmejd humi, cama teferrú mina l ásad, "Flee from a person affected with the judhám, as you would flee from a lion." In our own tongue we have no word by which to distinguish this malady: we therefore borrow one from the Latin physicians, and call it "black leprosy," or leprosy of the Arabians, to discriminate it from a more common disorder, called the "*white leprosy*," or leprosy of the Greeks; an affection, however, which the Greeks called Leuce, or *whiteness* alone: it is the Beres or Baras of the Arabs.'

'Ch. iii. 24. *Behold!*] ("*My sighing takes the place of my food.*"—"For my sighing cometh before I eat." *C. V.* Such is the emphatic rendering of Reiske. "Very frequently (says he) in the present book, as in the ensuing verse for example, I feel compelled to render כי (ci), by *behold!* or alas! The Arabic ﻛﻲ (ci), is the same term, and is a particle of exclamation or inclamation. It may often be rendered, also, *how!* which may easily be distinguished by the interrogative." See the Author's note to his Translation of Lucretius, Book IV. v. 1263. There are nearly forty renderings of this particle given by Noldius and other Lexicographers, but the present was still wanting, to afford sense to many passages. In our Church Psalter, however, I find the same term thus rendered occasionally, and with far more emphasis than in the Bible version. Thus Ps. ciii. 11, 12, instead of "*For as* the heaven is high above the earth," &c. and "*As far as* the east is from the west," the Psalter gives us, "For, look! how high the heaven is above the earth," &c.; and "Look! how wide also the east is from the west."

'Ch. iv. v. 21. *Their fluttering round is over with them.*] ("Doth not their excellency *which is* in them go away?" *C. V.*) The passage has never been understood, because the words have never been properly derived or divided; and hence, as in all similar cases, the different explanations have been innumerable. I have rendered it verbally, and, I trust, clearly. The original is as follows:

הלא-נסע יתרם בם

'Here הלא is a verb, "to pass by, or away, to be over, or at an end;" but i of this, it is generally regarded as two distinct words, א-ל, in a negation either direct or interrogatory. נסע

(נסע), signifies, "to go, move, or flutter about," and hence, also "to travel or move from place to place:" whence the noun [illegible], (סעה), imports "a moving or rushing forward." Our common version gives "go away," instead of "go about," or "flutter," as applied to an insect. It is only necessary further to observe upon the word, that it is here used in an adjective or participial form, "flutter-"ing, rushing, brushing." יתר, which has usually been rendered "excellency, dignity, nervous strength, or power, virility." and "hence, sometimes, "posterity," is a noun derived from הר, the ' being formative, and of course imports "a round, range, turn, twirl, "course, or circuit;" all which may be employed convertibly.

'Thus simply rendered, the whole applies admirably to the general metaphor before us, and adds a powerful feature to the description.'

This note is a fair specimen of several of Mr. Good's criticisms. The Hebrew scholar will not fail to remark the very suspicious nature of the proposed emendations in the above extract.

Before we dismiss this volume we must advert to the numerous errata which deface its pages. This we feel to be the more necessary as it issues from the 'Broxbourn press,' which is now employed in printing a new edition of the Syriac Testament, and from which, we understand, other learned works may be expected. To pass over other instances of inaccuracy, the Hebrew words, which are of frequent occurrence in this volume, are most incorrectly printed. We shall put down a few of the many instances which we have detected in our progress through it, in hopes that our notice of them will excite the vigilant attention of the parties concerned in the superintendence of the Broxbourn press.

Notes.—P. 1. יש for איש. P. 22. בפשו for נפשו. P. 44. [illegible] for נגש. P. 47. לאי for לאה. P. 57. נסע for נסע. Id. P. 69. [illegible] for קנאה. P. 63. לכר for לכד. P. 64. ינע for ינע, twice. P. 71. [illegible] for סאנה. P. 107. אעבבו for אעננו. P. 111. בנה for פנה. P. 1[illegible]. ברף for בדך; לקע for לקח. P. 188, 9. סירבני, is said to be from סגר; יפרפרני from בר, and יפצפצני from פצח, "to crash"! Filth is said (p. 112.) to be the meaning of שלג! We could produce a list of such errata nearly ten times as numerous.

There are, however, several instances of error, which appear to have originated with the Author. יפל is said (Notes. p. 151.) to mean 'to fall upon like a rock, or mill-stone, whence [illegible] 'implies a mill-stone from its peculiar use and power.' The root of יפל is indisputably נפל, which means to fall in any manner. פלח, a mill-stone, is from a different root. נכח is assigned as the root of אוכיח, (p. 154.), and the meaning of the word is said to be to 'rectify,' or 'justify,' rather than to 'argue or 'maintain a cause, be its nature what it may.' The proper root is יכח, *arguit, disceptavit,*—to ar[illegible] [illegible]d a [illegible]

to maintain. Mr. Good translates the word correctly, ch. xvi. v. 21. where he says 'to argue' is the literal rendering of יכח; but he again falls into error, (p. 213, v. 5.) תושיה is (in p. 128.) said to be derived from נשה, 'to fail,' or 'relax in duty,' and hence 'to sin' or 'transgress,' and to mean 'iniquity;' but in p. 143, is said to be a derivation from שוה, 'to make equal,' and to mean 'equality, competency' or 'sufficiency.' בש is stated (p. 179) to mean 'heat or fire, as of the sun; as also that 'heat or glow of the cheeks which is produced by blushing or shame, whence it is also made to signify blushing or shame generally,' and is translated 'ardour.' In page 212, the primary meaning of בש is said to be 'to fail, flag,' or 'relax,' 'to be confounded,' and hence 'to be ashamed.' The latter etymology is right; בש never means 'heat' of any kind. Mr. Good (p. 415.) finds fault with his predecessors for considering מורה as a participle in hiphil from ירה, and remarks that ירה, in its direct signification means 'to cast forth,' to 'cast down,' or 'cast away,' whence אור, its substantive form 'calamity,' 'affliction.' There is no such word as אור, calamity or affliction. מורה is a participle in hiphil from ירה. Mr. Good confounds יורה with ירה

The extracts which we have given from this work are amply sufficient as specimens of Mr Good's Translation, and may enable our readers to judge for themselves of its pretensions. We are sensible that 'it is much easier to detect errors than to avoid them;' those however which we have pointed out, we could not, in the faithful discharge of our public duty, overlook A severe revision of the sheets ought to have prevented many of them from making their appearance. Though we must qualify our recommendation of this volume, not feeling ourselves justifiable in assigning it a place among first rate translations of the Hebrew Scriptures, we do mean to say that it is, on the whole, creditable to Mr. Good, considering the circumstances in which it has been executed, and that it is not undeserving of a place on the shelves of the Biblical student.

Art. III. *Nine Sermons, on the Nature of the Evidence by which the Fact of our Lord's Resurrection is established; and on various other Subjects. To which is prefixed, A Dissertation on the Prophecies of the Messiah, dispersed among the Heathen.* By Samuel Horsley, LL.D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph. 8vo. pp. 352. price 10s. 6d. Longman and Co. 1815.

OUR recent notice of Dr. Horsley's Translations of the Psalms, renders it unnecessary to enlarge, at this time, our observations on the character of either his writings or his style. His opinions are not in all cases approvable; if in some instances the tone of his [illegible] and offensive; if, occasionally,

his dexterity rather than his fairness in controversy, is to be admired; his claims to the possession of those qualities which give interest to literary productions, will yet be ample. His singular and commanding talents raised him to no mean rank among the writers of our own times; and they are too well known to need our present assistance to give them elevation in the public mind. We shall therefore satisfy ourselves with very limited remarks in reporting the contents of this volume; and shall furnish our pages with a selection of extracts from the most striking or useful passages.

The whole of these discourses are edited by the Bishop's son, the Rev. Heneage Horsley, from loose and unconnected sheets. Besides the subjects specified in the title, the work includes Sermons on the following topics.—The worship of Christ; an exposition of the xcvii Psalm.—The resurrection of Christ the consequence of man's justification, Rom. iv. 25.—Our Lord's reply to the Mother of Zebedee's Children. Matt. xx, 23.—and the sealing of the Spirit, Eph. iv. 30.

The Dissertation on the Prophecies of the Messiah, dispersed among the Heathen, appears to have been originally delivered from the pulpit, and in its present form is evidently an unfinished composition. It is more ingenious than satisfactory. Confident in assertion, it is weak in proof; the most doubtful circumstances being adduced as 'confirmations strong' of the Author's hypothesis.

The general expectation of an extraordinary person who should arise in Judea, and be the instrument of great improvement in the manners and condition of mankind, which prevailed about the time of Christ's birth, was, in the Bishop's judgement, founded on some traditional obscure remembrance of the original promises, and this remembrance, he apprehends, was perpetuated by a collection of very early prophecies, which were committed to writing in a very early age, and were actually existing in many parts of the world, though little known till the extirpation of Paganism by the preaching of the Gospel. In support of this opinion, he undertakes the proof of the fact, from historical evidence, that the Gentile world in the darkest ages was in possession, not of vague and traditional, but of explicit written prophecies of Christ.

The Bishop's *proof* of the fact which he assumes, is rather extraordinary. He does not produce any predictions which were circulated among the Heathen, announcing such a person as the Messiah, but refers us to the oracles of the Cumæan Sibyl, which, he supposes, were composed of adulterated fragments of the patriarchal prophecies and records, of which in great part the Messiah was the specific subject. These oracles, he contends, were not a forgery of heathen pri[illegible]aft, becaus[illegible]

their contents were unfavourable to the idolatrous superstition which it upheld, a position which he thinks is supported by the remark of Cicero, who, in opposing Julius Cæsar's assumption of the kingly title, concluded his argument by saying, 'Let us then adhere to the prudent practice of our ancestors; 'let us keep the Sibyl in religious privacy; these writings are 'indeed rather calculated to extinguish than to propagate superstition.' So we think they might be, on a principle very different from Bishop Horsley's. The Sibylline books were a very powerful instrument in the hands of the Roman Senate, for awing the people into a compliance with their own measures. Cicero might deprecate tampering with these mysterious volumes, as tending to expose the secret; and this conjecture appears by no means improbable, from another passage in Cicero, of which the Bishop has not taken any notice: 'Let us,' says he, 'deal with the keepers of those books to bring forth any thing out of them rather than a king which neither the gods nor men will henceforth bear at Rome." These books, we imagine, were not very different, in their intrinsic value, and in the use to which they were applied, from the innumerable popish relics which cunning priests so artfully employed to maintain their influence over the credulous multitudes which they governed as they pleased.

Virgil's fourth Eclogue is next produced as evidence of the existence of explicit prophecies of the Messiah among the heathen. This remarkable poem, the Bishop is of opinion, contains predictions of the Saviour, drawn from the Sibylline oracles. That the same prophecies were extant in a very late age in various parts of the world, is, in his judgement, indisputable, from the circumstance, that when a new collection of these oracles was made, about a century before Christ, to supply the place of that which was consumed in the burning of the capitol, deputies were sent by the Roman Senate to different parts of Asia, the islands of the Archipelago, Sicily, and Africa, who returned with a thousand verses, more or less, from which the most learned men at Rome were employed to select what they judged the most authentic to form the new collection.

These are the only evidences which are adduced on the subject, and on them the Author rests the following unhesitating sentence.

"I have now established my fact, that from the first ages of profane history to the very time of our Saviour's birth, explicit predictions of him were extant in the Gentile world, in books which were ever holden in religious veneration, and which were deposited in their temples."

This language is far too strong to be justified by the evidence

before us, which, at best, is only of the presumptive kind. The contents of the Sibylline oracles, are unknown; and the sources which supplied Virgil with the materials of the Pollio, if indeed he was indebted for them to any other fount than that of inspiration, still remain undiscovered. Neither Cicero nor Virgil ever read the first Sibylline oracles; and if the second collection contained explicit prophecies of Christ, which had been circulating in so many countries till the time of his appearance, it is unaccountable that no fragments of them should be preserved; and equally strange is it that no appeal, no allusion to such 'explicit prophecies' should be made by the writers of the New Testament. Notwithstanding the Author's confidence, we must confine 'explicit prophecies' of the Messiah, within the limits of the Hebrew Scriptures. The light with which Bishop Horsley searches into the dark and distant ages of antiquity, is too feeble to dispel their darkness, and to illumine their obscurities; and this attempt to explore the deep recesses of heathen temples, like many former efforts, is made in vain.

The learned Author proceeds to detail what appears to him to have been the means of preserving and conveying the prophecies of the Messiah among the Heathen. Making the analogy of modern times the interpreter of ancient history, he supposes the existence of a corrupt Church among the Gentiles, bearing the same relation to the true Church, as the Church of Rome in her present corrupt state, bears to the true Church. 'The Gentiles were nothing less than the corrupt 'branch of the old patriarchal Church of Noah and of Shem; 'and the family of Abraham were nothing more than the re-'formed part of it.' This corrupt Gentile Church had its priests and its prophets; Melchizedek, Potiphera, and Jethro, among the former; Job and Balaam were in the number of the latter. Upon the first appearance of idolatry, the uninfected part of mankind would, he thinks, take all pains to check the progress of the contagion; and would commit to writing the traditional history of the Creation, the Deluge, and the promises to the first patriarchs. The prophecies of Job and Balaam, and of other prophets, if any other existed, would also be committed to writing. The records containing these traditions and promises, were committed to some public custody, and preserved as a sacred treasure among heathen nations after they had lost all knowledge of the primitive religion.

We meet with something more valuable in the four discourses on the evidence by which the fact of our Lord's resurrection is supported. These discourses are indeed the most important in the volume, and they exhibit in a very clear and masterly manner the testimony borne to that fact, apart from

from which "our faith is in vain." On the singular and permanent character of that testimony the Author remarks:

'It is a very singular circumstance in this testimony, that it is such as no length of time can diminish. It is founded upon the universal principles of human nature, upon maxims which are the same in all ages, and operate with equal strength in all mankind, under all the varieties of temper and habit of constitution.' So long as it shall be contrary to the first principles of the human mind to delight in falsehood for its own sake; so long as it shall be true that no man willingly propagates a lie to his own detriment and to no purpose; so long it will be certain that the apostles were serious and sincere in the assertion of our Lord's resurrection. So long as it shall be absurd to suppose that twelve men could all be deceived in the person of a friend with whom they had all lived three years, so long it will be certain that the apostles were competent to judge of the truth and reality of the fact which they asserted. So long as it shall be in the nature of man for his own interest and ease to be dearer than that of another to himself, so long it will be an absurdity to suppose, that twelve men should persevere for years in the joint attestation of a lie, to the great detriment of every individual of the conspiracy, and without any joint or separate advantage, when any of them had it in his power, by a discovery of the fraud, to advance *his own fame and fortune* by the sacrifice of nothing more dear to him than the reputation of the rest; and so long will it be incredible that the story of our Lord's resurrection was a fiction which the twelve men (to mention no greater number), with unparalleled fortitude, and with equal folly, conspired to support. So long therefore as the evangelical history shall be preserved entire; that is, so long as the historical books of the New Testament shall be extant in the world, so long the credibility of the apostles' testimony will remain whole and unimpaired. As this circumstance, to have in itself the principle of permanency, never happened to human testimony in any other instance, this preservation of the form and integrity of the apostolic evidence, amidst all the storms and wrecks which human science, like all things human, hath in the course of ages undergone, is, like the preservation of the Jewish nation, something of a standing miracle. It shews, in the original propagation of the gospel, that contrivance and forecast in the plan, that power in the execution, which are far beyond the natural abilities of the human mind, and declares that the whole work and counsel was of God.' pp. 131—134.

From the words "*some doubted*," used by Matthew, when relating the appearance of Christ to the disciples on the Galilean hill, which, with many critics and divines, he supposes was the same as that to the five hundred brethren recorded by Paul, the Bishop concludes that this appearance was public, not to the disciples only, but to a promiscuous multitude of disciples and of doubtful unbelieving Jews. Dr. Townson's observations on the passage, however, convinced Paley that the

doubting has no reference to the '*unbelief*' of the parties. 'Christ appeared first *at a distance:* the greater part of the 'company, the moment they saw him, worshipped, but some, 'as yet, i. e. upon the first distant view of his person, doubted; 'whereupon Christ *came up* (προσελθων) to them and spake to 'them,' &c. 'that the doubt, therefore, was a doubt only at 'first, for a moment, and upon his being seen at a distance, 'and was afterwards dispelled by his nearer approach.'*

There is a fine solemnity in the following passage, with which the second of these Discourses concludes.

'Meanwhile, if it should occur to you to wonder that Jesus, after his resurrection, should not be shewn openly, but to chosen witnesses, remember, that by the fundamental maxims of the doctrine which Jesus preached, it is the privilege of the "*pure in heart,*" and of them only, to see God. In some sense, indeed, God is seen by all mankind, and by the whole rational creation. God is seen by all men in his works, in the fabric and the motions of the material world. "The heavens declare the glory of God, and the "firmament sheweth his handy-work." The very Devils see him in his judgments: Wise men see him in his providential government of human actions, in the rise and fall of states and empires: The pious believer sees him with the eye of faith, in the miraculous support and preservation of his church from the attacks of open enemies, the treachery of false friends, and the intemperate or the lukewarm zeal of its weaker members. He sees him with the intellectual eye, discerning, in part at least, his glorious perfections; and they, and only they, who thus see him now, shall at last literally see the majesty of the Godhead in the person of their glorified Lord. By the lost world Jesus shall be seen no more, except as he hath been seen by the unbelieving Jews, in judgment, when he comes to execute vengeance on them who know not God and obey not the gospel; but if any man keep his saying, he shall be admitted to his presence, "that where his Saviour is, there he may be also." pp. 167—168.

To the objection so frequently urged by unbelievers against the truth of Christ's resurrection, that had it been real, public opinion would have confirmed and heightened the proof of it, while concealment, if it was a fiction, was a means of preventing a ready detection, the Author particularly and solidly replies. We quote a part of his argument, which has an important bearing on other points of the evidences of revelation.

'The reality of a fact is always to be measured by the positive proof on one side or the other, which is really extant in the world. If no proof is found but what is in itself imperfect, as when the witnesses seem too few, or their reports contradictory, the fact is questionable. But if any proof exists in itself unexceptionable, the

* Paley's Evidences, part 2nd. Chapter 3, Townson's Discourse, p. 177.

thing is not to be questioned for the mere want of other proofs, which men living at a distance from the time and the scene of the business, may imagine it might have had. Men are very apt to lose sight of this principle. They are apt to amuse themselves with a display of their sagacity, (for such they think it), in alleging the proof that might have been, when their penetration would be better shewn in a fair examination of what is actually extant. They are not aware, that in thus opposing proof which is not, to that which is, they are really weighing a shadow against a substance; and that the highest argument of a weak mind, (an imputation which they most dread), is not to feel the force of present evidence. Thus it is, that "professing themselves wise they become fools." This is an answer which will apply on every occasion, when men resist the conviction of a proof in which they can discover no fallacy or imperfection, upon a pretence that some collateral proof of the same fact, which would have been more satisfactory, is wanting. An objection of this sort is always frivolous, even when it is true that the required proof, had it been extant, would have been more satisfactory than any that is found, provided what is found be in itself a just proof, true in its principles, coherent in its parts, and fair in its conclusions.' pp. 177, 178.

The Bishop is of opinion that Christ after his resurrection had no longer any local residence on earth, his body requiring neither food for its subsistence, nor a lodging for its shelter and repose.

'He was become the inhabitant of another region, from which he came occasionally to converse with his disciples. His visible ascension, at the expiration of the forty days, being not the necessary means of his removal, but a token to the disciples that this was his last visit; an evidence to them that the heavens had now received him, and that he was to be seen no more on earth with the corporeal eye till the restitution of all things.' p. 208.

In support of the opinion that Jesus after his resurrection was no longer in a state to be naturally visible to any man, and that all his appearances after that event were of a miraculous nature, the literal meaning of a part of the text (Acts x. 40, 41) is adduced. "Him God raised up the third day, *and gave* "*him to be visible.*"

We transcribe with much pleasure the remarks on the perspicuity and sufficiency of Scripture, which occur in the exposition of the Ninety-seventh Psalm. Bishop Horsley's zeal for the hierarchy, is not liable to suspicion; and in his judgement neither an interpreting Church, nor an interpreting Liturgy, is necessary to the understanding of the Scriptures. We recommend the passage to the notice of the opponents of the Bible Society. Our readers may compare it with our quotations from a High-Church pamphlet in our December Number.

'I will not scruple to assert, that the most illiterate Christian, he can but read his English Bible, and will take the pains to re it in this manner, (comparing parallel passages), will not only att all that practical knowledge which is necessary to his salvation, b by God's blessing, he will become learned in every thing relating his religion in such degree, that he will not be liable to be misl either by the refined arguments or by the false assertions of the who endeavour to ingraft their own opinion upon the oracles of G He may safely be ignorant of all philosophy except what is to learned from the sacred books; which indeed contain the high philosophy adapted to the lowest apprehensions. He may saf remain ignorant of all history, except so much of the history the first ages of the Jewish and of the Christian church as is to gathered from the canonical books of the Old and New Testame Let him study these in the manner I recommend, and let him nev cease to pray for the illumination of that Spirit by which these boo were dictated; and the whole compass of abstruse philosophy a recondite history shall furnish no argument with which the perver will of man shall be able to shake this learned Christian's fait The Bible thus studied will indeed prove to be what we Protestan esteem it, a certain and sufficient rule of faith and practice, helmet of salvation, which alone may quench the fiery darts of t wicked.' pp. 227—229.

Art. IV. *Opoleyta; or a Tale of Ind:* A Poem in Four Cant By Bertie Ambrosse. 8vo. pp. 128. Price 9s. Longman and C 1815.

WHEN nothing can be said in praise of a work, it m be matter of surprise to some, that we choose to me tion it all; but when bad poetry is made the vehicle of in proper sentiments, we are called upon, in the double capaci of critics and moralists, to denounce a performance which m litates equally against good taste and good conduct.

This 'Tale of Ind' is dedicated by Mr. Ambrosse to S James Mackintosh, and appears to have been written durin his voyage from India to his native country. We have alrea had occasion to lament that flimsiness of education, whi leaves the raw youths who are sent to seek their fortunes India, exposed to every danger to which a luxurious climat licentious manners, and bad examples, give birth. We a sorry to say, that Mr. Ambrosse's poem is calculated strengthen all our arguments. We shall not endeavour explain the story. It is made up of the usual materials; murderer, and a hero, and a young lady who prefers masc line attire to her own. The style, too, we should forbear criticise, (for our business is chiefly with the sentiments,) we it not in the hope, that when the Author finds how mu he has to learn and to correct before he can write poetry, l will lay aside his pen, till his judgement shall have so far m

tured his opinion, as to render them more fit for the public eye. The following lines from the beginning of this performance, may serve as a specimen of its general style.

> ' Now to their subterranean vaults were gone
> Th' athlete, the pugilist, and stout pheilwān.
> With blushing paint besmeared the talcem owns
> The vigorous health of Abstinence's sons.
> There the quick wrestler strives his man to throw,
> While toilsome showers run lavish from his brow:
> There wields the vast mugdoors, in scanty space,
> The staunch pheilwān, and gives their motion grace:
> Here one the dun; and lo! with rattling jar,
> The lazem keeps its own laborious calendar.' p. 2.

We have occasionally a change of measure:—

> ' Candor and fire so strongly move,
> Where'er their potencies combine,
> Concerted schemes of faction fail;
> And like the vessel in the gale,
> Whither the mighty torrents rove
> Succumbing to the godlike voice
> Great souls obey, and though subdued, rejoice.' p. 9.

The name of the hero is Appajee: when the verse requires a shorter quantity is is curtailed to Appa, probably on the authority of Butler.

> ' A squire he had whose name was Ralph,
> ' That in th' adventure went his half,
> ' Though writers, for more stately tone,
> ' Do call him Ralpho 'tis all one;
> ' And when we can with metre safe,
> ' We'll call him so; if not, plain Ralph.—'

The object of his love is held in durance vile, by a fierce Moslem of the name of Abdullah.

> ' He rose with folded arms—on earth his look—
> Advanced—and paused—and yet a pace he took—
> Beat on the ground his foot—looked to and fro—
> Drew his deep breath—and cried "It shall be so!"' p. 35.

This picture of mental agitation, will, we think, make the noble Author of the Corsair, and some other poets, exclaim against the numerous tribe of their imitators.

Abdullah endeavours to compose his mind by reposing on the margin of a stream, and begins a long soliloquy:

> ' Ullah Kureem! the golden dreams of youth,
> Ambition's mockery and bright untruth, &c.'

He is interrupted by a stranger, who, we are given to understand, wears a red palampore, a green turban, and a niveous angreka, and whom he accosts with the salutation of ' ber to

'sulamut.' They do not however continue very good friends for we are soon told that

> 'The stranger's blade sprung forth; and from his soul,
> With all the bitterness of taunted pride,
> He told Abdullah to his teeth—he lied!' p. 45.

Nevertheless, he is allowed to enlist under the banners of the man whom he holds in such scorn, and is afterwards, by one of the inconsistencies perpetually occurring in modern poetry, commissioned to assassinate Sagoona, the heroine of the piece, though he is obliged to be shewn into the cell where she is confined by another creature of Abdullah's, who might, for any cause we can discover, have done the deed himself, without making a third person unnecessarily acquainted with it. The lady however proves to be this gentleman's long-lost love: instead therefore of fulfilling his mission, he

> 'Burst the vile fetter from her hand.'

But this, with innumerable other absurdities we shall pass over, as well as the carelessness and incorrectness of the rhymes and metre, which it would be folly to dwell upon in a work that seems to set all rule at defiance. The style, alternately familiar and bombastic, is made up of proportionate materials in a mixture of obsolete and new coined words, with occasional additions from the Hindostanee language. The Author talks of querimonious waves and Cimmerian despair, and brings in Spenser and Chatterton for authority on various occasions; but how he can quote the latter in defence of applying the word 'mees' to the ocean, except that it rhymes to breeze, we cannot imagine. A specimen of the Author's attempt at sublimity, shall close our remarks on the poetical character of his work.

> 'What thunder-sound hath solemn stillness racked?
> Yon foaming tide, yon mountain cataract,
> That, from its jangling bed impetuous hurled,
> Like a wild soul, impatient of its world,
> Flies fierce beneath, nor meets an equal shock,
> Till the worn head of yon resplendent rock,
> Whence, dashed in million stars, the deep below,
> As the bright sun-beams on the sparkles glow,
> Owns the lucific power, as sombre grief
> Smiling when fortune sends a fair relief.'

With regard to the use of the Hindoo mythology in poetry, we need only remark, that if we are anxious to see our verse no longer clogged with perpetual invocations of Apollo and the Muses, surely we shall not so far affront our old acquaintance, as to look with more complacency on Krishen and the nine

opia. If we would rather read a description of sun-rise simy as it affects a lover of nature, without any mention of Phœbus, or any allusions to the rashness of Phaëton in borwing his fiery steeds, we can do very well without hearing y thing of Carmasachi and his coursers. But Mr. Ambrosse vns that the Hindoo mythology and all its rites and ceremonies ve, at times, impressed his imagination so forcibly, that arce his

> 'Christian soul denied
> To enter in their holy pride.'

He speaks too of having had the honour of presenting a uzzer, or piece of silver, to the living god at Chicore, a piece f complaisance which, we must confess, we do not believe that ne from the lowest caste among the people he so much admires, ould have practised had he been in his place. That such deeliction of Christian principles should be attended with ignorance nd indifference in religious matters in general, cannot be ondered at. He quotes a passage from the Bible; but from he remark he makes upon it, we think he must have opened the acred volume in that place by chance. He has however heard f the Fall of Man, for he mentions Eve as a 'dear sinner,' and ontrives to compliment her as the mother of the fairer part of he creation, to whom he frequently alludes in terms little accordng with that respect which is the surest sign of admiration, and particularly when he speaks of "India's sex," as if that country had a sex peculiar to itself. The following extract will prove that we do not causelessly complain of our Author's scepticism.

> 'Mid soldier jest they made their rough repast,
> And happy were that night, perhaps the last;
> To-morrow's we might some in battle lie
> Outstretched and cold—what then, why all must die:
> And death's dim nothingness is least to him
> Who bends not vainly o'er a future dream.' p. 88.

Doubt of a future state generally leads to making all that can be made of the sensual enjoyments of the present, accordingly we find Mir Hussein,—

> 'As brave a he as ever flesh'd a blade,'

—uttering sentiments almost as gross in their expression as in their conception, which may be perfectly in character with a recreant Moslem soldier; but, unfortunately, those delivered in the Author's own person, are very little better. He is perpetually eulogizing India, and lamenting his absence from it, though his chief subjects of praise are its luxuries and its indulgences;—the chief cause of his regret, that the land he returns to is less licentious and less enervated.

Amid a mass of bad writing we sometimes find a few lines that

excite a hope of a more praise-worthy attempt at a future period At present, we can only say that from the view this poem has afforded us of Indian taste and of Indian manners, we feel more than ever anxious that those who go at an early age into that country, should have their minds previously strengthened by religion and enlarged by science.

Art. V. *Speeches of the Right Honourable John Philpot Curran,* Master of the Rolls in Ireland, on the late very interesting State Trials. Fourth Edition. 8vo. pp. 486. Price 12s. Longman and Co. 1815.

WHEN we looked into this collection at its first appearance, we were willing to indulge some degree of hope that it might prove to be the precursor, and perhaps in some way or other the cause of a larger assemblage and exhibition of the effusions of this most brilliant of advocates. We wished it might not be too much even to hope that, like several great orators, ancient and modern, who have been their own editors, he might be induced to lend some assistance himself towards the recovery and permanence of the master-performances of his forensic life. But no such consequence or sequel has gratified the public taste. Even as to the specimens secured in this solitary volume, the Editor has to acknowledge with very just regret that in the first and each succeeding edition they have appeared without the advantage of the slightest intervention of their Author, an advantage which he apprehended there was so much cause to despair of obtaining for them, that he did not venture to solicit. They are given therefore merely on the very unsatisfactory authority of the reporters in the contemporary journals or pamphlets, reporters not, probably, the most dexterous of their profession, and often, when the orator 'drove furiously,' left toiling far behind, like Time panting in pursuit of Shakspeare.

The Editor, having been, it seems, long in the habit of hearing Mr. Curran's speeches, would be much more sensible of the defects of these reports than the generality of their readers; but he has nevertheless felt himself bound to forbear any attempt at rectifying even what he deemed the most palpable defects, judging that such corrections ought to come solely from Mr. C. himself, and wishing that these faults and imperfections might provoke him to come forward to do justice to the splendid character of his eloquence by an authenticated publication. We have now but little hope of such a consequence, but earnestly wish it could be obtained. Mr. Curran is one of that small class of persons, whose failing to leave in the literature of their country performances fully illustrative, and perpetually monumental, of their talents, may without af-

fectation be adjudged a wrong done to the community. Not to notice that all very remarkable phenomena, as well in the intellectual as in the physical world, are due to history,—it may surely be asserted, that a nation has a just claim to be put in lasting possession of whatever will furnish the most true and vivid representation of a mind which has had a material influence on its fortunes, a mind which has been profusely honoured with its applause, its gratitude, its caresses, and its admiration, a mind which that nation has taken, with a few other powerful minds, as a kind of ground and justification of a high estimate of the mental capabilities of its people. Besides, there are at all times so many influences of mediocrity acting upon a people, from the little mental elevation and capacity of the vast majority of the persons holding, by office or rank, the ascendency over them, that it is very important to perpetuate, in the best possible form, the agency of those stronger spirits that have the most powerfully stimulated the national faculties. May we not add, that in the possible and lamentable case that one of these strong spirits has combined with its more beneficial energy certain moral habits, the example of which must have been injurious to contemporaries, it is the more desirable to perpetuate the influences by which he will solely or mainly do good?—It is a grievous thing to be under the necessity of making this kind of allusion, in order to avoid the appearance of being beguiled by noble intellectual powers, most worthily in many respects exerted, into an indifferent estimate of any of the cardinal points of morality.—Why should not our unrivalled advocate have been as bright on *every* side as on that of his talent and courageous and consistent patriotism?

On a re-inspection of parts of this small collection, we still more and more regret, that the effusions, we might say the explosions, of such a mind should have been almost all destined to flame and vanish without any one's being near that could reflect them complete in a lasting memorial; that there was no person to perform with adequate skill, the service analogous to that of the painter Fabris, who so admirably delineated Vesuvius while on fire; and that, if we may prolong the figure, the exhibition in the present volume has so considerable a portion of what reminds us of *scoriæ* and cinders. The intellectual fire comes out here and there with surprising force and beauty. It is quite enchanting to see what a power of mind can be thrown out in a single sentence. Sometimes there is a train of such sentences, keen in intelligence, glowing with passion, generally indignant passion, and brilliant in fancy. All these qualities meet sometimes in one sentence. And as most commonly, such a sentence was levelled at some scoundrel

or other, the reader exults to think how it must have smitten on his head. In some parts there is a considerable length of plain but vigorous and acute discussion, in application of law, or appreciation of evidence, the orator being too strong for argument to be often disposed to escape through either the dazzling or the shades of his imagination; while, nevertheless, if he *had* been in peril in the contest, this resource was as certainly at hand, and almost as certain to be effectual, as the interposition of the gods in the Iliad to carry off their favourites involved in a cloud.

The readers of the volume will be struck, as Mr. Curran's auditors have always been, with the prodigious versatility of his oratorical talents, a versatility which we should hesitate to attribute in an equal degree to any other of the renowned public speakers: Burke, who had almost all talents, did not, we think, possess a faculty of humour so flexible and comic. It may be very doubtful praise to say, that Curran could descend to absolute drollery and buffoonery, and on that ground as on others, could 'hit away' his competitors. It is recollected that once in the performance of his official duty in court, he suddenly fell into the character of a drunkard, with the appropriate hiccupings, and staggerings, and broken sentences, all acted in a manner so ludicrously representative of some person whom he wished to expose to contempt, as to gain in aid of his cause all the coarse re-inforcement of the risible and gamesome feelings of those on whose decision it depended. But even from such a low revel of his energies his mind would easily have risen, at the slightest prompting of occasion, within the same hour, into the region of intellectual meteors or stars, would have bounded among splendours and sublimities, and darted away with a track of light towards the remotest regions of thought. His whole mental action has an appearance of facility and spontaneousness of which even the readers of this volume can form but a very imperfect idea. If this sometimes betrays him into a freakish wantonness of fancy and humour, it does not prevent, when the interest is important or complicated, a most pertinacious prosecution of the object, with all the sublimity of distinction and closeness of argument. If he seems sometimes in a whirl of fancy to be carried from his subject, he never loses sight of it. It is admirable and delightful to observe that never-winking perspicacity on which no sports of his own mercurial spirit, no circumstances of interruption, confusion, opposition or provocation, no scattered extent and diversity of topics can ever pass a delusion. The whole subject stands constantly revealed in his view, and whatever any part or particle of it contains that is available for his purpose, he is certain to elicit

His clients must sometimes have been surprised to observe the relevancy of topics and the force of arguments, in his hands, which had never even occurred to their own busy and inquisitive thoughts. The sensible and patriotic Editor of the volume informs us, that Mr. Curran, while at the bar, surpassed all his fraternity in the sagacity of cross-examination.

'The editor, who has often observed him in the different branches of professional exertion, cannot omit that in the cross-examination of a witness he is unequalled. The most intricate web that fraud, malice, or corruption ever wove, against the life, fortune, or character of an individual, he can unravel. Let truth and falsehood be ever so ingeniously dove-tailed into each other, he separates them with facility. He instantly seizes the first inconsistency of testimony, pursues his advantage with dexterity and caution, till at last he completely involves perjury in the confusion of its contradictions. And while the bribed and suborned witness is writhing in the mental agony of detected falsehood, he wrings from him the truth, and snatches the devoted victim from the altar. It is when in a case of this kind he speaks to a jury that he appears as if designed by Providence to be the refuge of the unfortunate, and the protector of the oppressed.'

No part of the process of the trials is given but his speeches, with those occasional sentences of interruption which came from the court; but the manner in which he sometimes comments on wicked evidence, may give some idea of the torture he must have inflicted on the suborned and perjured wretches, while he had them under the *question*, and of the little less enviable sensations of more important personages, when they had an interest in the success of the villany. The galling missiles of this terrible sagittary would not seldom strike those more important persons themselves, sometimes by a direct but sudden aim, and sometimes by a matchless dexterity of slanting flight. Of this latter there is an admirable example in the first of the speeches, a very long one, before the Lord Lieutenant and Council, on a question of the right of election of the Lord Mayor of Dublin, a very important subject then and there, though now, and to English readers especially, of the most diminutive interest: but the speech, even thus imperfectly reported, contains some fine specimens of acute argument, unexpected resource, daring and presence of mind, and happy and powerful satire; and then, there is the indirect and most vengeful piece of inflictive justice to which we alluded. The chief object of it was the Lord Chancellor Clare. In making some historical references, strictly connected with his subject, Curran took occasion to introduce the character of an Irish chancellor in the time of queen Anne, Sir Constantine Phipps, who had actually committed some such violations of the municipal rights of the city of Dublin as

the splendid court to which the Advocate was addressing himself, had given ground for suspicion of being disposed to repeat. My Lord Chancellor Clare seemed afraid there might, in such hands, be mischief in the subject, and interrupted Mr. Curran with an observation that it was altogether foreign to the present cause. In a few calm sentences the advocate shewed how it *had* a very evident relation to it; and then, probably from the mere impulse of the moment, for the passage comes in with all the ease of casual thought, went off in the following strain, and very probably, though it is not mentioned, fixing the well known intrepid keenness of his dark eyes on the proper object.

'In this very chamber did the Chancellor and Judges sit, with all the gravity and affected attention to arguments in favour of that liberty and those rights which they had conspired to destroy. But to what end, my lords, offer argument to such men? A little and a peevish mind may be exasperated, but how shall it be corrected, by refutation. How fruitless would it have been to represent to that wretched Chancellor, that he was destroying those rights which he was sworn to maintain, that he was involving a government in disgrace, and a kingdom in panic and consternation; that he was violating every sacred duty, and every solemn engagement, that bound him to himself, his country, his Sovereign, and his God. Alas! my Lords, by what argument could any man hope to reclaim or dissuade a mean, illiberal, and unprincipled minion of authority, induced by his profligacy to undertake, and bound by his avarice and vanity to persevere? He would probably have replied to the most unanswerable arguments, by some curt, contumelious, and unmeaning apophthegm, delivered with the fretful smile of irritated self-sufficiency and disconcerted arrogance; or even, if he could be dragged by his fears to a consideration of the question, by what miracle could the pigmy capacity of a stunted pedant be enlarged to a reception of the subject? The endeavour to approach it would have only removed him to a greater distance than he was before: as a little hand that strives to grasp a mighty globe is thrown back by the re-action of its own effort to comprehend. It may be given to a Hale or a Hardwicke to discover and retract a mistake; the errors of such men are only specks that arise for a moment upon the surface of a splendid luminary; consumed by its heat, or irradiated by its light, they soon purge and disappear; but the perverseness of a mean and narrow intellect is like the excrescences that grow upon a body naturally cold and dark: no fire to waste them and no ray to enlighten, they assimilate and coalesce with those qualities so congenial to their nature, and acquire an incorrigible permanence in the union with kindred frost and opacity. Nor indeed, my Lords, except where the interest of millions can be affected by the vice or the folly of an individual, need it be much regretted, that, to things not worthy of being made better, it hath not pleased Providence to afford the privilege of improvement?'

'How fares my good Lord Chancellor the while?' He could not keep himself quiet on the velvet cushion of state; he again admonished the offerer of the sulphureous incense, that he had altogether departed from the proper ground of his subject. Curran resuming, re-asserted argumentatively the propriety of taking a wider scope of observation than that dictated to him by the court; and he went on,

'I am aware, my Lords, that truth is to be sought only by slow and painful progress: I know also that error is in its nature flippant and compendious; it hops with airy and fastidious levity over proofs and arguments, and perches upon assertion, which it calls conclusion.'

This sentence appeared to his Lordship so ominous of another storm, that he moved to have the chamber cleared, and during the exclusion of strangers 'moved the council that Mr. 'Curran should be restrained by their Lordships' authority from 'proceeding further in the line of argument he was then pur-'suing; but his Lordship was over-ruled,' and the Advocate went on as he pleased; but judging, doubtless, that he had now literally fulfilled his duty to the Chancellor, did not recall him by a new attack from the luxury of rumination on what he had already received.

It is evident from the general clearness and connexion of the thoughts, and the complete construction of the sentences, that this speech was much more fortunate in a reporter than many of the others. It was effectual as to the point in litigation.

The powerful speech for Mr. Archibald Hamilton Rowan, attained its deserved celebrity in England, and will maintain it by means of several splendid passages which have taken their place among our ordinary collections of extracted specimens of fine composition.

Between the speeches we have referred to, are interposed, subsequently to the first edition, several brief reports of speeches in the Irish Parliament, where the orator was not less at his ease, nor less courageous against oppression and corruption, than in the courts of law. But the Editor acknowledges these are feeble abstracts, and inserted only in compliance with what he understood to be the public wish. They are indeed, with the exception of some spirited passages, but faint echoes of orations which no doubt abounded with sentences like those at the commencement of a speech on Attachments, in 1784.

'Mr. Curran said he hoped he might say a few words on this great subject, without disturbing the sleep of any right honourable member, (the Attorney-general having fallen asleep on his seat) and yet, perhaps, added he, I ought rather to envy than blame the tranquillity of the right honourable gentleman. I do not feel myself so happily tempered as to be lulled to repose by the storms

that shake the land. If they invite any to rest, that rest ought not to be lavished on the guilty spirit.'

The defence of Mr. Oliver Bond is very inefficiently and meagrely given; it might even as well, perhaps, have been omitted, if no better report could be obtained. In those for the family of Lord Edward Fitzgerald, Mr. Patrick Finney, and Mr. Peter Finnerty, we recognise the orator's characteristic power; eminently so in the last, which is a defence against a prosecution for a political libel. It abounds with eloquent representations of the importance of the liberty of the press, illustrative at the same time of the extent to which that liberty must go, if the phrase is to be used in any sense that shall not be an idle or a bitter mockery of the people.

The prosecution was for the publication, in a news-paper, of a bold indignant letter to the lord lieutenant (Lord Camden) on the subject of the execution of a Mr. William Orr, for administering the oath of an United Irishman to one Wheatley, who turned informer and evidence against him. A verdict of death had been given against Orr, by a jury of whom three men soon afterwards, and before it was too late, most solemnly made oath, with all the earnestness of remorse, that they had been at once intimidated and made drunk to force their concurrence in the fatal verdict, while in their consciences they were satisfied of the innocence of the prisoner. A recommendation to mercy was transmitted by the judges to the lord lieutenant; the informer was proved to be a most infamous wretch; three successive respites were granted by his Excellency, who nevertheless terminated the process and the long suspence by consigning the prisoner to death. In observing on the strong language of Mr. Finnerty in animadverting on this decision, the Advocate appeals to the jury whether *any* terms could be strong enough for the occasion; and under the privilege of his office he takes upon himself to make, with the aggravated force and severer sting of his own eloquence, the very assault for which the prisoner was prosecuted. In doing this he took his stand on the implication conveyed in the noble prosecutor's refusal to permit the prisoner to produce his offered evidence of the truth of all the facts asserted in the libel. We presume it is the very same person, now in an English prison, that was in an English court in the very same way refused, when pleading in mitigation of punishment, the benefit of evidence which he offered to prove the truth of charges which he was under sentence for having published against another noble personage, relative to transactions in Ireland in those melancholy times. Of this most eloquent speech it appears Mr. C. did not, at the time of coming into the court, expect to utter one sentence. It is therefore a passing

wonderful display of mental power. And its energy and splendour come with an indefinitely augmented force on the reader's mind, from a certain moral element which pervades the performance. It is of a far different quality from the eloquence of a mere advocate. The advocate is lost in the patriot, the lofty censor, the philanthropist. Indeed, partly owing to the nature of the subjects in many of these trials, as involving great and national interests, and involving them in a melancholy manner, and partly owing to the habits of the orator, as a politician, a large thinker, and the associate of large thinkers, it is a very prominent general distinction of Mr. Curran's eloquence, as displayed in this volume, that it is something quite different from that of a mere clever barrister. It has the mingled complexion of the legislator and the poet, often indeed reddened and darkened into a vindictive and fearful expression at the view of great and favoured criminals.

We cannot make extracts of sufficient length to display to full advantage the manner in which he represents the condition of Orr, and the feelings of his family, and the appeals to the conscience and the feelings of the jury whether they can, in the sight of God and their country, dare to justify by their verdict the chief inflictors of those feelings; nor would we detach from the connexion any part of the truly dreadful picture of the state of the nation as abandoned to be devoured by demoniacs in the shape of privileged and rewarded spies and informers; a picture, of the truth of every part of which he commandingly appeals to them that every man of them has the most absolute conviction and certain knowledge, while nevertheless they are assembled, as he plainly tells them they themselves know, by selection and management, for the purpose of giving a verdict which shall virtually declare all these representations to be false.

But the speech which beyond any other that our readers ever heard or read will put their indignant emotions beyond their power to restrain, is that for Mr. Hevey against Major Sirr. We would make an abstract of the facts of this case, whatever space it might occupy, but from the consideration that this volume has already been extensively read, and will be yet much more so. For these two last mentioned speeches not to have been recalled to public memory and circulation, and secured for perpetuity, would have been a great loss to justice, history, and eloquence. In perusing the latter of them, every reader will ask with impatience whether several horrid miscreants exhibited there continued to enjoy impunity, nay favour and distinction, and whether no infesting thorns have been lodged beyond extraction in the consciences of those who could employ such agents and sanction such transactions.

The speech against the Marquis of Headfort must be well reported; it is prodigiously vigorous and brilliant, with a great deal, at the same time, of art and dexterity in giving effect to the topics.

The greatest part of the very long speech in the case of Judge Johnson is a laborious and dry law argument, but ever and anon the orator and the wit will break out; and there are some very fine passages.

The last article in the volume is a short speech pronounced by Mr. C. in the capacity of Master of the Rolls, on a trial before him on a will which had been thought invalid for the popish tendency of its bequests. This speech has an uncommon degree of compression and elegance as well as force of expression.

The word elegance reminds us that we should somewhere have remarked that the orator often violates good taste in his allusions and figures, especially in the way of degrading nobler objects by taking them in analogy with mean ones for the sake of some one point of resemblance, when their greater dissimilarity as elevated and mean, should have kept them asunder.

Art. VI. *Studies in History; containing the History of Rome, from its earliest Records to the Death of Constantine; in a Series of Essays, accompanied with Reflections, References to Original Authorities and Historical Questions.* By Thomas Morell, Vol. II. 8vo. pp. xii. 442. Price 10s. 6d. St. Neots, 1815.

EVERY man who is not an infidel, must deeply lament that history, which is so decidedly necessary for forming the basis of a liberal education, has too often been the medium of instilling sentiments hostile to Christianity; but he will be at the same time convinced, that to counteract the baneful influence of such writings, is a task, the difficulty and delicacy of which are proportioned to its importance. Many of those historians who unhappily rank among the hostile party, were men of distinguished learning and eloquence: their reputation is universally established. An injudicious writer, therefore, on the Christian side, may be the occasion of injury to the cause he advocates. Mr. Morell, certainly, is not this injudicious friend, but we think he is capable of rendering more effectual assistance against the common enemy, than the nature of the plan he has adopted, seems to promise.

Mr. Morell's former volume, containing the History of Greece, has been for some time before the public, and we are glad to learn that the reception which it has met with, has been of a nature to encourage the Author to persevere in his undertaking. He refers, in the Advertisement to the present

volume, to the objections to which his plan is liable, and informs us, that 'a larger proportion of narrative has been introduced' into this portion of his work. It should seem that he is not aware of any other plan for combining religious truth with historical narrative, that would be compatible with that distinctness and continuity which ought to be preserved by the historian, and he is of opinion that the introduction of religious sentiment into the history itself, 'would lead to an 'unhallowed mixture of things sacred and profane, equally offensive to genuine piety and true taste.'

We must be allowed, however, to doubt the validity of the grounds on which Mr. M. rests his preference of the plan he has adopted; while at the same time, we are ready to admit that, as class-books for young persons, these volumes, may in their present form, possess advantages, which we hope will recommend them to a general use in schools.

But were we asked, how is history to be made the vehicle of moral and religious instruction, the reply is obvious: by the same means as it has been made to serve the purpose of infidelity. Why do we scruple to put Hume into the hands of children? Not because he gives us at the end of each chapter a string of deistical maxims, but because the whole is tinged with anti-Christian principles: not because he snatches every possible opportunity to expatiate on the folly of being a Christian, but because he so draws the character, that the reader would not hesitate, were he implicitly to follow the historian, to make the decision himself; because he insinuates without asserting, and instils without enforcing infidelity. Here then are both bane and antidote. Christian historians should adopt the policy of their adversaries. It cannot be objected that the plan is insufficient, for if so, all fears for the effect of the opponent's principles are groundless; and if "truth is mighty and will prevail," the advantage is surely on the side of religion. What we recommend, is, the continual influence of a pervading mind congenial to scriptural dictates. Let every judgement of events, every estimate of character, be determined by this whispering spirit; and let its sentiments be so interwoven with the whole narration, as to seem a part of its essence. This, surely, is not impossible; we do not desire to be absolutely told in so many words, what actions or motives are to be praised or blamed, or how all things depend on the Governor of the Universe; but every thing may be presented with a certain colouring, or exhibited by reflection in its consequences, so that the moral instruction may be conveyed, and that too rather by example, than in the more questionable shape of precept. We imagine that by such means as this, the excellence of the history, considered as a

narration, would be unimpaired, and the aversion too frequently felt by youth to formal lessons of morality, would be obviated; while the desired end of instilling virtuous sentiments, would be with more certainty accomplished.

We must, however, not withhold our commendation from our Author's "Reflections" themselves. They contain, indeed, little depth of observation, or originality of remark; but this, considering that they are designed for youth, to whom all things are as yet new, is not a reasonable objection; and as they are far less tedious than we feared they would be, when we anticipated ceaseless changes rung on "we should," and "let us therefore," we think them highly deserving praise. The history likewise will be read with great pleasure. The original authors seem to have been well understood, and a judicious selection has been made from the facts recorded by each. Mr. M. needs only a hint that luxuriance of style is very apt to degenerate into affectation. But it is time to introduce our Author in his own person.

We shall extract for the notice of our readers, the account of Constantine's conversion to Christianity, his character, and the "reflections" on them. Speaking of the battle between Maxentius and Constantine, Mr. M. says,

'This battle is rendered memorable by the supposed conversion of Constantine to the Christian faith. The statement of this remarkable occurrence which has been made by Eusebius, a cotemporary historian, who affirms that he received it from the Emperor himself, is to the following effect. As Constantine was marching at the head of his army into Italy, to encounter Maxentius, full of solicitude about the issue of the contest, he retired to implore protection of the God of the Christians. Scarcely were these private devotions ended, when he observed in the heavens a splendid appearance, which resembled a cross, with this inscription in Greek characters, "Conquer by this." All the augurs and pagan priests attached to his camp agreed to pronounce it an inauspicious omen, and were greatly terrified by it, but on the mind of Constantine it produced a far different impression. He was led by it to solicit the instruction of several Christian pastors; who explained to him more fully the doctrines and evidences of their religion, by which he professed himself so fully convinced, that from that time he renounced the worship of idols, and avowed himself a Christian. A banner was thenceforward displayed in his army, emblazoned with an emblem and inscription similar to that which had led to this important change in his sentiments. On entering the city of Rome after the defeat and death of Maxentius, he rejected all the homage and applause of the multitude, pointing to this standard, as representing that by which alone he had obtained the victory. When his own statue was afterwards erected in the capital, he caused an emblematical representation of the cross to be introduced, with this inscription, "By the

influence of this victorious cross, Constantine has delivered Rome from tyranny, and restored to the Senate and people their ancient glory." p. 396.

'It is painful to be under the necessity of stating that the latter years of Constantine were characterized by a series of arbitrary and oppressive measures. The most credible witnesses have attested, that he put to death the Empress Fausta his wife, Crispus one of his sons, and Licinius his nephew, besides many distinguished senators, on the slightest suspicion. Though the most extravagant terms were employed by his flatterers, both before and after his decease, to describe his exemplary piety, and Christian zeal, there is too much reason to believe that with him Christianity was rather a matter of state-policy, than an operative principle; that his opinions were continually vacillating, and his conduct in many instances grossly inconsistent with his profession. He did not submit to Christian baptism, till he became hopeless of recovery from the disease in which he died, in the thirty-second year of his reign.' p. 400.

The following are the corresponding Reflections.

'On the reality of Constantine's conversion it is not our province to determine; but multitudes of facts might be collected to justify the assertion, that those impressions are very suspicious, to say the least, and often prove most fallacious, which are made by dreams and visions, and phantoms of the imagination. How far a rational and scriptural conviction of the truth and excellency of the Christian religion, might be afterwards produced in the mind of this heathen Emperor, by the perusal of the word of God, and the instructions of the pious men whom he consulted, we cannot determine; but the story of the blazing cross, and the use of this symbol as a military standard, savours more of the anti-christian and fanatical spirit in which the crusades originated, than of the "words of truth and soberness," which the Holy Ghost teacheth. The religious character of this prince would have been contemplated by sincere Christians with far greater pleasure, if instead of displaying his zeal and piety by instituting fasts and festivals, ceremonies and rites, which Christ has not ordained, he had "shewn out of a good conversation, his works with meekness and wisdom." Christian charity, however, which "hopeth even against hope," should teach us to attribute many of these inconsistencies of character to the shades of superstition which still beclouded his mind, and from which his spiritual guides themselves were by no means exempt; whilst they cannot be considered as forming the least excuse for the doctrinal or practical errors of those, who are placed in more favoured circumstances, and possess means of knowing the way of God more perfectly." pp. 404, 5.

Art. VII. *Memoirs of the Abbé Edgeworth:* containing his Account of the Death of Louis the Sixteenth. By Henry Sneyd Edgeworth. cr. 8vo. pp. 224. price 7s. Hunter. 1815.

THESE Memoirs consist chiefly of three or four letters of the Abbé, and his account of the execution of Louis the

Sixteenth. Exclusive of what relates to the King's pedigree, they contain little information that was not long since known by all who have either read or heard of the French revolution.

Art. VIII. *The Weekly Monitor;* A Series of Essays on Moral and Religious Subjects. By a Layman. 12mo. 1815.

THE Weekly Monitor was originally published in an American Newspaper, but no reader will regret that it is now 'reprinted in a more permanent form.' A great part of the work consists of quotations from English Divines, and it breathes throughout a spirit of genuine devotion. Upon the whole, however, it is a more favourable specimen of Anglo-American piety than of erudition.

Art. IX. *The best and most effectual Method of Preaching Christ.* A Discourse, preached before the Half-Yearly Association of the Hampshire Independent Churches, Sept. 20, 1815, at Newport, Isle of Wight. By T. Durant, Poole. 8vo. pp. 31. Price 1s. Conder. 1815.

AMONG the important advantages derived from county and other associations of Dissenting Ministers, we may reckon the opportunities which their half-yearly meetings afford, of employing the talents of the various preachers in diffusing theological knowledge, and exciting among their brethren a spirit of enlightened zeal and holy philanthropy.

Hampshire has long maintained a distinguished eminence in this respect, and many valuable sermons have been published at the request of the Independent Association in that district.

The subject of Mr. Durant's Discourse, is of the highest importance to the interests of true religion, and at the present moment it is peculiarly seasonable. We are indeed taught by Apostolic example, to rejoice if Christ be preached, though the spirit and the manner of preaching Him be justly censurable. Under these circumstances, however, our rejoicing cannot be free from feelings of regret. We must deplore the sad admixture of human sinfulness and infirmity, and grieve that the best cause, through the injudicious and unworthy zeal of its advocates, should be doomed to suffer misrepresentation and reproach. An enlightened, holy, and powerful ministry, is one of the greatest blessings that can enrich the Christian Church It is the best security against error and a spirit of delusion; it annihilates sectarian prejudices where they exist; and keeps them at a happy distance where they have never been indulged. By its mighty operation, good principles are widely diffused and luminously displayed in the consistent and blameless deportment of those who are brought under their influence.

The Sermon before us fully answers to its title. It states clearly what it is to preach Christ in the best and most effectual method; and did it glow in the same degree as it shines, were it as impassioned in the style and manner as it is perspicuous and comprehensive in the exhibition and statement of the truths it recommends, it would possess all the qualities of a perfectly good Sermon, and be itself an impressive illustration of its subject. The following extracts, we conceive, are fair specimens of the entire composition of the Discourse, and at the same time exhibit sentiments which are both interesting and weighty.

After stating that the best method of preaching Christ crucified, supposes a simple, lucid, and consistent statement of facts, the preacher remarks,

'The statement should be *full and unequivocal.* Some men, indifferent, or decidedly hostile, to the peculiarities of the gospel, demand that exclusive attention be paid to practical religion, and that doctrines be but sparingly, if at all introduced, on the principle, that the great fault of mankind lies rather in their hearts than in their understandings. *There* the fault does lie: but the conclusion, in their conception of the terms, is not legitimate. We admit that, in every case, there should be attention, if you please *exclusive* attention, to practical religion, *as the end of preaching:* but full and unequivocal doctrinal views of Divine truth are the great means of effecting it.* And do not the objectors act on this very principle? Do not they derive some of their most powerful motives, fromthe doctrines of Divine omniscience, the resurrection, and judgement? In this we commend them. In this they pursue the path trodden and consecrated by inspired men. And it were no difficult thing to shew, that the New Testament scarcely enforces one duty, or class of duties, without the use of an evangelical doctrine.

* This assertion, if admitted to be just, will, in a certain degree, decide the question between the evangelical clergy in the establishment, and many of their respectable opponents. From conversing with gentlemen on both sides, I have concluded, that the difference does not consist so much in doctrinal sentiments, as respecting the mode of stating them, and the space which they should occupy in public ministrations. It is, in charity, and even in justice, to be hoped, that serious men of both classes aim at the same object. But whether of the two is more likely to effect it? Does one insist on the fitness of things, the excellency of virtue, &c? so does the other. Does he address himself to the self-love of mankind, and shew that virtue and religion are conducive to personal happiness? so does the other. Does he strongly urge the authoritative claims of God? or does he minutely describe all the branches of christian duty? so does his evangelical neighbour. So far they stand on a level. But the evangelical minister now leaves his opponent, and employs further and more powerful means of effecting his purpose. He

And that scheme of Christianity may be justly suspected, which does not give sufficient importance to the person and work of Christ, to admit this evangelical mode of enforcing the duties of morality and religion. Now, if doctrinal views are to be used and presented in this practical form at all, by what authority are we limited to a few doctrines? And why are others revealed with at least equal prominence and frequency? But—"You must avoid *controverted* doctrines!" Yet, are there any truths—is even the basis of all religion the being of God—*uncontroverted?* We need not indeed, present them in a controversial form—but we must present them: nor dare we dilute the bold and striking peculiarities of the gospel, to render them more palatable to the vitiated taste of mankind. The gospel, comprehending all that God has communicated, is the proper and destined instrument of enlightening, sanctifying, and saving mankind "Sanctify them by thy truth: thy word is truth:" Is it not fair to presume, that God has chosen the fittest instrument for the accomplishment of this? "Are we wiser than He?" Can we select or devise means better adapted to the attainment of these important objects?' pp. 14—17.

The following remarks are just, and deserve the serious attention of a certain class of preachers and hearers.

We must VARY AND ADAPT *the mode of addressing the gospel to the different intellectual and moral circumstances of our hearers.* We have not different *kinds* of truth to communicate; but different modes of communicating it are necessary. Manner and style may vary, from a simplicity level to the capacities of a child, through all the intermediate stages, up to the highest pitch of argumentative or brilliant and impassioned eloquence. There must, as far as our powers admit, be adaptation to the different natural or acquired tastes of men. We must thus "become all things to all men." We must, if possible, touch the feeling, rouse the sluggish, and reason the argumentative into conviction. See the different addresses of Paul. To the Lycaonians, Acts xiv. bold and impassioned; to Felix, Acts xxiv. plain and pungent; to Festus,

---

unfolds the plan of redemption; makes a new appeal to the heart; awakens its most generous feelings; constantly presents *that* into which angels desire to look; and beseeches, by the mercy of God, by the blood of a Saviour! Laying aside scriptural precedent, which every man should consider authoritative—what minister, truly wise, would not, on the most obvious principle of expediency, employ these, in *addition* to all that are ordinarily employed by those who are termed *moral,* in distinction from *evangelical,* preachers? The very principles of philosophy, properly understood, recommend it. And an Appeal to *facts,* which every man may, and every observing man must perceive, and on which every man of common understanding can decide, will settle the question But when will truth be substituted for declamation, and facts supersede and destroy the force of ingenious cavilling!

Acts xxvi. ineffably polite; to the Atheniana, Acts xvii. eloquent nd learned; to the Jews, argumentative, from principles which hey universally acknowledged. To all he was faithful. In all ases there was adaptation; there was no abandonment of truth, ut a selection of the right topic, addressed in the most proper nanner.

'Adaptation requires, that we place the same truths in various ights, that he who misses it in one representation may perceive it n another. Adaptation requires us to distinguish between the haracters of our hearers, that we may "give to every man his portion in due season." The broad and general distinction of aint and sinner is by no means sufficient. A medical practitioner ot only distinguishes the sick from the healthy, but duly considers he different *kinds* of their maladies, and the various degrees and circumstances of each kind. We should not only lay down the general and decisive marks of distinction "between the precious and the vile," but diligently study the various characters of every species, of every class, of every individual, till, without the appearance of personality, we insulate every man from his fellow, and constrain him to hear the voice of conscience, following our descriptions with—"Thou art the man!"' pp. 21—23.

As the Sermon is within the reach of almost all our readers, we shall not multiply extracts, but refer them to the discourse itself, and particularly to its closing pages.

Art. X. *Resolutions and Statements relative to the Persecution of the French Protestants.* Extracted from the Proceedings of Protestant Dissenting Ministers of the three Denominations, in and about the Cities of London and Westminster. 8vo. pp. 28. price 6d. Longman and Co. 1816.

WE alluded to this publication in our last Number, but we deem it advisable to place it more distinctly before our readers as the accredited report of a Committee of the whole body of Dissenting Ministers in London, whose character is staked on the genuineness and authenticity of the details which it contains. These details are not derived from doubtful or anonymous sources, although, for obvious reasons, the names of the individuals referred to are withheld, but they are extracted from the correspondence which the Committee have found the means of maintaining with their suffering Protestant brethren in France.

This subject has been involved in so much mistake and misrepresentation, owing to the political shape which it has lately assumed, that it may be necessary to state in as few words as possible, for the information of some of our readers, the plain matter of fact as it respects the proceedings of *this* Committee, in reference to the object in question: an object, as they conceived, not of a political, but of a religious nature; which claimed their attention as men, on the simple ground of hu-

manity, but which appealed to them more emphatically as the Ministers of the Gospel of peace.

On receiving the first authentic intelligence with respect to the apprehensions and the actual sufferings of Protestants in the South of France, the Dissenting Ministers of London delegated some of their general body to lay before his Majesty's Government the information they had received, and to acquaint the Minister with the steps which they intended to take in consequence. The deputation were received by his Majesty's Ministers with that respectful attention which the present Administration have uniformly manifested in the case of official communications from the General Body of Dissenters: and no objection was made on the part of the Government to the collections which the Committee stated it to be their intention to recommend to the congregations of their several denominations throughout the kingdom, on behalf of the Protestants in the South of France.

In the Resolutions which the General Body subsequently adopted, no opinion was expressed as to the degree of responsibility attaching to the rulers of France from the impunity with which the enormities in the South of the kingdom had been committed. There was a guarded avoidance of all political sentiment, as being inappropriate to the simply religious character of their object and proceedings.

It is no small benefit which must be considered as having already resulted from their exertions, that the very pains which have been taken to disprove the necessity of such interference, forms a standing concession as to the impolicy, and wickedness of countenancing in future, all such nefarious aggressions: while the English Government seems now to be still more strongly pledged to watch with jealousy the attempts of the ultra-royalist faction to infringe upon the provisions of the French charter with regard to religious toleration. What they have been in part the means of eliciting, has already served to let us more into the knowledge of what is transacting in France, than we otherwise might have gained. Spontaneous declarations of gratitude without the incentive of obligation, and professions of attachment without the plea of occasion, are more than suspicious: they betray the operation of latent motives either of fear or of interest; and when they are contradicted by the private assurances of the same individuals, there needs no key to unravel the cipher.

The fact is, that many of the published Letters purporting to be addressed by the Protestant Clergy of France to the Dissenting Ministers of London, have never been received by the Committee; nor is there reason to suppose that they were intended for any other purpose, than that of satisfying the suspicions of the police by whom it was known they

vould be intercepted: a regard to personal safety has induced nany estimable men to resort to this expedient, and the venerable M. Marron, President of the Protestant Consistory of Paris, has addressed a letter to an individual of the Committee f Dissenting Ministers, which forms a most impressive comnent on his published letter.

The Dissenting Ministers have acted strictly in character, y declining to satisfy curiosity or appease incredulity, at the xpense of betraying the confidence and endangering the ersons, and perhaps lives, of those in whose behalf they feel hemselves under the strongest obligations to take an active nterest. It is not to be supposed that they would invite the ontributions of their congregations towards a chimerical bject, or one which they had not secured the means of effectng, by a prudent distribution of the funds with which they re and may be entrusted. Still less is it to be supposed, that hey would lend their united influence to the advancement f the views of any political faction.

It is extremely difficult to obtain any competent information hich may enable us to form a just estimate of the internal state f France. The prospect is, however, at present sufficiently loomy. There are three means of government, which form at he same time the elements of social cohesion; religion, law, and ublic opinion. Which of these can have any beneficial operation n a country, where religion is made to consist in pageants, or in ntolerance, where the Charter is decried in proof of loyalty, and here opinion is regulated by the police?

As to religion,—all we can do for France is to endeavour to ecure its toleration, and surely this is the first duty of a Protestant country. We cannot give the name of *religion* to the nummeries of the Romish Church: they cannot humanize a nation. It is utterly revolting to the feelings, to observe the imbecile complacency with which some of our journalists detail the pious orgies of Superstition, and reiterate the phrases of beatification in reference to the 'holy *martyr* king, Louis the virtuous.' One would imagine that in the infatuated passion for legitimacy in government, it were actually deemed by some a matter of satisfaction, that we had re-established the *legitimate religion* of France. Are we indeed retrograding to the days of Divine right, and are we Protestants to learn anew the lesson of Christianity in the dialect of Rome? What a dereliction of principle, to bestow the term of *piety* on the miserable delusions of a bigoted and ignorant priesthood! Is it to be wondered at, that persons capable of this folly should be base enough to lend themselves to the propagation of falsehood and calumny, in reference to the Protestants of France, and the Dissenters of England?

Art. XI. *The Miscellaneous Works of Edward Gibbon, Esq. with Memoirs of his Life and Writings; composed by Himself; illustrated from his Letters, with occasional Notes and Narrative.* By the Right Hon. John Lord Sheffield. A new Edition, with considerable Additions, 5 vols. 8vo. pp. xlviii, 2928. Price 3l. 5s. London. Murray. 1815.

(Concluded from Page 20, of the present Volume.)

WE have already hinted, that, while Mr. Gibbon's History may, notwithstanding some blemishes, be pronounced, upon the whole a most noble work, and one which reflects honour, through its Author, upon the whole British Nation; it exhibits two very exceptionable features, both deriving their origin from the character of the man, and both of a nature so serious, that they ought not to be passed over without marked reprobation. These are *religious scepticism*, and *indelicacy of allusion*. It will be seen in the sequel, that these two spots, with which the face of a work, otherwise of extraordinary beauty, is so miserably disfigured, are more closely connected with each other in their origin, than is generally supposed. Notwithstanding this connexion, however, we shall, for the sake of distinctness, consider each of these two points separately; and if, in the course of our discussions, we should be led into investigations of some length, we trust, the extreme importance of the subject to the best interests of mankind, will be admitted as a sufficient apology.

To begin then with *religious scepticism*. In entering upon this part of his duty, the writer of the present article may put in a claim to more than ordinary attention on the part of the reader, by virtue of a confession, which he is led to make, with deep contrition for his former fault, and fervent gratitude to God for his recovery, that he was himself once a determined and systematic infidel, and indeed not far removed from absolute atheism. For, without supposing the state of mind which gives rise to infidelity, to be in every instance exactly the same, some resemblance must necessarily exist in the cause, where there appears so striking a similarity in the effect. And surely, one, who has himself experienced the state of mind which he examines, though perhaps under some diversity of circumstances, must possess an advantage over those, who know it only from the observation of others, or from what they have heard or read on the subject.

We should have thought it quite superfluous, to prove that Gibbon was a sceptic in religion, had we not ourselves been acquainted with a person of strong sense, though of some singularity of manners, and one too, who had himself gone through a school of doubt on the subject of religion, by whom we were

gravely assured, that he had perused the two noted chapters of the "Decline and Fall," the fifteenth and sixteenth, with much edification; and that he should never have detected scepticism in them, had it not been pointed out to him by others. Few readers, we believe, will be similarly deceived, since the traces of scepticism in Gibbon, are not confined to those chapters, but run through the whole of his work. Yet, as there may be others, besides our friend, who, blinded by that charity which thinketh no evil, are not convinced that our historian was really an unbeliever, we shall produce only one passage from the present publication, which we think is fully sufficient to substantiate the charge. And let it be remembered, for the corroboration of our argument, that the Noble Editor seems to have carefully and laudably expunged from the pieces he has published, whatever he thought might prove dangerous to the interests either of morals or of religion.

In a letter of Mr. Gibbon to his bosom-friend, the Editor of his posthumous works, written at a moment when the death of Lady Sheffield must have solemnized both their minds, so as to produce, one might imagine, a temporary religious belief, even where it did not generally exist;—in a letter too, written upon that very subject, and written in the true spirit of condoling friendship; he could afford no more decided expressions of faith, than the following:

'But she is now at rest: and *if there be a future life*, her mild virtues have surely entitled her to the reward of pure and perfect felicity.'

In the opening of this sentence, we have, from his own pen, a declaration of religious scepticism; and in the conclusion of it, there is, to say the least, more of friendship than of Christianity. In another letter of condolence, written on the same occasion, we read these similar expressions.

'*If there be any invisible guardians,* may they watch over you and yours.'

With these clear declarations, the reader may combine the following pleasantries, and we think no doubt will remain in the mind of the most charitable judge, respecting the decided and confirmed scepticism of the writer, on every question connected with religion. They all occur in his correspondence with Lord Sheffield.

'I have as little to say on the subject of my worldly matters, which seem now, *Jupiter be praised!* to be drawing towards a final conclusion.'

'Shall I be with you by the first of May? *The Gods only* know."

With these expressions we may contrast the following; in which, though the words are different, the intention is evidently the same.

'Lausanne is now full and lively; all our native families are returned from the country; and, *praised be the Lord!* we are infested with few foreigners, either French or English.'

The object of this article being, not only to ascertain and condemn, but also to account for the infidelity of our historian; and that, not merely in order to gratify the curiosity, but to enlighten the minds, and benefit the hearts of our readers; we must now call their attention to a somewhat extended, but we trust not tedious examination into the nature of religious doubting in general.

There is a fundamental principle in all moral inquiries, with regard to which revelation and reason, or, rather, revelation and common sense, are completely agreed. The principle alluded to, is this, that man is praise-worthy or blame-worthy, no farther than his conduct proceeds from the heart. That is the important region, which is to be kept with all diligence; because out of it are the issues of life and of death. And although to give a just description of what is meant by the heart, is a problem replete with difficulty, if not utterly incapable of solution; yet, an honest appeal to individual consciousness, will enable any man, not only to decide for himself, upon all cases of conscience connected with the heart, as they occur, but likewise to discover certain general maxims, which, if judiciously managed, will apply with considerable precision to the general conduct of other men. Only, we must never forget, that the heart is answerable, not merely for what proceeds directly out of itself, but likewise for its frequently unsuspected influence upon other departments of the soul.

What we are at present concerned with, is, that faculty, or whatever else it may be called, by which we believe. The simple act of faith would seem to be of the same nature, whatever be its object. But of faith, properly so called, the object is always some fact. In ordinary discourse, we may indeed be said to believe any kind of truth; for instance, the theory of gravitation. That act of the mind, however, which determines our assent in such cases, is rather judgement than faith, and we may with more propriety be said to understand than to believe them.

Religious faith, which is properly our present subject, agrees, in this respect, with what we have said of faith in general. It has matter of fact for its object. When our Saviour declares, "He that believeth shall be saved; and he that believeth not,

shall be damned:" if we ask, what is the object of this aving faith; what are we to believe, that we may be saved;— he answer is, the great fact of the incarnation and propitiatory acrifice of the Son of God, for the redemption of the world. Believe in the Lord Jesus, with all thy heart, and thou shalt be saved". That is, if thou believest, with the heart, (this xpression will be elucidated in the sequel) that Jesus is the ord, that he is Jehovah, that in his person the two natures f man and God were and are united, for the purpose of human, nd, consequently, of thy salvation, thou shalt partake his liss and glory in heaven to all eternity.

And here we cannot help observing by the way, how much eedless controversy might have been spared, if men had lways borne in mind, that we are no where called upon to onceive, to understand, or to comprehend the subjects of eligion, *for our salvation*, but simply to believe certain facts, r rather *one fact*, upon the evidence of God's own declaration, ust as we believe, and frequently without understanding them, ther facts, upon the strength of human testimony. "If we 'receive the witness of men, the witness of God is greater; 'for this is the witness of God, which he hath testified of 'his Son." 1 *John*, v. 9.

The proper subject of our investigation, therefore, will be this; How comes this faith to be so praise-worthy, and its opposite so deserving of condemnation? and what constitutes the proper difference between those who have it, and those who have it not?

In this investigation, we shall begin with an examination of faith or belief, as applied to some more ordinary object; for, as the act of faith differs not, from its object being diversified, we shall thereby have the advantage of being able to speak more freely, by not having to do with an object so very solemn as that of saving faith; while still, whatever we may thus discover respecting the nature of faith in general, will apply to the subject of that faith by which we are saved, as well as to that more common instance of it, which we shall thus have analysed. Besides, by this way of proceeding, we shall be enabled to appeal more freely to common experience, than we could do, while treating a subject which falls not under the cognizance or observation of every man.

We shall make no apology for drawing our principles concerning faith in general, from the sacred Scriptures. For it follows from the very purpose for which revelation was given to men, that however we may judge of the expressions of the Bible, when they regard natural philosophy, or other similar sciences, which relate to external things, if that volume be

indeed what it professes to be, a Divine Revelation, its moral philosophy and metaphysics must be conformable to the nature of things, and therefore philosophically true; and we may add, that the Bible must be the only source of truth on those branches of knowledge to the human race.

The resurrection of Jesus from the dead, afforded him a noble opportunity of illustrating the true doctrine of human belief; and by carefully attending to what is recorded concerning the conversations of our blessed Saviour with his disciples, after he was risen, we shall be enabled to take sure steps in this most interesting inquiry.

The circumstance, to which, in the first instance, we would point the attention of our readers, is this. Our Lord had already appeared to some of his disciples, who, therefore, having ocular demonstration, could no longer doubt of the truth of his resurrection from the dead. This their conviction they endeavoured to impart to their friends and companions, through the evidence of their testimony; but in vain. Those who had not seen their Master, refused to believe upon the testimony of those who had, that he was indeed risen.

When, afterwards, our blessed Lord favoured these unbelieving disciples with a convincing appearance, he at the same time blamed them for not believing without it. Upon this occasion, he chid them rather severely; if we consider who He was, and in what relation they stood to him, we may say, very severely. He seems on this, as frequently before on similar occasions, and once or twice afterwards, to have been deeply grieved and pained by their conduct; and he states expressly, that what he blamed them for, was, that they did not believe the fact of his resurrection, upon the testimony of those who had seen him.

What Jesus himself blamed, and *so* blamed, must indeed have been blame-worthy in the sight of God. For his judgement was in fact the judgement of God. The disciples therefore acted seriously wrong, when they refused their assent to the testimony of their fellow-disciples, that Jesus was risen from the dead.

Let us now attend to some separate considerations, which, if we mistake not, need only be fairly stated, in order to approve themselves as truth to every reflecting mind.

The truth of a fact, and my belief of that fact, are two quite distinct things. What is true I may not believe; or inversely, I may believe what is not true. That which connects any fact with my belief, is called evidence. No fact, however true, can be believed, without evidence. Supposing any fact to be true, my evidence for its truth may be defective, or it may be

sufficient, or, it may be redundant and compelling. This latter degree of evidence, as the very term implies, is such as to compel my assent; it is impossible for me not to believe, and my belief can of course be attended with no merit. To believe upon defective, that is without sufficient evidence, is an act of credulity, which is always a blame-worthy state of mind; and to refuse my assent, because the evidence is defective, is always more or less meritorious, or, at least, it can never deserve blame. To believe when the evidence is sufficient, but not compelling, is my duty; and if I do not believe, when urged by sufficient evidence, the defect is in myself; I am guilty of unbelief.

In the case before us, the disciples refused their assent to the fact of Christ's resurrection. The evidence they had, was, therefore, not compelling; for, otherwise, they must have believed the fact. But neither was it defective; for had that been the case, their refusal to believe, instead of being blame-worthy, had rather been meritorious. Hence it follows, that they had sufficient evidence, and that their crime, which consisted in refusing to believe that for which they had sufficient evidence, was unbelief. By that very name our Saviour calls it:—He upbraided "them for their unbelief." Hence, unbelief, which in Scripture is always spoken of as a sin, is that state of heart and mind, which leads a man to refuse his assent to a fact, for the truth of which he has sufficient evidence. But, since whatever deserves blame, is only so far blame-worthy, as it proceeds from the heart, it follows, that unbelief, by which we mean the disbelief of any fact for which there is sufficient evidence, must depend upon the heart; and therefore, that faith in general, is either altogether an act of the heart, or that, being of a mixed nature, and depending in part upon other powers of the soul, it is capable of being so influenced by the heart, as to be rendered praise-worthy. But if faith were altogether an act of the heart, it could never, in point of morality, be of an indifferent nature. Faith would always, and without exception, be praise-worthy, and its contrary always worthy of blame.

It has however appeared, that there is a case in which, on the contrary, faith is blame-worthy, and to disbelieve may be meritorious; viz. when the evidence for any supposed fact is insufficient. And there is likewise a case, in which faith being unavoidable, deserves neither blame nor praise. Hence we gather, that the act of faith does not proceed altogether from the heart, but that it is only capable of being influenced by it.

The farther prosecution of this subject will lead us to some rather curious, and very interesting results.

We have already seen, that for every fact, really such, there is a certain quantum of evidence which is just sufficient for belief, and which therefore *ought* to command our assent. But we have likewise seen, in a remarkable instance, that the assent which ought thus to follow, is, notwithstanding, sometimes withheld. Here, then, arises a very important and somewhat curious question: What is it that constitutes evidence sufficient? To this question the only satisfactory answer that can be given is the following: *That* is sufficient evidence, which would have commanded the assent of man, supposing he were still altogether the creature whom God could regard with approbation. God gave to man at his creation, a right heart, as well as a sufficient understanding. But when the heart, which is the most important part of the human frame, is no longer such as it should be, the same powers of understanding will, in certain cases, no longer produce the same effects. God, however, continues to judge of human conduct, according to his original design with him. In *his* righteous judgements no allowance is made for a change of heart, which God never intended, and of which therefore he cannot approve. And Jesus, who was a perfect man, having his own heart exactly right, knew well, by his own consciousness, what evidence was sufficient for belief, and could consequently clearly discern the most minute bias of a false heart in others.

It is easy to perceive in extreme cases, that it is self-love or self-interest, by which the heart is so biassed as not to receive the due impression from just evidence. From this obvious circumstance, some philosophers have too hastily inferred, that the proper state for the accurate discrimination of truth, is a state of absolute indifference. This, however, is a great mistake, as will be evident to every man upon mature reflection. A partial interest, we find, misleads us; and indifference, we know, is without all partiality. All this is very true: but is indifference the only state, which is free from partiality? Certainly not. A deep, but universally diffused and equable interest, is likewise devoid of partiality; and it is this equable interest, not indifference, which constitutes the proper state, for admitting the just evidence of truth. It is of the nature of indifference to be unconcerned, not only where truth lies, but whether it be discoverable or not, and even to doubt whether it exist at all. Its language is, What is truth!—that is, Who cares for it!—What philosophers call the love of truth, is, in fact, a state of heart divested of partiality, not by means of the coldness of indifference, but by means of an equably glowing ardour of interest, extending its influence in due proportion to every branch of universal being.

Our Saviour upbraided his disciples with their unbelief. But he did not stop there. He proceeded to point out to them the true source of their unbelief; and that not only in general, by referring it to the heart, but more particularly, by assigning that state of heart to which their unbelief was owing. He upbraided them with their hardness of heart. This hardness of heart then it was, which resisted the impression of sufficient evidence.

The expression, *hardness of heart*, partakes undoubtedly of the nature of metaphor, as must ever be the case with human language, when it aspires to delineate the functions of the soul. But, even the metaphorical expressions of Jesus, of Him, who knew what was in man, whose own workmanship the whole complicated human frame is,—of such a speaker, even the metaphorical expressions should justly command our highest respect. His own ideas on the subject could not but be at once true, accurate, and clear; and if he made use of metaphors, we may be certain, they were the most apposite that language could furnish.

Accordingly, in the present instance, the term hardness of heart will not easily mislead us, though it be merely figurative, because it brings us directly to the observation of fact. It is matter of observation, that of the different occurrences around us, some affect us more deeply than others. Some events hurry as it were past us, and leave scarce a memorial of themselves behind them; others, again, leave such permanent traces of their existence, as to influence our conduct through life. Of this fact we speak quite intelligibly, when we say, that things around us make different impressions upon us. Now, this may be owing to the different nature of the things themselves. But we likewise remark, farther, that external appearances being exactly the same, one man is more affected by them, than another; the same man is more affected by the same circumstances at one time, than at another. Here, the cause of diversity must be within the man; that which receives the influence of the external world within him, must itself be capable of variation, or by an easy allusion to the impression made by hard substances when they are applied with some force to wax, or other similar yielding bodies, his heart is at one time softer than at another, or one man has a more tender heart than his neighbour.

The terms tenderness, and hardness of heart, are quite current in our daily conversation; it would therefore have been unnecessary to dwell so long on the subject, if the ordinary use of those phrases had coincided in meaning with the use of them by our Saviour, and the sacred writers. But we shall soon see how far this is from being the case.

But what we wish the reader just now to consider, is, the connexion of the state of heart so often mentioned, with the effect of evidence in working conviction. That which leads the mind to give to evidence its full weight, is what we call interest. When any thing interests me, I grudge no pains, in determining concerning its truth. Now, this interest is an affection of the heart; and will be, *cæteris paribus*, as the degree of tenderness it possesses directly, or as its hardness inversely. Dr. Paley has justly observed, that a total want of interest, or, which is the same thing, contempt previous to examination, is the surest way to miss the discovery of all truth of which the evidence is not both obtrusive and compelling.

Again: It is an irregular or disproportionate interest, that is, an interest for one thing more than another, which interest is not founded in the real nature of those things, or in their relation to human nature, and to being in general; it is this disproportionate interest, which leads to the mistake of holding falsehood for truth. How this unequal interest stands related to hardness of heart, will be seen by and by. Here we will only remark, that this was the case of the disciples. There was in the breasts of those who had not yet seen Jesus, a selfish jealousy of those who had already been favoured with a sight of him. This jealousy arose, as we shall see, from the hardness of their hearts, and so blinded their faculties, that they could not discern the truth, though presented to them with what even we may discover to be abundant evidence.

We have already hinted, that what the Scriptures call tenderness of heart, is not the same as that which is usually so called. Whenever any human being is strongly affected by any thing that is not absolutely of a selfish nature, the world is ready to attribute it to tenderness of heart. Even crimes, according to this false, worldly estimate of character, may sometimes arise from this source of supposed tenderness. The Bible never uses the expression in any such sense. In the Scripture sense of the term, to be tender-hearted is always to be virtuously disposed. The expression always implies something praise-worthy. A tender heart uniformly signifies one with which God is well-pleased. It is painful to be obliged to quote, as a specimen of the false judgement of the world, on a subject so closely connected with religion, the language of so worthy and respectable a person as Dr. Robertson. But the more justly he is esteemed on other accounts, the more needful it becomes, to point out clearly his erroneous judgement on this head; because there are no doubt numbers, by

whom his authority would be deemed sufficient for the regulation, not of their opinions only, but also of their practice.

Every one is acquainted with Robertson's masterly account of the reign of Mary, Queen of Scots, with the leading circumstances of her reign, as embellished in his eloquent narration, and with the general estimate he has given us of her character. With that truly classical work we are only so far concerned, as to remark, that in attempting to apologize in some measure, for the many false steps in the private conduct of Mary, he attributes them to a too great tenderness of heart. In his own words, they proceeded from a heart too tender. Had he called it a mis-placed tenderness, and spoken of her conduct with a due degree of abhorrence, we should not have found fault with him for a phrase. Yet, surely, a state of heart, which could disregard every thing for the sake of a selfish connexion with a wicked wretch, which connexion originated in mutual lewdness, and was productive of the worst kinds of criminality; a state of heart, which, in the loose enjoyment, that was the only discoverable object of that connexion, could forget every duty of the Queen, the woman, and the Christian, deserves to be branded with some harsher epithet than that of *tender*. Where was her tenderness, when she could consent to blow up a sick husband with gunpowder; or, not to insist upon a fact which rests upon something short of absolute proof, where was her tenderness, when she could take into her bosom, and receive as a confidant, the very man to whom the public suspicion imputed the tragical end of her former husband; and this, while the mangled remains of her murdered lord were scarcely removed from her sight? If this be tenderness, what, we would fain be informed, is hardness of heart?

The truth of the matter is, the Scripture phrase, tenderness of heart, implies a tact not merely delicate, but also correct; it implies not sensibility only, but just sensibility; a sensibility which gives to Cæsar the feeling which is Cæsar's, and to God, that which is God's. A partial, false tenderness, a tenderness, if we may use the expression, in one department of the heart only, would seem to be always connected with an increased hardness in others.

To anticipate somewhat of our final result, we have no hesitation in ascribing the scepticism both of Hume and Gibbon, to hardness of heart, in the Scripture sense of that expression; and that we are so far right, will appear clearly from a scrutiny into the general state of their feelings, as recorded in their lives; a scrutiny, which it is by no means

difficult to make, and in the several steps of which m thoughtless votary of the world may as in a mirror di his own image.

The lives of those two remarkable men have evidently p the possibility, that a literary person of some wealth an fluence in society, may pass through life with tolerable co and without much interruption from the experience of common lot of humanity, that man is born to trouble a sparks fly upward. But how have they, and others resem them, achieved this mighty feat? Dr. Beattie, in his on Truth, has well accounted for the circumstance, as concerns Hume; and what he there says, will apply equa Gibbon. Those persons who move in a certain sphe life, may, according to the low tone of morality which pr in that class of society, almost totally disregard the fe of others beneath them. If they can stand in the judgem their equals and superiors, they make little account of t dinary feelings of the multitude. We well remember h with indignation, the cool assertion of a gentleman, feeling is a prerogative of the higher orders, a privil which the working class of mortals ought to make no prete A certain almost technical routine of alms-giving, an occasional exertion of brilliant benevolence, upon some extraordinary occasion, will obtain for a gentleman, i judgement of his peers, the credit of highly meritorio derness.

But could once these *gods* of the earth, persuade them to descend from their high places of laughter and ple and enter the work-shop and the cottage, not, as the wont to do, for the sole purpose of domineering and manding, but in order to feel with the inhabitants, as those who are formed of like materials with themselves, would soon discover, that without some solid mental co such as they indeed can afford to dis-regard, the dru of common life could not be supported, nor that regular c of things in society be kept going, upon which they t selves depend, as though it sprung spontaneously out o earth. The mind of man requires the constant stimul hope, to be capable of enjoying itself under the monot detail of necessary exertions. To the rich and illustr the pride of life, or a growing reputation for professional may afford a passable substitute for the true hope of but were there no lower class supported by the hope hereafter, there could be no higher class, to satisfy thems with the enjoyments of this life. It is the partial vie things, which men derive from their elevated station of

nd the hardness of their hearts, which permits them to forget, hat the very existence of their comforts, supposes a multitude of their fellow-creatures who want them; it is this state f heart, which prevents them from perceiving the evidence f truth, or even from discovering that a theory of moral entiments which rests upon their own partial state of feeling, whether that theory be of an affirmative or of a negative ature, cannot be a true one. *They* feel no want of eligion; and therefore they have no interest sufficient, to ngage them in an impartial inquiry into its evidences. Did hey love their neighbour as themselves, or were they only onvinced that they ought to do so, and deeply concerned nd dissatisfied with themselves, because they find themselves nable to act up to so equitable a rule; could they once be brought to aspire after that high-toned spirit of fellow-feeling nd of universal benevolence, which embraces in its sincere good wishes the whole extent of sensitive being; they would soon find the germe of religion springing up within themselves, and discern that the evidence for the truth of Christianity, is abundantly sufficient to convince any man who possesses genuine tenderness of heart.

The writer of the present article was formerly in the habit of associating with a set of men of a certain description, who being perfectly at their ease, with regard to the comforts of this life, could coolly laugh and sneer at the hopes of the humble Christian, and that in a strain which seemed intended to display their triumph over his understanding as well as his enjoyments. When such scenes have occurred to his recollection, since his conversion to Christianity, they have often reminded him of what is recorded by St. Luke concerning our Saviour. He had been stating with equal truth and strength, the nature of true riches, and the extreme folly of neglecting them for the transient vanities of the present world. "And the Pharisees also," it is then added, "who were covetous, heard all these things: *and they derided him.*" How exactly was this mockery in the spirit of our two philosophical historians, more especially of Hume. Had they lived at that period, no doubt they would have joined with the Pharisees, in deriding the blessed Jesus: they do it in fact, by implication, when they at present deride his humble followers.

If so much weight be allowed to what has been said on the subject of belief in general, as to admit the conclusion, that infidelity, or a disbelief of Revelation, has its origin in the native hardness of the human heart, or in that natural state of hardness, confirmed and increased by peculiar circumstances, how comes it, we might ask, that so large a

proportion of mankind, as that which constitutes the clerical order, appear to make no difficulty of the matter? An unbelieving clergyman is an occurrence which scarcely happens oftener than once or twice in a century. Is it likely, that an entire class of society should be so happy, as to have the natural hardness of their hearts removed by the remedies provided in the Gospel?—These remedies we shall hereafter treat briefly. And if we should for a moment admit what is so extremely unlikely, how is it, we might then ask, that believing clergymen do not more generally exhibit the true spirit of Christianity in their lives and conversation? Or must we, on the other hand, consider the greater part of that respectable body of men, as hypocrites, who pretend to believe what in fact they do not believe? The question is the more necessary to be satisfactorily answered, since the clergy, for the most part, belong to that higher class of society, in which, as we have already seen, hardheartedness is increased, instead of being diminished, by the peculiar circumstances of their situation.

In order to remove this difficulty, it will only be necessary to observe, that whatever circumstance so affects the heart, as to give to any particular subject that interest which is requisite for the due examination of evidence, will, if the evidence be itself sufficient, enable the man to believe. A clergyman, merely as such, has a temporal interest in the truth of religion; in consequence of which, his heart, though not softened by the grace of God, so as to receive the due impression from religious truth, becomes sufficiently affected by the subject, to give its evidences their proper weight. No wonder therefore, that to men so circumstanced, the belief in revelation becomes easy. But we need scarcely add, that after all, the conviction of a clergyman, merely as such, is not of the same nature with that of an impartial Christian. The difference may indeed be perceived in many ways. We shall notice only one.

As the clergyman is not aware of the bias which hangs upon his heart, and which he derives from his situation in life and his temporal interests, he is apt to consider *his* view of things, as the only natural one. He has consequently little patience with the unbeliever, and generally attributes his doubts to a wilful and obstinate resistance of the truth, and his statement of those doubts, occasioned perhaps by a sincere desire of information, to a malignant purpose of leading others astray. Hence, the dogmatism of his assertions, and the bigotry which so often influences his judgements on the subject of his deluded fellow-men. We once knew a clergyman, who seriously proposed to his brethren, to consider and treat every

one who doubted the truth of Christianity, as a personal enemy; and who, adjusting his own practice by his rule, whenever he met the writer of this article, at a place of public resort, used to place himself with the back of his chair full in his face. Such conduct is certainly not in the spirit of our religion; yet it was the conduct of one who sincerely believed in the truth of that religion, but then, he believed only *clerically*, and not as the Scripture requires, *with his whole heart.* Mere *clerical* faith, however useful as a political qualification, most assuredly neither purifies the heart, nor entitles its possessor to the peace of God here, or the glories of heaven hereafter. Whereas, the true Christian, who has been brought to the knowledge of the truth by a proper change of heart, knowing how his own conviction has been effected, is disposed to shew great patience towards unbelievers. He is well aware, that in his natural state, there is no difference between himself and them; and that the same Divine power by which his own heart has been melted to receive the truth in the love of it, can likewise change the heart of his unhappy brother, whom therefore he rather pities than condemns. Instead of abusing, he prays for him; yet he is ready whenever opportunity serves, both to admonish and to instruct him; but this he does with such a mixture of gentleness and firmness, that if he should fail to convince, his lessons may have no tendency to irritate.

It might appear sufficient, in order to account for the stress which revealed religion lays upon faith, as a praise-worthy act, to have shewn the origin of its contrary in the hardness of the human heart. But we shall farther find, that the same state of heart, which disposes a man to refuse his assent to truth, notwithstanding sufficient evidence, is likewise the source of all other moral evil. This has indeed already been shewn in some measure, in the former steps of our inquiry; since we have seen avowed infidelity connected in its causes with habitual unconcern for the true welfare of others. But, for this connexion of unbelief with wickedness properly so called, we have, besides what has been said on the subject, the clear testimony of our Saviour himself. When, under the imperfect Mosaic dispensation, before the great fountain for sin and uncleanness had been opened in the once crucified but now glorified person of Jesus; when, under these circumstances, God mercifully dispensed in the article of marriage, with exact conformity to his righteous will, so as to allow the practice of divorce under certain restrictions, our Saviour tells us expressly, that from the beginning it was not so, and that this dispensation of divorce, to which, by parity of reason, we may add that of polygamy in general, was granted to men,

by reason of the hardness of their hearts. Here, then, we see, that the same disposition of heart, which we have shewn to be the true source of unbelief, is likewise the fruitful source of all the misery and moral evil, which convert a state of life, meant by God to be its greatest solace, into a state of intolerable torment and wretchedness.

But, if we would see with the utmost clearness, how tenderness of heart lays the foundation of whatever is excellent and praise-worthy in human conduct, and of whatever contributes to real happiness, it behoves us to examine the character of the pious King Josiah. Of him we are expressly told, that what pleased God in him, was, that his heart was tender, that he humbled himself before the Lord, when he heard his words against Jerusalem, that he rent his clothes, and that he wept before God. This tenderness of Josiah's heart evidenced itself not merely by some single act of social feeling;—what chiefly discovered it, was, that whatever came from God, made a due impression upon him. By this test let men try their own hearts, and they will soon find that faith in the truths of revelation, is therefore the leading property of human goodness, because it arises from a state of heart, which opens the mental ear to every word which proceedeth out of the mouth of God. If God has indeed spoken unto men, it must be their chief virtue to attend to his voice; and the same tenderness of disposition, which bends the intellectual faculties under the evidence of truth, disposes the active powers to obey the precepts of God, to follow after good, and to eschew evil.

One more consideration remains to complete our inquiry into the nature of unbelief. Unbelief is the prevailing disease of human nature. We are all naturally infidels. And, accordingly, when the prophets speak of the blessings of the New Covenant, they describe them as consisting in a total change of heart from a state of hardness to tenderness. And thus, the same tenderness which removes the cause of unbelief, and enables the convert to believe the great mystery of godliness, God manifested in the flesh, at the same time prepares him to take the impression of the Divine commandments. These are then no longer grievous, but pleasant; they constitute no longer a menacing law engraven upon tables of stone; but there is produced a new nature, agreeing with the Divine Will, meekly receiving the ingrafted word, and so growing thereby as with little necessity for outward command, but sufficiently moved by occasional evangelical admonition, to walk or even to run the way of God's commandments with alacrity.

There is, however, another circumstance connected with the present inquiry, which to some may appear in the light of a difficulty. What we allude to, is, that many of our most noted infidels, and Gibbon among the rest, have been men, in the common phrase, of exemplary lives. A perfect solution of this difficulty, if indeed it deserve the name, may be found in the superior standard of Christian morality, and the common origin of unbelief and immorality in one and the same state of heart. Of the highest tone of morals that ever prevailed in any, even the most virtuous order of the most virtuous community, may be said, what our Saviour said of the Pharisaical standard of virtue in his day: "Except your righteousness shall "exceed the righteousness of the Scribes and Pharisees, ye "shall in no case enter into the kingdom of heaven." More especially is this true, in regard to the universality of Christian rectitude. That religion knows of no compensation of virtue in one point for vice in another; it never sets merit in one case, against delinquency in others. It requires the whole man to be uniformly holy. Where then, we may ask, is the infidel whose conduct will bear this scrutiny? The infidel may indeed be an affectionate and faithful friend, but perhaps he is a hard-hearted, unfeeling landlord. He may be a tender husband, or an indulgent father; but is he not a proud and self-sufficient reasoner, a passionate and overbearing disputant? The outward conduct may be decent, but are the thoughts pure? The very term infidel implies, that the duties which we owe to our Maker are omitted by him. But farther, since from the same hardness of heart, proceed infidelity and profaneness on the one hand, and various kinds of evil conduct on the other, the unhallowed heart of man may choose, as it were, which of two distinct propensities it will chiefly indulge. The profligate is seldom a systematic infidel; he has neither talent nor time for constructing a compact system of profane philosophy. On the other hand, the professed thinker, be the subject what it may, cannot afford to waste his powers in idle dissipation and riot; hence, we are inclined to think, that the avowed infidel and the outwardly vicious man, have rarely met in the same person. Instead, therefore, of being surprised at the appearance of infidelity combined with decent morals, we should almost expect from reasoning *a priori*, to find the doubting philosopher tolerably moral in his general deportment.

But it is high time to conclude this part of our inquiry, which we will therefore hasten to do, by briefly recapitulating what has been said on the subject of religious scepticism.

There is a certain state of the fallen human heart, which the Bible terms its hardness. It is such, that the things

which relate in any degree to religion, make little or no impression upon it. In consequence of this want of due impression, and of the influence which the heart exerts upon the other faculties of the soul, spiritual things cannot even be believed. This state is common to all men since the fall; and though it may be increased by peculiar circumstances of human life, it can be fully removed only by the application of the remedies provided in the Gospel. The first step towards the cure of this mental disease, consists in the acknowledgement of it, and that in its full extent, accompanied with a conviction that supernatural means alone can fully overcome it. Into the nature of those means, and of the proper application of them, we cannot here enter; that part of the subject must be left to the faithful ministers of the Gospel, whose proper business it is.

But it belongs to our branch of this important and interesting inquiry, to remark that eminent literary persons, such as Hume and Gibbon, besides the natural hardness of heart, of which they partake with the rest of the human race, are farther fixed in their unbelief, by their habits of close thinking, and by their elevated station in life; in other words, by the pride of literary eminence, and the adulatory approbation of the world. "How can ye believe," says our Saviour, "which "seek honour of one another, and seek not the honour which "cometh from God only?"

We have however seen, that a certain spurious kind of faith, may be effected without true conversion of heart, as in the case of a *professional* or *clerical* faith, when the heart has the support of temporal interest in overcoming its natural repugnance to the truths of revelation. There are probably other instances, besides that of the clerical order, in which the heart, without being truly softened by grace, and enlightened by the Holy Spirit, may attain to a species of faith, on the subject of religion, which, though not available for salvation, is not without its important uses, when confined to its proper place. An enthusiastic desire to excel in the systematic knowledge of religion, may, even in the laity, produce effects resembling those which are produced more generally in the clergy by the proper interests of their order. Self-admiration is an engine no less powerful than self-interest, in moving the heart, and causing it to admit evidence at its full value. We are however of opinion, that a clear line of distinction may be drawn between the circumstances in which even this spurious kind of faith is produced, and those which lead to avowed and open infidelity.

Whatever may have occasioned the first surmise, that possibly there may be truth in revelation, if that glimpse of light

be fostered in a heart impressed merely with the natural weakness of the human intellect, there will always be more or less recourse had to secret prayer for Divine illumination, and that illumination will never be refused to the smallest degree of unfeigned humility. In such cases, great progress may be made in the scientific apprehension of Divine truth, while yet the heart may continue to evidence its native unchanged hardness by unchristian tempers, or even by grossly immoral conduct. It is in this way we would account for the luminous views of religious truth, which adorn the valuable writings of the late Bishop Horsley, and some others of our dignified clergy.

But where the pride of reason and of learning, as in the case of our two elegant historians,—(for in this point of view, Robertson stands clearly distinguished from his competitors; he certainly possessed at least *clerical* faith,) where the pride of reason and of learning will own no obligation to Heaven, disdaining even to ask assistance from above; where secret prayer, instead of being employed, is ridiculed; no wonder that the man being left to the unaided suggestions of his own unbroken heart, stumbles at the very threshold, and cannot so much as *see* the kingdom of heaven.

The subject, which we have thus ventured to examine, is so extremely important and copious, that we find it difficult to know where to break off. Many detached parts of it might, if we had room, be more fully illustrated. But we trust our general views at least will be sufficiently understood; and hasten therefore to consider, in the next place, Mr. Gibbon's propensity to indelicacy in his quotations and allusions.

In this, as in our last inquiry, we shall boldly take the Bible for our guide, convinced that in those sacred pages, and in them alone, a correct and satisfactory delineation of the human heart is to be found.

The heart of man, in its natural state, resembles the rock of the desert; and in that state we have found it inaccessible to the evidence of truth; but, while thus hardened against the impressions of good, it proves the fertile source of all manner of wickedness and impurity. In the language of inspiration, the nature of the effect is often ascribed to the cause; and the heart itself is represented as impure by nature. But when, through the blood of the New Covenant, the stony heart is converted into a heart of flesh, its whole nature is at the same time transmuted. It not only receives the truth with faith unfeigned, but it loves and follows all that is good, it hates and rejects whatever is evil. With power to believe, the man obtains likewise power to avoid the evil, and to practise the good; and, in the same scriptural language, the heart

itself is said to be purified. So uniform indeed is the connexion between unbelief and impurity on the one hand, and true faith and holiness on the other, that had the Bible been silent, we might have doubted which of the two properties preceded, and which followed; which was the cause, and which the effect. But the sacred writings inform us, that it is faith which purifies the heart. "If ye continue in my "doctrine," says our Saviour, "then are ye my disciples in-"deed; and ye shall know the truth, and the truth shall "make you free;"—free, as he afterwards explains himself, from the service of sin. Hence, faith is the cause, and purity of heart and of life, the effect. And to the truth of this statement, we can ourselves from our own experience set our seal.

No wonder then, that the infidel Gibbon should delight in impure allusion; nor is it any wonder, that in this respect also, Hume should resemble him; though the latter, it must be confessed, has not indulged his propensity to the same offensive degree. The superior delinquency of Gibbon in this respect, we would attribute to a property, which, though at first sight it may seem to make against him, is in reality somewhat in his favour. There is in general far more of ingenuousness in the character of Gibbon, than in that of Hume. The sincerity and uprightness in the character of our two historians, are nearly in the inverse ratio of the same properties, when applied to their several styles. Hume was in fact a consummate master of his passions; and has, by care and art, given to his style all the appearance of ease and artlessness. Gibbon was as artless in his character, as he is the reverse in his mode of writing. Whenever he speaks of himself, even in his Memoirs, but especially in writing to his friends, he discovers the very bottom of his heart. In conformity with this ingenuousness of disposition, which, by the way, throws great light upon his conversion to popery in early life, since his native artlessness would naturally lay him open to the insidious attacks of the artful Bossuet on the subject of religion, especially if we take into the account, his comparative ignorance, the effect of his neglected education, and of the little attention paid to the cultivation of his young and vigorous mind by his superiors at Oxford:—in conformity with this ingenuousness of disposition, those indelicate thoughts in which his unhallowed heart delighted he was at no pains to conceal; and he would probably, according to a prejudice which is very common in the world on this subject, have considered it as an act of hypocrisy, had he disguised so powerful a propensity, by appearing more chaste in his writings, than he was in his life and character.

In Dr. Robertson we behold with satisfaction something of the power of faith, even of imperfect faith, to purify the

thoughts. We have no doubt that Robertson possessed faith, and that too of a species somewhat superior to mere *clerical* belief; we cannot however pretend, that his faith shone with any very intense degree of brightnesss; yet, such as it was, it discovered itself by producing, if not actual Christian purity of heart, at least a very high degree of professional propriety of deportment; and in his writings, a freedom from indelicacy, which leaves nothing to be wished for. We are not aware of one expression in all his works, that could give to the most delicate virgin-bashfulness the confusion of a blush.

On this subject of indelicate expression, whether in speech or writing, thus obtruded upon our notice, we could wish to be more explicit, as we flatter ourselves that peculiar opportunities for observation would enable us to treat it in a manner both interesting and useful. But we have already trespassed on the time and patience of our readers, to some of whom perhaps entire passages in this article may appear in the light of digressions. Here, therefore, we shall for the present dismiss the subject; perhaps we may find future occasions of bestowing farther attention upon some branches of those inquiries, which have come before us. One additional remark may however be indulged in, before we conclude.

A very able writer, in treating of the work we have been considering,* after justly commending the Right Hon. Editor, for his judicious selection for publication of the most unexceptionable compositions of his learned friend, proceeds to counsel him with respect to the unknown stores which he may still possess. With this counsel, so far as regards the *withholding from the public* any effusions of the late Mr. Gibbon, which might prove injurious to unstable minds, in the two most essential points of religion and morals, we most heartily concur; but when he goes so far, as to advise the *destroying* of any writings of such a man as Gibbon, lest they should hereafter be incautiously made public, we are reluctantly constrained to dissent from the opinion of one whom we otherwise rejoice to consider as a powerful ally, embarked in the same glorious cause with ourselves. We trust our readers will not think us tedious, if we state our reasons for the dissent with some minuteness.

Not historians only, but writers on the subject of human nature in general, have often regretted the liberty taken by the Christians, when their religion became dominant in the Roman Empire, to destroy many of the writings of their Pagan

* See Quarterly Review, January, 1815.

adversaries. At our present distance in time from that period, we are sufficiently cool to perceive, that they did wrong, and even counteracted their own purpose, because that, in labouring to understand thoroughly any system of ideas, great assistance may be derived from an attention to what has been thought and said on the opposite side of the question. Had the most devout Christian of the present day been capable of advising his brethren of the centuries which followed the Age of Constantine, not a volume, not a pamphlet, scarce a line of Pagan or heretical controversy, however absurd, however scandalous and offensive to pious ears, or even to the moral feelings, would, we are persuaded, have been committed to the flames, and the consequence to us of these later times, would have been, that instead of groping our way through dark passages, when we are studying the ecclesiastical history of the first three and most interesting centuries of Christianity, every thing would have appeared clear and distinct; and the different prejudices of friends and of enemies being nicely weighed against each other, a result of pure and consistent truth might have been obtained.

The same principle will, we imagine, apply to the minutest branch of the same subject. The existence of such a man, and especially of such an author, as Edward Gibbon, may be considered as a wise permission of Divine Providence; nor is it surely by chance, that his characteristic vanity, that vanity which led him to commit to writing his most secret thoughts and sentiments, and carefully to preserve what he had once committed to writing, has laid open to us all the springs and motions of his extraordinary mind. The best use which we can make, *we*, who are concerned for the spread of pure Christianity, of the ingenuousness, as well as ingenuity of such an author, is, by thoroughly studying his character, to learn the nature and origin of infidelity, its origin, we mean, in the human heart; that thus being well acquainted with the disease, we may proceed with the greater confidence in the application of the proper remedy, and so, through the blessing of God upon our endeavours, turn even his mistakes to the advantage of our species.

Nor are we without encouraging hopes, that, as the peculiar talents of Mr. Gibbon, and the dignified station in society which he occupied, have rendered his writings more especially deleterious to the upper and more elevated walks of life, so, by laying open the true source of all this mischief in the heart and life of the man, the restoration to truth and sobriety of the same exalted ranks, by a proper use of his works, may be at least as extensive, as was their departure from those principles, through their first tendency.

But, if there be any foundation for these hopes, it is obvious, hat the more intimately we become acquainted with the man, he more completely we shall attain our end. The able writer himself, to whom we allude, acknowledges, that of so great a nind the progress and aberrations should be traced with exactness. But how can this be done, if any fruits of its aberations are to be destroyed, previously to and without examination?

Let nothing then, we would say, be *destroyed*, which has proceeded from the pen of Gibbon; but let his noble friend continue, as he has begun, to deliberate long, and consider well, efore he ushers any thing additional into the world. And in egard to such writings, if any such exist, as are absolutely improper for publication,—as we believe, that in the hands of their present possessor, they will be equally shut up from abuse, nd left open to a well-ordered curiosity, so we trust, that he who has evinced so much judicious care hitherto, will not e wanting, to deposit properly, while it is yet in his power, what neither love for his late friend, nor regard for the British Public, would consent to leave to the selfish or random distribution of mercenary or heedless heirs.

Of the parallel case, by which the ingenious writer has illustrated his advice, we need only say, that it does not altogether apply to the circumstances before us; and that as far as it does apply, we should give exactly the same advice in that instance, as we have given in the present. He asks, Would not a lover of good morals destroy even the most excellent work of the statuary, if it represent an act highly seductive and offensive to good manners? Were there in such a work, whatever it might represent, any thing calculated to throw light on the knowledge of the human powers, or on human nature in general, we should certainly vote for its preservation, while we should at the same time anxiously recommend, to conceal it carefully from the public inspection. It is not for the sake of their ingenuity and learning alone or chiefly, but for their utility in the study of a most extraordinary human character, that we are so tender of the productions of our Author, and that we should give our vote for the careful and indiscriminate preservation of every scrap written by the pen of Gibbon. That vigorous thinker and writer has now appeared before the critical tribunal of our brother-reviewer, as well as before our own; we have examined him by different methods, though upon similar principles; we have beheld him, each of us in a distinct point of view; yet, after all our reading, thinking, and writing on the subject, it is not yet exhausted; Gibbon deserves to be still farther read, studied, and analysed.

ART. XII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

Mr. Bowyer, of Pall-Mall, is preparing for publication, under the express patronage of His Royal Highness the Prince Regent, a splendid illustrated Work on the late brilliant Campaign of Waterloo. It will be in folio, and will correspond with the illustrated record of the memorable Campaigns of Moscow, Leipsic, and France, in the years 1812 and 1814, which are publishing at the present moment. The plates are from drawings made on the spot by a distinguished Artist, consisting of views of Waterloo, Mount St. Jean, Belle Alliance, Hougomont, Quatre Bras, &c. &c. Also a View on a large scale of the Battle on the 18th of June, as it appeared at 7 o'clock in the evening, when the grand charge was made on the whole of the French line. This drawing it seems has been done under the immediate inspection of an Officer who was one of the Aid-du-Camps to the Most Noble the Marquis of Anglesey. Mr. Bowyer professes to have spared neither pains nor expence to produce for posterity a permanent memorial of British valour, generosity, and fortitude.

In the course of next month will be published, Part I. of an Historical Account of the Battle of Waterloo, by Mr. Mudford; accompanied with a series of splendid Engravings, (twenty in number,) illustrative of the country between Brussels and Waterloo.—The work will be printed in super-royal quarto, and hot-pressed. The Drawings from which the Plates are taken were all made upon the spot. There will be a Map also, carefully laid down from actual survey, and exhibiting the exact positions of the different corps and divisions of the allied armies. The work will be completed in Four Parts.

The future parts of the new Edition of Sir William Dugdale's Monasticon, will be conducted by John Caley, Esq. Keeper of the Augmentation Records, Henry Ellis, Esq. Keep of the MSS. in the British Museum, and the Rev. Bulkeley Bandenel, Keeper of the Bodleian Library at Oxford, the former sole Editor.

The Mirror for Magistrates, edited by Joseph Haslewood, Esq. with the various readings from all the preceding Editions, and numerous illustrative Notes, is now ready for publication. The impression is limited to one hundred and sixty copies, nearly the whole of which are engaged.

Mr. Bliss has just published the Second Volume of the Athenæ Oxonienses, and proceeds to press with the third without interruption.

The Rev. R. Morehead is preparing a second volume of Discourses on the Principles of Religious Belief.

J. T. James, Esq. student of Christ Church, Oxford, has in the press, a Journal of a Tour on the Continent in 1813-14, in a quarto vol. with plates.

Mr. Wm. West, of Shaftesbury, is preparing a History of Cranborn Chace, from the reign of Henry II. to the present time; including an inquiry into the origin of the Chace.

Colonel Keatinge has in the press, Travels in Europe and Africa, in a quarto volume, with 34 engravings from drawings made by the author.

Mr. Field, barrister, has in the press, in a small volume, Shakspeare his own Biographer, containing particulars of the life of the poet, derived from an examination of his beautiful sonnets.

Mr. C. Taylor has two works in the press, a Treatise on Architecture, and on Landscape, each with fifty plates, and each intended to be published in four parts.

Mr. Sutcliffe, of Huddersfield, civil engineer, will soon publish a work particularly calculated to interest the mechanic, the manufacturer, the canal-proprietor, the farmer, the corn-dealer, and the miller.

Captain Brown, of the Forfar militia, will soon publish, an Introduction to Conchology.

Harold the Dauntless, a poem in

itos, by the author of the Bridal rmain, will soon appear.

Southey, poet laureate, is pre- a History of the late War in nd Portugal, which will form arto volumes.

Rev. Joseph Fletcher's Lectures Principles and Institutions of the Catholic Religion, will shortly in one large 8vo. vol. price 8s.

ird volume of Paris Chit Chat e press, and also a new edition preceding volumes.

Flindell, of Exeter, proposes to , in an octavo volume, the Po- Tracts of the late patriotic Gregor, Esq. of Trewarthenick, wall.

A. Jewitt, of Kimberworth, near nam, has in the press, Amuse- of Minority, a selection of l pieces, embellished with en- s on wood.

Meadley, Author of the Me- of Algernon Sidney and Dr. is collecting materials for a John Hampden.

George Edward Male, Physician Birmingham Hospital, has in the nd nearly ready for publication, vo, an Epitome of Judicial, or c Medicine, containing the Tests tidotes of Poisons; with Obser- on Hanging, Drowning, Lunacy, Murder, Abortion, &c. &c. A which has long been greatly in the English Language.

e press, a new and large edition wn's (of Haddington) small Ca- s in Gaelic for the use of the h Highlanders in Argyleshire and ire; also, a new edition of the inster Confession of Faith, in , is ready for the press. A tion of this excellent work was nd published, by order of the of Argyle, in the beginning of st century, but this was in Irish and is now almost unknown: esent translation is made by a Gaelic scholar, and in the dia- nerally used in the West and

olume of Evangelical Sermons, . David Wilson, London, is de- for speedy publication; they were state of preparation for the press.

Colquhoun of Leith, designs soon lish, a Treatise on the Law and spel.

Allen has in the press, a Work entitled, Modern Judaism, or a brief account of the Opinions, Traditions, Rites and Ceremonies, maintained and practised by the Jews in modern times.

C. J. Metcalfe, Esq. is preparing for publication, a new Translation of a Selection of the Letters of Ganganelli (Pope Clement XIV.) to which will be prefixed a short Sketch of his Life; in one duodecimo volume.

Dr. Henning, of the Hot-Wells, Bristol, author of an Inquiry into the Pathology of Scrophula, is preparing for the press, a work on Pulmonary Consumption, which will be ready for publication early in the Spring.

Mr. George Woodley has in the press of Messrs. Michell and Co. of Truro, a Poem in twenty Books, intituled "Redemption," which has engaged the Author's periods of leisure for nearly ten years, and we understand is the last poetical work on which he intends to engage. Competent judges, to whose perusal various parts of the poem have been submitted, are unanimous in ascribing both to the design and execution, a greater degree of praise than was attached to the "Church-Yard" of the same Author, of which the Reviewers spoke in favourable terms.—The typographical department is proceeding in a stile of great neatness, and the poem (making two large 8vo. volumes) will be ready for delivery early in February next.

The Rev. Joshua Marsden, Missionary, has nearly ready for publication, a Narrative of a Thirteen Years' Mission to Nova Scotia, New Brunswick, and the Somer Islands: to which will be appended "The Mission." A Poem.

Mr. Sumner's Treatise on theeing and Attributes of God, to which the Premium of 400l. was adjudged at Aberdeen, is in the Press, and will be published in about a month, in 2 Vols. 8vo. The First Volume relates principally to the historical Evidence of the Creation, derived from the Hebrew Records: the Second contains an Inquiry into the Principle of Population, its Effects upon human Society, and its Consistency with the Wisdom and Goodness of the Creator.

The Rev. Reginald Heber's Bampton Lectures will shortly appear in one 8vo. volume. Likewise, in one volume, Letters on the constrained celibacy of the Clergy of the Church of Rome.

A Tour to Alet and la Grande Char-

trense, by Dom Claude Lancelot; with some Account of the Monastery and Abbot Reformer of la Trappe; also, Biographical Sketches of the Abbé of St. Cyran, of Jansenius; and a brief View of the Institution of Port Royal. By Mary Anne Schimmelpenninck, Author of Theology on the Classification of Beauty and Deformity. A New Edition, considerably enlarged, in 2 Vol. crown 8vo. In the press.

Also, a Narrative of the Demolition of the Monastery of Port Royal des Champs, including Biographical Memoirs of its latter Inhabitants. By Mary Anne Schimmelpenninck, Author of the preceding Work, &c.

Mr. Ackerman is preparing for publication a work drawn and engraved in imitation of Chalk in a very bold style, by Prout, representing the various characters of Boats, Barges, and rustic Cottages, designed to assist the young student in Landscape and Marine drawings. It will appear in eight monthly numbers in royal 4to.

The same publisher also announces a highly interesting and useful work under the title of Rowlandson's World in Miniature, which will consist of 12 numbers in royal 8vo. each to contain five engravings of small groups of figures of every possible kind, for landscape decoration. The ease and order with which Mr. Rowlandson composes his groups, promise high gratification to the lovers of landscape drawing and painting. The first number will appear on the 1st of February, and with the last will be given an instructive Treatise on Grouping.

Mr. John Varley, the celebrated landscape painter, has nearly ready, a new System of Perspective, in which he has succeeded in simplifying that complex art in a very ingenious manner. It will be published in a few days by Mr. Ackermann.

The first number of the History of the Royal Colleges and Schools of Winchester, Eton, Westminster, St. Paul's, Christ's Hospital, Charter House, Harrow, Merchant Taylor's, and Rugby, some time since announced, has just been published by Mr. Ackerman. It will extend to 12 monthly numbers forming a handsome volume, as an Appendix to his History of the Universities of Oxford and Cambrdge.

A new edition, being the third, of Mr. Accum's useful work on the application of Gas to the purpose of illumination is in the press.

Chetham's College and C Church, Manchester. The first ber of this Work may be short pected. It will be published in C and, it is conjectured, will not Six Numbers, at 10s. 6d. each Number to contain four or five engraved in the Line Manner, f an interesting and copious Hist these noble Foundations from the gin to the present Period. copies only will be struck off o paper, at 16s. each, with first I sions of the Plates; and the will be strictly delivered accor Priority of Subscription.—The of the Drawings, with Specime the Engravings, may be seen Ford's, Bookseller, Manchester, Subscriptions are received, and pectuses may be had.

In the press, to be published course of the Spring, elegantly in imperial Quarto, illustrated merous Plates of Views, and Embellishments, many of whic be coloured, so as to produce simile of the original Drawings: ments on Landscape Gardenin Architecture, as connected with Scenery. By H. Repton, Esq. by his Son, J. Adey Repton, F. Price Six Guineas to Subscribers.

In the press, the Veracity Evangelists Demonstrated, by a parative View of their Histories dicated, by Permission, to the of Durham. By the Rev. Nares, A.M. F.R.S. &c. In Price 8s.

Also, The Connection betwe Sacred Writings and the Litera Jewish and Heathen Authors, p larly that of the Classical Ages, trated. By Robert Gray, D.D bendary of Durham and of Chic Rector of Bishop Wearmouth Author of the Key to the Old ment, &c.

A Treatise on Greyhounds, wi servations on the treatment an orders of them, is in the press.

Mr. Booth has in the press, teresting Treatise on Flower Pa containing familiar and easy i tions for acquiring a perfect kno of the art: also directions for ducing the various tints by G. shaw, Esq. The work will appea in February, and will contain 23 including 12 to be accurately c from Nature.

aring for the press, an Histo- ıd descriptive account of the ion, as it has subsisted in dif- Countries, abridged from the le work of Philip Limborck, or of Divinity at Amsterdam, ıtinued by extracts from subse- rriters, political reflections on ral in Spain, and an Historical of the Christian Church from iest ages. In one volume oc- th engravings.

author of the Philosophy of has in the press, Amusements ıde, or the Influence of Science, ıre, and the liberal Arts, on the and happiness of private

ıantagnello has nearly ready for tion a work on an entire new ntitled Italian Phraseology, in- to serve as a companion to all ırs. It will contain a collection nost useful Phrases, with their constructions explained by a ıthod; a Series of Questions and ı for the use of Travellers, a on of Proverbs, and a copious ' of the most difficult words that ı conversation.

religious world will learn with tion, that there is at this time in ırse of preparation, a very fine ; of the Scite of Ancient Jeru- and the surrounding Country, from the Mount of Olives at iod. This picture is from the of an Artist of acknowledged ınd respectability, and is exe- om the original drawings of his ho travelled in the East four ;o. The picture is painted in a canvas, one hundred and thirty breadth, by eighteen feet in

It is painted preparatory to ıing a Subscription for the pub- of a Series of Engravings from ıting, with appropriate descrip- tions, and will be submitted for a short time to public view.

In the press.—The Rev. William Bingley, F.L.S. has nearly ready for publication, a work in three volumes 12mo. entitled "Useful Knowledge; or a familiar account of the various productions, mineral, vegetable, and animal, which are chiefly employed for the use of Man." It is the object of this work, which will be illustrated by numerous figures, to comprize an account of the places whence, and the manner in which the most important articles of life are procured; the various modes adopted in preparing them for use, and the peculiar purposes to which they are respectively applicable. The arrangement is such as to comprise the minerals in the first, the vegetables in the second, and the animals in the third volume.

Mr. John Weyland, Jun. is about to publish in an 8vo. volume. "The Principle of Population as affected by the progress of Society, with a view to moral and political consequences."

The second edition of Mr. Cottle's poem of Alfred having been out of print some years, a third edition, revised, is in the press, which will contain numerous notes, illustrative of the poem, and of the Saxon Era.

Mr. Jamieson, Author of the Treatise on the Construction of Maps, is about to put to the press, a work on Land Surveying and Topography, founded on principles strictly scientific, and extensively applicable in all the branches of the Practical Surveyor's business.

Shortly will be published by Booth and Co. in one volume 8vo. Price 8s. a Concise System of Self Government, on Scriptural and Rational Principles, by the Rev. J. Edmondson, Author of a volume of Short Sermons on Important Subjects.

XIII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

tions, for preparing Manure from and Instructions for Foresters. 6d.

The Directions for preparing from Peat, may be had sepa- . 6d.

BIOGRAPHY.

The Life of James the Second, King of England, &c. collected out of Memoirs writ of his own Hand, togeth with the King's Advice to his Son, a his Majesty's Will. Published by co mand of his Royal Highness the Pri

Regent, from the original Stuart Manuscripts which had been carefully preserved at Rome in the Family of the Pretender, and are now deposited in Carlton House. By the Rev. J. S. Clarke, LL. B. F.R.S. Historiographer to the King, Chaplain to the Household, and Librarian to the Prince Regent. 2 vols. 4to. 6l. 6s. boards. This work comprises the History of Great Britain and France, from the latter part of the Reign of Charles the 1st, to the close of King William's Reign.

BIBLICAL LITERATURE.

Greek Testament, from Griesbach's Text, with notes from Hardy, Raphel, Kypke, Schleusner, Rosenmüller, &c. By the Rev. Edward Valpy, B.D. Master of Norwich School. 3 vols. 8vo. 2l. 12s. 6d. large paper 4l.

EDUCATION AND SCHOOL BOOKS.

A new and improved edition of Dr. Olinthus Gregory's Astronomical and Philosophical Lessons, for the use of Schools. 12mo. 5s. bds.

Ovidii Metamorphoses Selectæ, et in usum Scholarum expurgatæ; cum notis Anglicis. By the Rev. C. Bradley, A.M. 4s. 6d. bd.

A Selection of Æsop's Fables, with English Notes. To which are added, some English Fables, to be translated into Latin. By E. K. Barker, 2s. bound.

Clavis Virgiliana; or, a Vocabulary of all the Words in Virgil's Bucolics, Georgics, and Æneid; in which, 1. Each word is marked with an accent, to direct the Pronunciation; and its Part of Speech, declension, conjugation, &c. are distinguished according to Grammar. 2. The several Significations of each word are ascertained, as near as the nature of the English Language will admit. 3. These various Significations are reduced into proper classes; in a different and better manner than in any Dictionary extant. Compiled out of the best Authors on Virgil, by several Hands, in a Method ntirely new; for the use of Schools, nd the improvement of those who ave made but a small progress in the owledge of the Latin Tongue. 8vo. 6d. boards.

irst Lessons in Latin; consisting of ctions in Latin Construing, and designed as an Introduction to Eutropius and Phædrus. 12mo. 2s. 6d. bound.

An Introduction to Latin Reading; taken from the most approved Classical Authors, arranged in progressive Lessons from the more easy to the more difficult Rules in Syntax, according to the Eton Latin Grammar and Ruddiman's Rudiments.—Adapted to the weakest capacity, by a Preparation of all the Lessons in Quantity, Etymology, and Syntax. By William Ballantine, Master of South Crescent Academy, Store-street, Bedford-square. 12mo. 3s. 6d. bound.

Juvenile Pieces, in Prose and Verse, with Lessons for Spelling, and all the difficult Words in the Reading Lessons alphabetically arranged, with their Orthoepy in the opposite Column. In the Reading Lessons is introduced a new and simple Mark, intended to supply the Defects of the common Punctuation. By William Angus, A.M. Teacher of English, 12mo. 2s. bound.

Dedicated, by Permission, to H. R. H. the Princess Elizabeth. Symbolic Illustrations of the History of England, from the Roman Invasion to the present Time, accompanied with a Narrative of the principal Events; designed more particularly for the Instruction of Young Persons. By Mary Anne Rundall, of Bath. Author of the Grammar of Sacred History. 4to. 2l. 2s. boards.

Practical Geography; in a Series of Exercises, illustrative of the Geography of all the Countries in the Civilized World: with twenty-five coloured Outline Maps, and a copious Appendix of the chief Places. By Miss Cleobury, of Nottingham. Designed for the Use of her Pupils, and adapted to Young Persons in general. Imperial 4to. 1l. 15s. boards.

The New Geography; or, an Introduction to Modern Geography; in Question and Answer: compiled from the best Authorities, and containing the Arrangements concluded by the Congress at Vienna in the Year 1815. To which is annexed, a short Epitome of Ancient Geography, compared with Modern; with a Set of Miscellaneous Questions. By William Jillard Hort. 12mo. 8s. bound.

An Essay on a more efficient method of Classical Instruction in its early stages, together with a statement of its practical application. By R. Keynes, Blandford. 12mo. 3s. 6d.

FINE ARTS.

'Series of Engravings ex- Scenery, Antiquities, Cos- &c. of that country, with ing descriptions, selected n. Part I. extra large folio, 7 plates. Price 5s.

HISTORY.

il and Military History of from the Landing of Gus- Conclusion of the Treaty of . By the late Francis Hare sq. 3 Vols. 8vo. 1l. 8s.

LAW.

se on the Law of Scotland Tithes, and the Stipends chial Clergy. With an Ap- ntaining various illustrative , not before published. By ell, Esq. Advocate, Pro- the Church of Scotland. . 2l. 2s. bds.

CINE AND CHIRURGERY.

iry into the Causes of the he Blood; with an Appendix, he Process of Respiration nexion with the Circulation d, are attempted to be elu- James Carson, M.D. Phy- he Workhouse, &c. at Li- o. 9s. boards. With an En-

VI. (with Plates, some of coloured) of Medico-Chi- ansactions, published by the nd Chirurgical Society of . 1s. boards.

MISCELLANEOUS.

ions on the Laws relating Asylums, and particularly for their alteration, which House of Commons in the . 8vo. 3s. 6d.

vate Diary, arranged upon f the Student's Journal, for an account of every day's t for the space of one year. alf-bound in blue morocco.

npleteer. No. XII. Con- t pamphlets. Price 6s.

ory of the Origin and Pro- dult Schools. By Thomas . 2nd Edition. 3s. 6d.

POETRY.

The Wanderer in Norway: a Poem. By Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh. fcap. 8vo. 7s. bds.

Sir Bertram, a Poem, in six Cantos, by J. Roby, in 8vo. 7s. bds.

POLITICAL.

An Inquiry into the Causes of the High Prices of Corn and Labour, the depressions on our Foreign Exchanges, &c. By Wilson. 8vo. 3s.

Boyce's Second Usurpation of Bonaparte, or a History of the Causes, Progress, and Termination of the Revolution in France, in 1815, particularly comprising a minute account of the Victory of Waterloo, &c. with large Maps and Plans; also an elegant Portrait of the Duke of Wellington. 2 Vols. 8vo. bds. 1l. 4s.

THEOLOGY.

Institutes of Christian Perfection, of Macarius the Egyptian, called the Great. Translated from the Greek, by Granville Penn, Esq. fcap. 8vo. 7s. 6d. boards.

Discourses delivered at the Ordination of the Rev. John Yockney to the Pastoral office at Lower-Street, Islington. By the Rev. W. Walford, Dr. Collyer, and Dr. Winter. 8vo. 2s. 6d.

An Introductory Discourse by William Chaplin, of Bishop's Stortford, and a Sermon, by Thomas Craig, of Bocking, at the Public Settlement of the Rev. Herbert Tyler, as Pastor of the Congregational Church, at Wattesfield, Suffolk, 8vo. 1s. 6d.

Lectures on the Church Catechism; originally written for the private use of the Parishioners of Bainton, in the East Riding of the County of York; and now first published for the general instruction and improvement of the rising Generation. By the Rev. John Bell, D.D. Rector of Bainton. 12mo. 2s. bound.

Essays on the Advantages of Revelation; the Rewards of Eternity; the Advantages of the Knowledge revealed to Mankind, concerning the Holy Spirit, &c. &c. By the late Rev. Joseph Whiteley, M.A. Head Master of the Free Grammar School, Leeds; and Vicar of Lastingham. 8vo. 9s. boards.

The Counsels of a Father, in four Letters of Sir Matthew Hale to his Children, to which is added the Practical Life of a true Christian in the account of the Good Steward at the Great Audit. With a Memoir and Portrait of the Author. Fcap. 8vo. 4s. 6d. boards.

The Sick Man's Pious Assistant, or Aid to Devotion in the time of Affliction. By John Renals. 12mo. 3s. 6d. boards.

Perfect Religious Liberty the right of every Human Being, and Persecution for Conscience' sake the most atrocious of crimes; proved in a Sermon for the Persecuted Protestants in France. By John Liddon. 8vo. 1s.

The Second Exodus, or Reflections on the Prophecies relating to the Rise, Fall, and Perdition of the great Roman Beast of the 1260 Years, and their long captivity proaching restoration of the the Rev. W. Ettrick, M.A. tion. 3 Vols. 8vo. 1l. 1s.

Hints and Observations ser dressed to Heads of Families, ence chiefly to Female Dom vants. By Henry George M.A. 12mo. 2s. 6d.

The Letter and Spirit of Chi vinity; or fifty-two Lectures nected course of Evangelical By the Rev. Charles Dewh Number 1, 6d.

A Journey to Salem, con Description of that famous Customs, Laws, and Privil rare products of Immanuel's the grand prospects of Mount an Allegory. By Amicus, 18m

TO CORRESPONDENTS.

The Articles on *Brown's* History of Missions, Letters from the North of Report respecting Madhouses, *Frey's* Hebrew Lexicon; and *Bonar's* are reserved for our next Number.

THE

ECLECTIC REVIEW

FOR MARCH, 1816.

---

1. *Paris Revisited, in* 1815, *by way of Brussels:* including Walk over the Field of Battle at Waterloo. By John Scott, thor of a Visit to Paris in 1814, and Editor of the Champion. pp. 405. Price 12s. Longman and Co. 1816.

tes intended as Materials for a Memoir on the Affairs of the testants of the Department Du Gard. 8vo. pp. 56. Price 6d. Longman and Co. 1816.

E traditional feud which has from a remote period existed between this country and France, and which nce of religion and conflicting political interests have ired to inflame into a series of inveterate contests, has ioned the feelings of Englishmen with regard to their ental neighbours, to border on a natural antipathy. thing glorious in our annals, according to the usual ac- tion of the term glorious, is connected with the subju- n or the humiliation of France. Cressy, Poitiers, and ourt, are themes on which every Englishman exults to . To *beat the French,* has been the glory of our navy, ur peerage has been swelled with the reward of such rements. And if Spain has shared in the feelings of mpt and defiance which it has seemed a point of honour countrymen to cherish towards their enemies, that ty has been so regarded, chiefly as a subordinate ally r great rival, or on account of its relation to France in etested dynasty of Bourbon. Those times, indeed, are by: Bourbon and the Pope are no longer our enemies. avy has other flags to encounter, than those of which oried to sweep the seas, and Nelson himself seems al- forgotten in Wellington. But still there seems to re- pretty generally, a feeling towards the French nation, it would take many years of peace to subdue to per- reconciliation; and this feeling is accompanied with a misgiving, that the policy which our rulers have adopted

with regard to the affairs of France, will not admit of the experiment.

But, were it possible to regard the French otherwise than as political allies or as political rivals, to regard them simply as our fellow-men, differing from ourselves principally in consequence of the character of their laws, their religion, and their government, the present state of France would present one of the most instructive lessons, one of the most interesting subjects, on which we could fix our attention. To what cause but our superior moral advantages, can we ascribe that difference of national character, on which we pride ourselves? or in what other light can we regard the vitiated and debased population of France, but as the victims of evils, the effects of which it is not enough that we deprecate: they must be traced up to their principles, and combated in their remote causes, if we would secure ourselves against their invasion.

Whatever obscurity may involve the springs of action—the fundamental motives of conduct, and how difficult soever it may be to develop the process by which the individual has attained a certain moral bias and intellectual character, the habits and characteristic manners of a nation are the result of a much slower and more obvious process, and little uncertainty attaches to the means of their formation. The fate of dynasties has, indeed, often been decided by some obstruction caused by perhaps a minute and apparently insignificant part of the machinery of government. But the moral character of a nation is not subjected to those accidental changes which determine the fate of rulers, or to the political aspect of things. Happily, it is not in the power of one human will, to inflict any but physical suffering upon a nation, except it be by the introduction of a system of evil, which implicates the nation that endures it, in the guilt of its own debasement.

We take it for granted, as a thing agreed upon by men of all parties, by the more intelligent of the French themselves, that the moral condition of France, at this moment, is, whatever be the cause, exceedingly deplorable. Mr. Scott's present work, although not containing much that is essentially new, will be received as further evidence on this point. The want of public principle has been undeniably conspicuous throughout the large class of public functionaries, few of whose names appear in the "Dictionary of Weathercocks," without three or four marks, each indicating a change of political principle. A want of *public* confidence was the natural result of a series of such tragical revolutions, and *private* confidence also has been destroyed by the system of *espionage* in which Despotism finds its only security. If Paris may be considered as presenting

specimen of the domestic morals of the nation, nothing can e more indicative of a state of utter deterioration. To com-lete the melancholy picture, all accounts agree in represent-ng the religious state of France as still worse than its civil tate. Among the Catholic clergy, a few whom a love f their country and a sense of duty impelled to return, luring the reign of Bonaparte, to the administration of pas-oral duties, may be found sustaining their office with disin-erested fidelity. But the greater proportion, it is to be feared, ave failed to embrace the more beneficial part of their professed eligion, and if not infidels, are wholly secular in their views nd motives. On such men, the intolerant dogmas of the Romish Church, and the irritation produced by their sup-osed grievances, must necessarily have a highly aggravating endency. Even among those who bear the Protestant ame, although for the most part possessing that superior libe-ality of sentiment, and that love of liberty, which are among the lorious effects of the Protestant religion when consistently em-raced, and which must ever render them obnoxious to a despot; ven among the Protestants of France, there is too much eason to fear, that there is a prevailing deficiency of that earfelt and effective Christianity, which alone can act upon ociety with the force of a moral antidote.

Now, we contend that this state of things in the opposite ingdom, is a subject which, apart from all considerations of eace and of war, of commercial or political intercourse, deserves he thoughtful attention of every individual, how inferior soever is station, in a free country, where the opinion of the meanest ndividual has a certain importance, as a unit of that currency hich constitutes our moral wealth. Let it be known—let it e made intelligible to all classes, why, as a nation, we are reat, and what constitutes our greatness. Let it be distinctly hewn from the fate of France, that political liberty is chiefly aluable as being essential to moral and religious freedom, and hat on the independence and separate strength of each class f society, and of each member of that class, rests the whole f our collective might and grandeur. Let it further be orne in mind, that whatever tends to amalgamate a people nto a passive mass, to render their wills the mere tributaries f fear or of interest, to deprive them of individuality and of ndependence, whether it be by the absorption of the military ystem, or by the undue extension of government influence, hether it be by legalized or by despotic measures, whether it s by the gradual operation of circumstances, or by the more trong application of the accursed principle of expediency, s tendency, the certain result of such a system of things

is, to undermine the prosperity and accelerate the downfal of the nation.

Without fearing to encounter the reproach of being Jacobins or alarmists, we would use all the energy we possess, in pressing upon our readers the consideration, how far causes of this nature have been and continue to be in operation on the English people. It is perhaps the worst effect of what are termed *politics*, to fix the attention wholly on the emergencies of the moment, and to lead to a disregard of all considerations which seem to rest on theory, as only incumbering the practical question. It is now our boast to have for our ministers *practical* men, and, in truth, nothing is so important in the exigencies of the moment as practical adroitness. 'Existing circumstances' being once allowed to circumscribe the views of the politician, the precedents of history and the certainties of the future, form around the political horizon a twilight into which he is not tempted to penetrate. There is scarcely any infraction of principle, which a man, with motives far from dishonourable, without any wilfulness of crime, may not be induced to consider as expedient, and, if he have the power, to adopt as necessary; and, with only apparent possibilities opposed to the convenient measure, he will not fail to render plausible, the first slight deviation from the strictness of right.

Indeed, the supposed purity of intention, and, in comparison, the superior integrity of a set of statesmen, may afford them an unhappy facility in undermining the political principles of a nation, by the introduction of a system of expediency. When once a degree of obloquy can be cast on opposition to a free government, sufficient to deter men of the more moderate cast, from venturing their character by asserting their rights, the first step is taken towards the creation of a despotism as *real* as the most arbitrary government. It becomes then a comparatively easy task to awe or to purchase into subjection or connivance, the turbulent and the profligate. Influence then takes the character of power, and power once surrendered by the many into the hands of the few, can never be recovered but at the expense of a conflict endangering the interests of both.

It was a very different spirit and policy, yet maintained in perfect and reverent subordination to the authority of law, that actuated the men who were the founders of our constitutional liberty, in their resistance of the impositions of the monarch. 'A spirit of liberty,' says Hume, 'had now taken possession 'of the House: the leading members, men of an independent 'genius and of large views, began to regulate their opinions, 'more by the future consequences which they foresaw, than

f the former precedents which were set before them;' and r remonstrances to the king were founded on the opinion, *at the reasons of the practice* (there alluded to) *might be tended much farther*, even to the utter ruin of the ancient erty of the kingdom.'* A species of reasoning, how- cogent, that would be treated very lightly by the House Commons in the present day, when opposed to *practical ediency*.

proceeding to contrast with the causes of the moral ation of this country, the train of circumstances in which crimes and misfortunes of the French appear to have inated, what may be termed the *economical* difference of two countries, will be found to have been not the least rtant. England, confessedly, owes all her present great- to her commercial character. Her maritime ascen- y has arisen from this circumstance, in connexion with insular situation; but it is not to her naval glories, nor er national wealth, that we allude, when we attribute the tness of England to commerce. It was commerce, as great source of individual wealth, that was the first or powerful means of raising the commoner into consi- tion, and of completing, by this means, the destruction of feudal system in this country. 'While the barons ssessed their former immense property and extensive ju- lictions, they were apt, at every disgust, to endanger monarch, and throw the whole government into con- ion; but this confusion often, in its turn, proved favour- e to the monarch, and made the nation again submit to , in order to re-establish justice and tranquillity. After power of alienations, as well as *the increase of com- rce, had thrown the balance of property into the hands the commons*, the situation of affairs, and the disposi- s of men, *became susceptible of a more regular plan liberty:* and the laws were not supported singly by the hority of the sovereign.'† From this period, then, we date the creation of that *middle class*, which forms one e most peculiar features in our social economy; a class vening between the arrogance of hereditary rank and elplessness of poverty, yet, by its interests allied to ; a class in which industry and all the commercial s are perpetuated by their own reward, and in which omestic affections find their most congenial soil. The ntal benefits arising from the tendency of Commerce to lize the mind, and to enlarge the sphere of speculation nterest, are not to be disregarded, in estimating its ef-

lume, James I. c. xlvi. † Ibid.

fects on the national character; but the point of view in which its importance appears the most conspicuous, is, its operation in promoting the circulation of wealth, by which means all the objects of honourable ambition have been rendered accessible to every class of the community, their interest in the general weal has been incalculably increased, while the influence attached to wealth, underived from power, and independent of state favour, thus vested in the great body of the people, has constituted a substantial barrier against the encroachments of the aristocracy, as well as the usurpations of the crown. In fact, commerce has introduced that counterpoise into the social system, on which depends the preservation of freedom. The depression of commerce, therefore, and its consequent effects on the middle classes, in eventually resolving them into the old feudal distinctions of rich and poor, may be contemplated as an unequivocal symptom of danger to the liberties of the country.

It is obvious to remark, that France has never been pre-eminently a commercial country. The proportion of her capital employed in mercantile speculations, has always, we believe, been very inadequate, and the successive wars in which the ambition of her rulers has led them to engage for purposes of aggrandizement, or from enmity to this country, have entailed the most injurious effects upon the industry and wealth of the nation. Nor has the domestic policy of the government itself been at all favourable to the encouragement of trade. *The existence of commerce is incompatible with despotism.* It is well known how much this country is indebted for one branch of her manufactures, to the revocation of the Edict of Nantes; and imposts and monopolies have had their share in retarding the progress of commercial improvement in France. Add to this, that the corruption and poverty of the old feudal nobility, by removing the strongest check upon the arbitrary power of the monarch, have indirectly concurred to oppose the independence of the people. We look in vain for any class in France, under the old *régime*, which can be considered as answering to the middle order in England.

The representative system of legislature in this country, and the share of actual judicature vested by the trial by jury in the general body of the people, are distinguishing features of our national policy, to which we may ascribe a great proportion of our prosperity. These are subjects at which we can only glance; but, not to speak of the security of the individual, which is effected by the latter, and the way in which the general interests of the nation are guarded by the former, there has been proved by experience to result from these provisions of our constitution, an intelligent but implicit deference to the laws, absolutely independent of the sentiments with

which the personal or the political characters of the monarch and his ministers may be regarded. The loyalty of a Frenchman to the person of *Le Grand Monarque*, was, on the contrary, the only tie which attached him to the government, unless he was so fortunate as to be connected with the state by a share in its emoluments. A Frenchman's patriotism, according to the interpretation of a French writer, himself a royalist, consisted in loyalty to his king *as the representative of his country.* It was not so much to a country, then, as to a kingdom, that he belonged; and when the power of the king ceased, he ceased to be, at least in feeling, a subject. Now, it is very possible for an Englishman to hold the vices of his sovereign in indignation, and even his person in utter contempt, yet to possess an abstract regard for the monarchy, quite as beneficial as a blinder sort of loyalty to the prince, and connected with perfect obedience to the laws of the realm in all his civic capacities. In England, laws are the monarch's rule and the people's safeguard, the common basis of the prerogatives of the former and of the rights of the latter. But should the crown, by the multiplication of peerages in the upper branch of the legislature, and by an extension of secret influence in the lower, ultimately undermine the representative system, till the laws shall be altogether at the mercy of its dictation, and the people find themselves deprived of all legislative power, it requires not the gift of ill-fated Cassandra to predict, that as to the proud structure of our constitutional liberty, it will come to be said, *Fuit Ilium!*

Against this, or any similar danger, our only preservative is to be found in that safeguard of all our constitutional privileges, the freedom of the press. Without this, indeed, all the other features in our political system, which constitute it the admiration or the envy of foreigners, would be but the semblance of liberty. In this, the spirit of liberty itself, surviving the perishable forms of legal compact which its plastic agency has moulded, provides for the operation of decay, and the incident changes or disorders of the system, by the constant supply of vital energy. The freedom of the Press has been the great means of perpetuating all our civil and religious rights, by presenting itself in the shape of moral resistance to the encroachments of physical power. It preserves the people free, by contributing to make them deserving of freedom; and as it originates in the spirit rather than in the letter of the constitution, it serves to fix, not the authority, but the interpretation of law, exhibiting the growth of the public mind beyond the institutions of political wisdom, and opposing the irresistible might of popular opinion, to the authority of power.

Let us not be supposed to be wandering from our object, which is to take occasion from the present state of France, to contrast the causes of its moral and political disorders with those which have contributed to our superior prosperity. It has been customary to advert to the licentiousness of the French court, the degradation of the clergy, the enlightened and benevolent labours of the Encyclopedists and other apostles of atheism, and the financial embarrassments of the ministry, as the circumstances which led to the French Revolution, and undoubtedly each of these materially contributed to accelerate the catastrophe of the nation. But we may go still further back. The seeds of Revolution require many years to mature them, and the soil in which they germinate, is the slow deposite of ages. Such was the political state of France before the revolution, that had not its moral condition been equally bad, and indeed worse, any change must have been beneficial; nor is it yet capable of being fairly decided, whether, in its ultimate effects, the revolution is to be considered as having been beneficial or not. Let us revert to the religious state of France prior to that event.

It is perfectly unnecessary to remark, that nothing approximating to an enlightened toleration, with respect to religious opinions, ever prevailed in France, either in the policy of the rulers, or in the sentiments of the people. In some parts of the kingdom a considerable number of Protestants have nevertheless continued to reside, some of whom have enjoyed a degree of opulence, but the oppression to which they were constantly exposed has rendered their condition widely different from that of their fellow-subjects. The Author of the "Notes for a Memorial relative to the Persecution of the Protestants in the South of France," begins his appeal, by adverting to the fact that

'Since the massacre of Saint Bartholomew and the revocation of the Edict of Nantes, the Protestants of France have successively lost all the advantages which Henry IV. had granted them.' 'The Edict of 1787, granted by Louis XVI. in acknowledging the legitimacy of Protestant marriages, and of the offspring of those marriages, contained something generous, although it could not be termed strict justice; but this Edict was far from granting to the Protestants privileges equal to those enjoyed by the Catholics.'

It has been adduced as a crime, a proof positive of covert sedition, on the part of the Protestants of 1816, that the Protestants of 1789 beheld without regret the downfall of a monarchy which had been characterized by bigotry and oppression; and it has been another ground of malevolent accusation, that they felt the value and rejoiced in the possession

of a full toleration under the usurpation of a man, who, whatever were his vices and his crimes, had this claim to their gratitude. But we return to the consideration of the State of France in a religious view, prior to the Revolution.

The only religion established or protected in that kingdom, was the Romish superstition, or, in another word more emphatic from the accumulated force of a thousand horrid associations, POPERY. Popery, however, although we believe it to be essentially unchanged, and unchangeable under every modification, conveniently accommodates itself to the manners of the people who receive it. In Spain, Popery is rank bigotry and exterminating cruelty; in Italy, it assumes the shape, or rather forms the veil of licentiousness; in Germany, it is gross infidelity; in France, its peculiar feature was empty pageantry, being at once a state engine and a national amusement. The characters of the clergy answered to the religion to which they were attached. They were a class in which piety was still more rare than talent. There were few Bossuets, but a Fenelon was a prodigy. They were, finally, a class burdening the people, but dependent on the State.

All that has been suggested as to the importance of a *middle class*, and of a counterpoise in the opulence of the commoner to the power of the peer and the influence of the crown, applies to shew the extremely pernicious influence of this vast mass of inert population, circulating, without imparting energy or becoming assimilated in its circulation, through all the veins of the body politic. The clergy of France were, as the clergy of an endowed, or, at any rate, of an exclusive religious establishment must necessarily be, a species of nobility, differing from the nobility principally in this, that they had only a life interest in the order to which they belonged, and that they held their rank more immediately in fealty to the monarch: a confederacy, rather, having interests separate from those of other citizens, the gradations of which were externally collateral with all ranks in society, yet still distinct from all; the whole really forming a preponderating accession to the aristocracy, yet, in strict alliance with the State.

But in the case of the Roman Catholic Priesthood, there is another circumstance which still more forcibly illustrates its incompatibility with national independence. The spirit of the order, especially in the most powerful of its ecclesiastical incorporations, moulded every member of that priesthood to one purpose, and that purpose utterly fatal to the liberties of mankind, being no other than the establishment of a domination over the intellect and conscience. All other objects of their ministry were subordinate to this. For this purpose they framed their

league with the temporal monarch; and the success with which the Cardinal toiled in the cabinet, and the Confessor in the chamber, is matter of history. To a nation held in this twofold bondage, infidelity seemed to display the charms of enfranchisement, and no wonder it was greedily embraced. Nor will all the splendours of *Nôtre Dame*, nor will all the armies of St. Dominick, recover the French nation to a cordial subjection to Popery. Yet, this is to be the established religion of France!

It is not in the power of any government to confer religion on a nation: we will go further and affirm that it is not in its power to benefit the interests of religion by its interference. It has long been shewn, that premiums and monopolies originally designed for the encouragement of trade, have been rather injurious than otherwise, by interfering with its natural course. Light will find an entrance, and water its level. All the aid which governments can render to truth, to moral and religious knowledge, and to freedom, is comprised in this, Remove the obstructions. Institutions which originate with the people themselves, will always be most adapted to the occasion; and since they will partake of the character of those who framed them, they will always be most efficient, and best proportioned to the actual want. It is seldom that the bestowments of a government are wisely made, or graciously received. It is the glory of England, that all that is munificent in her charities, all that is patrioticin her institutions, her noblest achievements, her commercial greatness, but above all, her exertions in the cause of Christianity, have proceeded solely from the people, have been the natural product of faculties freely exercised, and principles actively in operation; and the greatness of our government consists in its resting on the wills and resources of such a people. This, then, is the third point of contrast, which the circumstances of the English people exhibit to those of France We have an endowed hierarchy, but it is disarmed of spiritual power; and although admitted in its higher ranks to a share in the legislative functions, it is excluded altogether from the executive. The interests of the English Clergy are much more closely united with those of the people, than those of other countries, the single circumstance of the abolition of celibacy being attended with the most important benefit. Lastly, by the increased toleration of religious opinions, the people are in a great measure left to the free and uncontrolled supply of their moral wants, and the heart cannot in this respect be deceived: at least, the Bible shall direct the diseased mind to its cure, and the wounded heart to its Comforter.

One more circumstance, we cannot unfortunately term it a

point of contrast, forces itself on the mind, in contemplating the present state of France, as an auxiliary cause of its present debasement, and this is *war*. The national vanity of the French, has ever busied itself with dreams of conquest, and projects of invasion. The portfolios of the minister have been swelled with surveys and plans for carrying into execution traditional schemes of this nature. Arbitrary monarchs would find it politic to devise measures for beguiling the nation and employing the army, and the temper of the French has led them to be at all times satisfied with the glory for which they suffered and paid. France has stood prominent in the annals of glorious achievement as a military nation; but a military nation cannot be a free nation. The very means of levying war at pleasure, is too great a trust to be committed with impunity to the hands of any ruler, because the possession of those means makes it his interest to perpetuate war. War can be carried on only at the expense of the industry of the nation; and the way in which the necessity for repairing the ranks-moweddown by the cannon operates, leads to invasions on the personal independence of the subject, to the destruction of the sacredness of individual will. The brilliant prospects of advancement which the army holds out to younger branches of families in the higher orders, is another circumstance of prejudicial influence on the best interests of society; and the extended patronage and indirect influence which war throws into the hands of the State, is so much deducted from popular independence. On these accounts, then, the nation which, seduced by vain glory, or precipitated by false policy, aims at securing a military pre-eminence, is cherishing a passion fatal to her civil freedom, her commercial prosperity, her domestic virtues, and her true interests. And what is this military glory which has conspired to ruin France, to devastate Europe, and which threatens to replunge the nations in barbarism? The glory of successful murder, in which men are the agents and demons only the spectators! O high heroic sainted valour! the service of Moloch was less fatal to human happiness than thine.

'It remains,' then, as Mr. Scott justly remarks, 'for ourselves to provide for the future, and to render our country an exception to the common history of nations, which generally commences political and social decline, from the apex of military fame. It is true, that the exertions necessary to attain to the latter, have a debauching as well as an exhausting tendency,—but Britain has, more surely and fully than any other State ever had, the principles of counteraction and renovation within herself. The great matter is, that men of influence and power among us, should see with a clear eye into what forms the very essence of the strength of Great Britain,—and have hearts good enough, and intellects sound enough, to dispose them to address themselves to strengthen and encourage the only real vital principle of their country's pre-eminence hitherto.' p. 228.

This is, indeed, '*the great matter,*' and whether or not we should be found entirely to agree with this intelligent and spirited writer, as to what that vital principle is, which constituted the strength and pre-eminence of Great Britain, we fully accord with the general tenor of his remarks; and we extract, with a high degree of pleasure, the following admirable reflections.

'The political institutions of society are at least as far from having reached perfection, as the arts and sciences; and if change and experiment are not so practicable in the former as in the latter, yet, in proportion as it is mischievous to tamper with them but when the occasion is clear, the opportunity striking, and the call urgent, it is dangerous and guilty to withstand those great invitations which at intervals summon mankind to improve their condition.—It would be stupidly base to set down all these disturbances that have of late years agitated Europe, to a wilful and unfounded temper of popular insubordination:—the convulsion can only fairly be considered as a natural working, accompanied with painful and diseased symptoms, but occasioned by the growth of men's minds beyond the institutions that had their origin in a very inferior state of information. Nor should England consider herself out of the need of advancing herself further, because she is already advanced beyond her neighbours; on the contrary, her strength and wisdom lie in maintaining her wonted prerogative of being the first to move forward in a safe road,—of first catching the bright prospect of further attainments,—and securing for herself, in the independence and fortitude of her judgment, what others tardily copy from her practice. The vigorous habits of action and thought, which her rulers have found so valuable in the late struggle for national fame and pre-eminence, are only to be preserved, as they were engendered,—namely, by admitting popular opinion to busy itself with the internal affairs of the country, to exercise itself freely on the character of its political establishments, to grapple on even ground with professional and official prejudices and prepossessions, and finally, to knock every thing down that does not stand firm in its own moral strength.—This is England's duty to herself,—and to the world at large she owes an equally sacred one: viz. so to regulate the application of her influence and power, that it shall oppose no tendency to good,—that it shall never be available to evil and bigoted designs, masking themselves under canting professions,—but justify those loud and confident calls which she has every where addressed to generous hearts and fine spirits, demanding that they should feel and join her cause as a common one for the honour, the interests, and the hopes of human nature.' pp. 229—232.

Mr. Scott proceeds to remark—but the popularity of his former volume will secure, and we are glad of it, an extensive circulation for his present work, and we need not therefore swell this article with further quotations—that 'It may be doubted,' whether this country has, in every respect, 'duly maintained 'the high ground on which she assumes to stand.' He alludes

in strong terms, to the conduct of the head of the English Government, in conveying 'the signs of personal esteem,' to that imbecile and execrable tyrant Ferdinand of Spain, whom he justly designates as 'an ungrateful despot, an enslaver of his 'people contrary to law,' 'an *usurper*,' who 'ought to be 'deemed quite as distasteful, if not so dangerous' a one, as Bonaparte. He calls upon the nation to prove that it was, as it was pretended, 'in pure indignation against tyranny, and the 'pretensions of villainous imposture, that she fought in Spain,— 'and not solely against Buonaparte as the enemy of England's 'teas and muslins, her severe maritime code, and her suspicious 'Indian conquests!' and he concludes with manfully affirming, in a spirit worthy of an Englishman, that

'No one, surely, now-a-days, will be found in this country to maintain that mere birth alone constitutes royal legitimacy. If so narrow an interpretation were that, according to which the principle is understood by that combination of persons in authority over society who have done so much to render it paramount, and who say they are resolved to keep it so,—mankind would have much less reason for congratulation than they are instructed to believe they possess. The glory of *the people* of England has been well proved in what they have sustained and achieved,—the chief glory of their *rulers* remains still to be proved.' p. 233.

We do hope and trust, that the asserter of these worthy sentiments, will never be either tempted by interest, or impelled by necessity, to swerve from the line of honourable and patriotic independence.

Mr. Scott makes no allusion to the subject of the disturbances in the South of France. He probably had not at the time the requisite *data*, on which to form a competent opinion of their real nature. The public will not much longer be the sport of contrary opinions on this subject. The pamphlet affixed to the present article, translated, and we are sorry to say, badly translated, from the French of a Protestant clergyman, himself a sufferer and an exile, will serve to convince the most incredulous, we imagine, that they have had a religious, not a political origin, that they have assumed a most malignant character, and that, inasmuch as not a single instance can be adduced of the agents in those infamous transactions, having been brought to condign punishment, the French government has incurred a degree of implication in them, from which it is imperiously called upon to discharge itself. The Author of the Memorial asks,

'Will the kind of protection which is now granted to the Protestants of Nismes be of long duration? The Protestant powers who have overthrown the Government under which they were protected, should at least become their protectors. It would be truly worthy

their dignity to befriend the Protestants of France, after having replaced the Pope on his seat; and contributed to the re-establishment of the Inquisition in Spain.' p. 44.

We have attempted in this article to illustrate and account for the present moral condition of the French nation, contemplating them as the victims of an unhappy combination of political evils. The removal of these evils, is that which as men and as Christians we ought with earnest solicitude to desire, in whatever way it might interfere with our own commercial or political interests. If, indeed, the affairs of France should at length assume the character of permanent tranquillity, so as to allow of the growth of her commerce and the consequent improvement of her navy, the affairs of England must not only have been going wrong altogether, but her prosperity must be considered as wholly artificial and irretrievable, if in the advancement of another country, her own loss be necessarily involved. It would become us then at once to meet, and provide for the possibility of, an event which, in its aspect on the general interests of society, would be so highly desirable.

The continuance of external peace would infallibly lead to important changes in the social economy of the French nation. The object next in present importance, yet not of secondary moment, is the establishment, on a permanent basis, of an enlightened and unlimited toleration, in matters of religion, which might throw open the darkened aisles and polluted altars of the temples of superstition, to the purifying light and genial breath of Heaven, or, in other words, to allow of the entrance of Protestantism, as a religion not of secular institutions, but of life and power. Of what does France pre-eminently stand in need? Of that of which Spain and Italy, equally with China and Mexico, stand in as utter need:—THE GOSPEL. And will the time never arrive, when the vine-covered hills of France shall rejoice in the free proclamation of the genuine tidings of the Gospel of peace? What might we not hope for, for Europe, for the world, if France and England, for ages opposed to each other in irreconcilable hatred, should ever be brought to unite, not in a hollow and interested treaty of state alliance between their rulers, but in a union, originating with the people of both kingdoms, cemented by mutual obligations and common interests, and rendered permanent by the influence of genuine Christianity, prevailing alike in the social character of each nation?

rt. II. *The History of the Propagation of Christianity among the Heathen, since the Reformation.* By the Rev. William Brown, M.D. in 2 vols. 8vo. pp. 623 and 654. Price 25s. Longman and Co. London, 1814.

ASSUREDLY, the preaching of the Gospel is the most important of human avocations. All other employments elate to limited objects and to transitory interests; this is a ork the purpose and effects of which extend into eter- ity; its scope is vast as the population of the globe, and the ecessity for its continuance will remain undiminished till the umber of sinners reclaimed and of the just made perfect, hall be consummated, and time shall be no longer.

But when we contrast with the sphere of exertion, the ex- ent of the efforts which are made by Christians, to promote he knowledge and to diffuse the enjoyments of the religion they profess, great as those efforts at present are, in comparison of the supineness of past ages, they awaken feelings allied to those which excited the demand of the prophet, "Who hath "despised the day of small things?" It is indeed a fact awfully illustrative of the essential depravity of the heart, that while the greatest energies of the greatest minds, the utmost means of the most enlightened nations, are, more or less, con- tinually exercised in achieving the destruction of their species and the desolation of nature, the labours of the Missionary are by numbers treated as visionary, and by others deemed expensive. With great difficulty Christians at home can raise sufficient funds to defray the comparatively few and small expenses of that little detachment of the Church militant, who bravely go forth by twos and by threes, to conquer strange kingdoms for their Divine leader.

It was a melancholy feeling that overspread our imagina- tion on closing these volumes, as we rapidly glanced at the various scenes of Christian missions during a century and a alf, and reflected on how much had been done and suffered, nd how little had been effected, by all the labours and suf- erings of these good men during that interval. The only hought that reconciles the mind to such a retrospect, is that f the elevated enjoyments which, even in the present world, truly Christian Missionary must derive, under all his pri- ations and trials, from the peculiar incentives which animate im, the simplicity of purpose with which his whole mind is ccupied, and the lofty and intimate converse which, in his equestered and barbarous station, he is enabled to maintain with the world of spiritual realities. It is natural, and it comports with the ordinations of Providence, that those whose ardships, and anxieties, and privations, are so much greater han what are experienced by any other class of evangelical

labourers, should be supported by enjoyi more intens
in proportion as their affections are more i it. While
that they could possibly endure, is not " ty to be com-
" pared" with their eternal reward.

But much as we felt disposed at first to deplore the i
adequacy of the result of so much toil, when we hastily
appreciate the effects of the preaching of the Gospel among
heathens of every description, we may safely affirm, that n
exertions of intellect, no sacrifices, no achievements in an
secular undertaking, can be so gloriously successful as Mi
sionary labours have been, and, where they are faithfully pe
formed, continue to be.

In one campaign of such a war as we have seen in
our days, nay, by one battle uch as that of Waterlo
there is incomparably more m sery inflicted and endu
ed, in person, in property, in ace of mind, in life and
in death, on all classes and co tions of society; on kings
and peasants, on old men, w en, and infants, immediately
or remotely implicated, than was endured by all the men of
God, whose sufferings and achievements are recorded in the
volumes, during a period of one hundred and fifty years;
and we will add, without fear of successful contradiction, that
in Greenland alone, a country overlooked by all the philan-
thropists of Europe, except a few Danish and Moravian
Missionaries, more good has been done to mankind, and cer-
tainly more glory given to God, than has been directly accom-
plished by all the wars of Christendom, from the days of
Gustavus Adolphus to those of Napoleon Bonaparte. Yet
Greenland is but a small, though certainly an essential pro-
vince of moral conquests. Let none then who are inclined to
offer themselves to this service, be disheartened, when they
read of the long, and sore, and bitter trials, the late, and
tardy, and small success, of the most zealous, indefatigable,
and competent Missionaries: it were worth all the efforts and
all the sacrifices of a whole life, to be the instrument of ac-
complishing the conversion of but one heathen, with all the
that conversion involves.

The following is an instance of the unspeakable joy which
sometimes surprises and overwhelms a Missionary engaged
in his work, when perhaps he least expects it.

'Five years had now elapsed since the missionaries (the Moravians)
landed in Greenland; yet hitherto they had toiled and laboured in vain,
but now they began, at last, to witness the fruit of their unwearied
exertions. A number of Southlanders happening to visit them,
at a time when one of the Brethren was writing out a fair copy
of a translation of some part of the Gospels, they were curious
to know what the book contained, and he was no less willing to
gratify their wishes. After reading some portion of it to them,

he asked them, Whether they had an immortal soul? To this they replied, Yes. He then enquired, Where their souls would go, when their bodies should die? Some answered, Up yonder; others said, Down to the abyss. Having set them right in these particulars, he asked them, Who made the heaven and the earth, and all things? To this they replied, They did not know, nor had they ever heard; but certainly it must have been some great and powerful Being He then told them of the creation of the world, of the fall of man, of our misery in consequence of sin, and of our redemption through Jesus Christ. In speaking on the latter subject, he was enabled to describe the sufferings and death of the Redeemer with more than ordinary force and energy; and he, at the same time, read to them from the New Testament, the history of his agony and of his bloody sweat in the garden. Upon this, one of the savages, named Kaiarnak, stepped up to the table, and in an earnest affecting manner exclaimed, "How was that? Tell me it once more; for I also would fain be saved!" These words, the like of which the missionary had never heard from the lips of a Greenlander, penetrated his whole soul, so that the tears rolled down his cheeks while he gave them a general view of the life and death of Christ, and of the plan of salvation through him.' Vol. I. pp. 354—5.

This poor savage became afterwards a true convert, and enabled not only to rejoice in the Lord Jesus, but to suffer for his sake.

In every Mission there has been a first convert; and as a mother watches over her infant to discover the first glance of intelligence, and to witness its earliest effort to stand or to walk alone, so the Christian teacher, when his eye has once singled out of the pagan crowd, one whom the "word spoken" has touched with compunction for sin, follows him with yearning tenderness and unceasing solicitude, marking every symptom of growth in grace; and smiles, and weeps, and hopes, and fears, and wrestles for him in agony of prayer, as for a son born to him in the Gospel.

On the other hand, let no friend of the truth, at home, become disconsolate, when in spirit he looks over the face of the globe, and sees how wide is the wilderness, how few and small are the spots already cultivated, appearing like African Oases, as islands of verdure in an ocean of sand; for, by the faithful, contemporary, and consentaneous exertions in this work, of all those that truly love the Lord Jesus Christ, much more may be done in a few years, in disseminating the Gospel, not only by the way side, among thorns, or in stony places, but in good ground, than we dare at present imagine. If the Saviour of mankind was sometimes restrained, or, in the language of Scripture, "*could not* do many mighty works," because of the want of faith in

those around him, his disciples in this day are much more restrained, and do much less for their master, in his name, in his strength, and for his sake, than they might do, owing to their *own* "little faith" in the efficacy of his Gospel. And we fear that this defective faith indicates defective experience of the full efficacy of the Gospel on their own souls. Just in proportion as we believe that *He* will work among the heathen to whom his word is preached, shall we be excited to use the means, and perform the part appointed to us, as "labourers together with Him." We shall give our money freely, offer our prayers fervently, and devote our talents strenuously, in this cause, precisely according to our faith that they will be effectual; and effectual they shall be—so God has ordained it—effectual in proportion as we *believe* that they will be, when we know and are sure that He has called us to this ministry. We disclaim, however, every intention to inculcate here a foolish and fanatical credulity; or to compromise one particle of his word respecting the power of that faith, which, at all times, in all places, and under all circumstances, firmly believes that God *will* do what he has *promised* to do.

The volumes before us refer exclusively to Protestant Missions. Had the Author's plan embraced those of Roman Catholics, they have been so numerous and extensive, and of so long standing, that the bulk of the work would have been more than doubled. It is to the shame of Protestants, that the professors of the true faith have shewn themselves far less zealous to promulgate it, than the anti-christian Church of Rome, or the followers of the impostor of Mecca, have been, to propagate their false doctrines. Wherever Catholics or Mahometans have carried their arms or their commerce, there also they have planted their errors. Are bigotry and superstition, then, more active, mischievously active we acknowledge, than the faith in Christ, which works by love? We boldly answer, No, in the face of all the facts that appear to prove the contrary. But the reason that Protestants in general are so indifferent to the diffusion of their religion, is, that they themselves are too generally indifferent to religion, and want not only the pure motives, but the restless stimulants of bigotry and superstition, to induce them to labour for its extension. Yet, we would not be understood to condemn altogether the exertions of Roman Catholic Missionaries. Wherever popery has been enforced by fire and sword, we regard the promulgators with horror, and the converts with compassion; but wherever the truths of the Gospel, the *essential* truths of the Gospel, however mingled with human mistakes in the interpretation, have been sin-

erely taught, we cannot doubt, that the blessing of God as accompanied them; and it is far from being improbable, hat in the day of judgement, there will rise from the emotest regions of South America, the now interdicted hores of Japan, and the impenetrable recesses of China, housands, and tens of thousands, to call *those* blessed, whose names are unrecorded on earth, and whose good works are as absolutely forgotten as if they had never existed. Another remark we must make, and we grieve while we make it:— If Protestants have been less eager than Papists and Mussulmen, to establish the form of religion in their colonies, of all Protestants, the British have been the most negligent in this respect. Conquest and commerce they have carried on with purely secular views; and of our countrymen it certainly cannot be said, that they have profaned the Gospel by propagating it with violence, or have debased it by blending it with avaricious speculations. Wherever Spain, Portugal, Holland, and Denmark, have formed settlements in heathen lands, something has been done, not only to furnish the factories with chaplains, but to supply the natives with teachers, to instruct them in the principles of Christianity. By the British Government and by the British East India Company, so little has been done for the latter purpose, that the representatives of the parties themselves, we presume, would rather that it were passed over as nothing, than be told *how* little it has been.

We shall not attempt more than a recapitulation of the various contents of these volumes, making however a few occasional extracts and passing observations. The work itself is a compilation, not marked either with extraordinary defects or extraordinary merits. It is conducted with general fairness, and, we believe, without any wilful prejudice or perverse partiality. Its principal recommendation is, that it comprehends, in a moderate compass, a sketch of the several Missions undertaken by Protestants since the middle of the seventeenth century, whether instituted by Governments, or, as they have chiefly and most successfully been, supported by particular classes of Christians, especially British; for this is the glory of our country, that while as a nation we have been more remiss than any other, in introducing our holy religion into our Pagan dependencies, as private Christians we can shew Missionary trophies already won, equal to those of the Danes and Germans, while, at this very time, we are meditating and carrying into effect evangelical enterprises, far beyond any thing which they ever attempted, or even anticipated in hope.

The first and second chapters of Dr. Brown's History, contain some imperfect notices of experiments made in the six-

teenth century by the Swiss and the Swedes; the former, for the conversion of the Savages in South America, and the latter, of their neighbours and subjects the Laplanders.

The third chapter informs us, that in Ceylon, soon after its discovery, the Portuguese had widely established popery, but the Dutch having conquered the island, immediately proceeded to make the inhabitants Dutch Christians instead of Portuguese Christians.

'Besides settling ministers and erecting schools in the island, they issued a proclamation, ordaining, that no native should be raised to the rank of a modelear, or admitted to any employment under the government, unless he subscribed the Helvetic Confession of Faith, and professed himself a member of the Reformed church. This absurd and impolitic order, so well calculated to make the people hypocrites, not Christians, was attended with complete success. The higher ranks of the natives, and all who aspired after either dignity or office, immediately professed to abandon the religion of their forefathers, and to embrace the faith of their conquerors.' Vol. I. pp. 8—9.

'Nothing more was demanded of them, than that they should learn to repeat the Lord's prayer, the ten commandments, a morning and evening prayer, and a grace before and after meat. When the ministers, in the course of their visitations, were certified by the schoolmaster, that the poor Pagans had committed these things to memory, (for they themselves were ignorant of their language,) they proceeded to baptize them without further ceremony.' Vol. I. p. 9.

We can believe, notwithstanding these slender qualifications, that the poor natives were in many instances as good Christians as their teachers. At any rate, the end was laudable; and the means were inefficient rather from the ignorance than from the neglect of those who employed them. The following paragraph reflects little credit on our country, and shews how *nationally* indifferent we are to the interests of religion abroad, whatever zeal may be manifested for our Church and State at home.

'In 1796, the Dutch possessions on the island of Ceylon, surrendered to the arms of the British; and for a considerable time the religious instruction of the natives occupied no part of the attention of their new masters. The European clergymen became prisoners of war; the native catechists and schoolmasters no longer received their salaries; the duties of public worship, and the education of the youth, were either feebly discharged, or entirely neglected; and the memorials presented by the inhabitants on these subjects, were considered by a military commander, either as matters in which he had no concern, or which he had not power to redress. Many of the churches now fell to ruins; thousands of the natives, who had once called themselves Christians, relapsed

into heathenism; and the prohibition of the Dutch against erecting any new Pagan temples being no longer in force, the number of these was doubled in a short time.' Vol. I. pp. 13—14.

'But early in 1803, instructions, in his Majesty's name, were received at Colombo, directing that the annual expence of all the schools on the island should be limited to the sum of £1500 sterling; and as this was not more than sufficient to support the academy for instructing the natives in the English language, and the different asylums for the orphans of Europeans, the salaries of all the country schoolmasters and catechists were once more withdrawn, while the whole saving to the revenue scarcely amounted to the sum of £1800 a year. We are happy, however, to understand that the schools have, to a certain extent, been again established, chiefly through the instrumentality of Sir Alexander Johnston, chief-justice of Ceylon, whose benevolent exertions promise to be of essential service to the cause of religion in that island.' Vol. I. pp. 15—16.

'In propagating Christianity in Java, and the neighbouring countries,' says Dr. Brown, 'there is nothing for which the Dutch have been more distinguished, than by *their zeal to furnish the inhabitants with the Holy Scriptures.*' Did *our* East India Company ever thus concern themselves for the eternal interests of the wretched millions, whose temporal interests have been so little promoted by their connexion with our trading conquerors?

The fourth chapter, consisting of six sections, is exceedingly interesting. It contains a sufficiently clear and copious retrospect of the propagation of Christianity by the Anglo-Americans, as our Author designates the British Colonists. The extraordinary labours of that eminent servant of God, John Eliot, the first apostle of the Indians in Massachusets, are briefly detailed. He was peculiarly qualified for the work in which he had engaged. Ardent, indefatigable, patient, discreet, and courageous, he was at once the patriarch and the evangelist, the legislator and the priest, of the poor barbarians whom he had gathered around him, and whom he governed with equity and taught with faithfulness. One extract from his history, will shew his character, and the perils of his situation, when he went forth with his life in his hand among murderers, whom he could meekly brave to their faces, when they were most infuriated.

'In a letter to the Hon. Mr. Winslow, he says, "I have not seen dry night nor day from Tuesday to Saturday, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, *Endure hardness, as a good soldier of Jesus Christ.*" Such sufferings as these, however, were

the least of his trials. When travelling in the wilderness without a friend or companion, he was sometimes treated by the Indians in a very barbarous manner, and was not unfrequently in danger even of his life. Both the chiefs and the powaws were the determined enemies of Christianity—the sachems being jealous of their authority, the priests of their gain; and hence they often laid plots for the destruction of this good man, and would certainly have put him to death, had they not been overawed by the power of the English. 'Sometimes the chiefs, indeed, thrust him out from among them, saying, "It was impertinent in him to trouble himself with them or their religion, and that should he return again, it would be at his peril." To such threatenings he used only to reply, "That he was engaged in the service of the Great God, and therefore he did not fear them, nor all the sachems in the country, but was resolved to go on with his work, and bade them touch him if they dared." To manifest their malignity, however, as far as was possible, they banished from their society such of the people as favoured Christianity; and when it might be done with safety, they even put them to death. Nothing, indeed, but the dread of the English prevented them from massacring the whole of the converts; a circumstance which induced some of them to conceal their sentiments, and others to fly to the colonists for protection.' Vol. I. pp. 32—33.

Independently of his active services among the heathen, Eliot accomplished a task so immense and complicated, that to do it with tolerable propriety, might alone well employ all the time of an ordinary man's life. He translated the Old and New Testaments into the Indian language; a language the most difficult and unmanageable for such a purpose, that can be imagined. His strength was not spent in vain; social and moral improvement were generally conspicuous among his people; and on the hearts of many, we may believe that a true work of conversion was begun and finished under his own eye.

The most distinguished of Mr. Eliot's contemporaries, survivers, and successors, were the Mayhews, in Martha's Vineyard, Messrs. Browne, Cotton, Hawley, and Tupper, in New Plymouth, Mr. Serjeant, in New Stockbridge, Mr. Kirkland, among the Oneidas, and above all the humble, simple, fervent, and self-sacrificing David Brainerd, in New Jersey. We reluctantly pass over the multifarious labours of these men, of whom, with the exception of the last, the names are now scarcely known in Christian churches, and in the world they are either utterly forgotten, or cast out as nought; yet, in the book of life, where they are written, greater honour is attached to such names, than has ever redounded to all the kings, and conquerors, and statesmen, and philosophers, and poets, that, from the beginning of time, in exercising their transcendant powers, have sought their own glory, and an earthly immortality.

In reading the history of these zealous witnesses, we were much

affected by the recurrence of the fact, in every instance, of the rapid decay of the Indian population. Not only the living generations to whom Eliot and others preached, have long since slept with their fathers, but their posterity have dwindled to a few families, or disappeared altogether; and it seems the inevitable destiny of these hapless beings, tribe after tribe, to become extinct as civilization advances into their wildernesses.

The fifth chapter supplies us with narratives of the dissemination of Christianity by the Danes, in two extremes of the globe; in the East Indies, where they possessed only one small colony, and in Greenland, where they claim the undisputed sovereignty of an icy desert, two thousand miles in extent. To the honour of Denmark be it remembered, that the government, in both these cases, have displayed a zeal according to knowledge and a fidelity of purpose, in supporting these Missions, which no other Protestant government can pretend to have rivalled. For nearly a century in Greenland, and more than a century in Tranquebar, they have regularly maintained Christian preachers, who have generally been able, active, conscientious ministers of the Gospel, on the one hand to the shivering savages under the pole, and on the other to the indolent voluptuaries in the torrid zone. Among the latter, one of the most eminent was the late Mr. Swartz, of whom frequent and honourable mention is made in these days, though a few years ago his name was unheard of, and the very existence of a Danish Mission at Tranquebar was scarcely known in this country. In Greenland, the forerunner of the Moravian Brethren was the Rev. Mr. Egede, a man who, in defiance of every discouragement and difficulty at home and at court, began to preach Christ to the miserable natives; and amid hardships and sufferings unimaginable by those who live at ease in their possessions, continued his exertions for many years. Though his success was apparently small, his labours were duly rewarded by his Master, by whom alone their number, and their issue could be estimated.

In relationship to the Missions of the United Brethren, more generally called Moravians, we have had repeated opportunities of bearing testimony to the humble, patient, and invincible perseverance, with which, in simplicity and fervour of spirit, they serve the Lord Jesus Christ. For upwards of fifty years these people were little known, or only known by the calumnies circulating against them on their first appearance in this country, and which they answered effectually, by living so that nobody at length believed their traducers. As for their Missions, they were scarcely heard of in Christendom, till their growing prosperity fairly compelled attention from a gazing world; and well might the world gaze, when, on the one hand the wilderness

began to rejoice and to blossom like the rose, while, on the other, the mountains brake forth into singing, and the dark places of the earth shone with the glory of the Lord. Then, indeed, were the Brethren's Missions admired, honoured, and imitated; for, by the universal assent of their fellow Christians, they are at this day allowed to have exhibited plans and means of converting the most rugged and refractory heathen, worthy of general acceptation. The records of their early Missions having become exceedingly scarce, Mr. Brown, in his History, supplies succinct views of them, abridged from "Crantz's Greenland;" "the *History of the Brethren*," "*Loskiel's North America*," and the "*Periodical Accounts*."

We shall give one extract from the section concerning Greenland, because it affords us an opportunity of making a very important remark.

'In 1750, when the Greenlanders removed from their tents into their winter houses, they amounted to upwards of three hundred, and the number who had been baptized, within little more than eleven years, was no fewer than two hundred and fifty-six. In that part of the country, it was formerly deemed impossible for two families to find subsistence; yet this great number of persons not only subsisted, but were able to afford relief to those who were in need, though there had been such famines in other places, almost every year, that even where provision used to be most plentiful, many had died of want. Some of the savages from Kangek had lately buried an old man alive, and when they were called to an account for their conduct, they pleaded, in excuse, that it was done at his daughter's request, because he had got a putrid hand, and could do nothing for his own support! The Christian Greenlanders had never been reduced to such extremity, for they had learned not only to pray, but to work, and even to be good economists. They now, indeed, enjoyed great advantages for the preservation of their provisions, in the store-houses which were lately erected for the use of them and the missionaries. Christian David, when he was in Greenland, with the new church, observed the need which they had for some accommodation of this kind, as for want of it their dried meat, fish, capelins, and other articles, which they preserved under heaps of stones, were often either half-devoured by the foxes and ravens, or reduced to a state of putrefaction, and this was apt to be succeeded by scarcity or infectious disorders. He had, therefore, returned some time ago, with suitable materials, and erected a large store-house for the Greenlanders, and a small one, together with a wood-house, for the missionaries.' Vol. I. pp. 384—385.

Here is exhibited a striking example of the effects of Christianity on the temporal condition of savages; it civilizes, it enriches, it enlightens, it exalts them as social beings. The wisdom of man says, 'First civilize barbarians, and then christianize them;' and the wisdom of man has proved itself foolishness in every experiment of the kind which it has made,

ough it must be confessed, that it has been too prudent or too
ish to make many. The wise counsel of God is very dif-
ent. This says, Go and preach the gospel to the Gentiles, whe-
er *Greeks* or *barbarians*; if to the latter, you *will* civilize
em by so doing, and just in proportion as they are *christ-*
nized, they will be *civilized*. No motives less powerful
an conviction of sin, fear of hell, faith in Christ as a Saviour,
d love shed abroad in their hearts, and hope of everlasting
e, no motives less powerful than these can command atten-
on from fierce, obstinate, sensual savages, to plans of civiliza-
on, much less wean them from their roving, indolent, cruel
abits, and make them stationary, social, gentle, self-denying,
mble beings. If there be an instance to the contrary, in all
e intercourse of Europeans with untutored Pagans in Asia,
frica, or America, let it be produced as a confutation of our
mark; but instances in confirmation of it may be produced in
ery quarter of the globe, among Greenlanders, Esquimaux,
dians, Negroes, and Hottentots. If the Danes and Moravi-
ns had perseveringly endeavoured first to humanize, and then
convert the Greenlanders, by teaching them letters, economy,
d arts, the work of conversion would have been *unbegun* at
s day! Thousands of these poor people, now, we trust, in
ory, would have gone out of the world, unchanged in this life,
d unprepared for the future eternal world, by any knowledge
the Gospel of peace; and instead of Greenland being, as we
adily believe it to be, the most Christian country on the face
the earth, scarcely a trace of idolatry being left, and almost
l the people being truly taught of God, by faithful ministers,
would still have been a coast of barren rocks and islets,
girdled with tempestuous seas, and thinly haunted, rather than
habited, by a species of human beings, less enviable in their
mporal condition than the seals, and bears, and sea-fowl, on
hich they preyed, and more miserable than these, inasmuch
the grave itself would have offered no refuge to *them*, as im-
rtal beings, from the evils of life.

We mention Greenland particularly, because the plan of
formation, by teaching the natives useful arts and moral
ssons, was tried for a while, and to a sufficient extent, both
Mr. Egede, and the first Moravian missionaries, to prove
utter impotence to reclaim a single adult savage from
s rude habits and his hideous superstition; whereas, by
aching the love and the sufferings of Christ, in plain
d simple terms, and publishing "redemption in his blood"
ne, the Gospel, after a progress of four-score years, may
w be said to have completely triumphed over the hearts
d manners of this obdurate race: they are *christianized*
most without exception, and so far *civilized*, that in pro-
rtion to the population of each country, there are, probably,

in Greenland more persons who can read, than in Britain. It is true, that in the former there is scarcely a man to a square league of wilderness; but the victory of the cross has, for that very reason, been the more signal. The few inhabitants were scattered in solitary families along a coast of two thousand miles, and there was not such a thing as a village in the whole country; yet have these wanderers been gathered into one fold, under one Shepherd, in a spiritual sense; and those of them who belong to the Moravian Brethren, are settled in three pleasant neighbourhoods, at the distance of several hundred miles from each other, where they live together in true Christian fellowship.

Dr. Brown next gives some account of the *Methodist* Missions in the West Indies. There, indeed, Mr. Wesley's followers have been eminently instrumental in bringing thousands of Negro Slaves into the liberty of the Gospel. Among other heathens, this class of Christians have perhaps done less than might have been expected from their known zeal and activity at home, and in North America. It seems probable, however, that in the course of a few years, they will not be behind the most zealous of their contemporaries, as teachers of the *Gentiles*. The recent tidings from their friends in the Island of Ceylon, where a native Budha Priest has been the first fruit of their evangelical labours, promise, at least to our hopes, a great harvest of good.

Then follow accounts of the interesting and astonishing labours of the *Baptists*, both in the conversion of souls and in the translation of the Scriptures. In the conversion of souls, considering the time, and the circumstances of the people among whom they are domesticated, they have done as much as any of their forerunners in India; but with respect to the translation of the Scriptures, they have absolutely done more than all their fore-runners and fellow-labourers, either in India or in any other part of the world. For this work they seem to have been especially sent out; and on them there has been poured such a spirit of grace and power to accomplish it, that it may truly be said, the gift of tongues has been extraordinarily, though not miraculously, bestowed upon them. Their proceedings are so generally known, and so fully approved among other denominations of Christians, that we need not further enlarge upon their successes.

Our Author, in detailing the romantic and multifarious history of the first experiments, or adventures as they might be called, of the London Missionary Society, has not spared the errors of good men full of zeal, and altogether unexperienced in the work which they undertook to direct; nor the apostacy of false brethren employed by them in the execution of their

magnificent plans. The principal misfortunes in the commencement of the operations of this Society, were occasioned by the appointment of improper persons, who offered themselves as candidates for this new and noble service. Its managers have become wiser by the knowledge which cost them so dear in the outset. They have learned that it is easier to raise money than Missionaries; God alone can send these; and we believe, that now they are as discreet and as happy in the choice of persons to intrust with the charge of bearing the vessels of the Lord in distant climes, as any of their brethren who are engaged in the same holy service. That due honour may be done to a Society which is the glory of one class of Christians, the Independents, and reflects equal lustre upon professors of every denomination who can conscientiously unite with them for the furtherance of the pure Gospel of "Christ crucified," we shall quote the following passage.

'We question, indeed, if in the whole history of the propagation of Christianity in modern ages, a mission is to be found so fruitful in important and interesting lessons, as the mission to the South Sea Islands. We shall make only one other remark, and we think it is an observation of considerable importance. The mission to the South Sea Islands, though it has been attended with little or no success in that quarter of the globe, has yet been a powerful mean of promoting the interests of Christianity in other parts of the world, particularly in Pagan countries. Eliot, and Mayhew, and Brainerd, the Danes, the Moravians, and the Baptists, had all engaged in missionary undertakings, and most of them with considerable appearances of success. But their operations never awakened the Christian world from the lethargy into which it had fallen. Individuals were interested and delighted with their exertions; but the great body of professed Christians scarcely ever heard either of them or their labours. It was not till the Missionary Society was formed;—it was not till the magnificent mission to the South Sea Islands was undertaken, the splendour of which dazzled the eyes of mankind, that the Christian world was aroused from its slumbers. Then a general concern was excited throughout the whole of Christendom, for the conversion of the Heathen. Old establishments were revived, or at least supported with more vigour, and prosecuted with fresh zeal. New institutions were formed for the propagation of the gospel at home and abroad, some of which have already been crowned with extensive success, while others promise a yet more abundant harvest. In short, a new impulse appeared to be given to the operations of the Christian world; and this, we think, may be traced in no inconsiderable degree, to the splendour and magnificence of the mission to the South Sea Islands.' pp. 402—403.

The concluding chapter of Dr. Brown's Work, includes sundry narratives respecting the exertions of the Edinburgh Missionary Society in Africa and Tartary, and those of the

Church Missionary Society in the Soosoo country, on the coast of Africa, which are well worthy of honourable mention here. The Appendix contains a variety of miscellaneous information, which could not well be reduced under any of the foregoing heads. The Work as a whole, if we regard the subject alone, certainly exhibits some of the most sublime and affecting views of human nature, which the history of the world can display.

Art. III. *Letters from a Gentleman in the North of Scotland, to his Friend in London: containing an Account of the Highlands, &c.* Printed 1754. Reprinted with Notes 1815. 2 vols. 8vo. pp. 594. Price 15s. Gale and Curtis.

IT is not without emotions of melancholy, and almost of regret, that, in contemplating the history of nations, we perceive the once strongly marked traits of characteristic manners, and the vestiges of ancient customs, fading into indistinctness, while the race distinguished by those historic peculiarities, becomes daily more assimilated to the people with whom they are surrounded. The feelings with which we revert from their present habits to their past condition, are in some degree analogous to those, with which the lover of nature never fails to witness the vanishing beauties of an evening landscape. Eager to prolong the vision of what is so soon to dissolve into darkness, he loves to watch from some eminence the surviving glow of light in the west, and to catch the reflection on some spire or turret, long after the rest of the scene has melted into the general shadow.

The solitary memorials which thus stand out in the perspective of history, as the last on which the shadows of time are rapidly about to close, are, in this view, highly interesting and impressive; it was therefore with expectations of peculiar gratification that we took up the present work, which professes to carry us back a century in the manners of an interesting people, the *Inhabitants of the Highlands of Scotland.* Unknown nationally, even to the present times, by any very splendid achievements in arms,* or extensive conquests over foreigners; (circumstances which form the leading materials of the history of the most celebrated nations of antiquity;)—indebted, for the tribute paid to them by posterity, to no refinements of literature; since only one book, and that a disputed document, remains, by which any conception can be formed of their genius for composition;—having reared no monuments of art to perpetuate their fame,

---

* A feud between the neighbouring clans, a descent into the Lowlands, or a sanguinary contest with predatory Danes, are insulated facts, which, how heroic soever they may have been, do not fall within the scope of the above remark.

l the simple *cairns** which they heaped over their fallen
;—these northern tribes have, nevertheless, been enabled
ite, in every susceptible mind, a strong and permanent
it. Their ancient manners are invested with a sort of
splendour, which excites and engages the imagination,
it warms the heart. Their almost extirpated customs
t an independence of mind and a generosity of disposition,
are seldom found among the artificial habits of more civi-
life; and if their character was rendered in some de-
arsh, by that ferocity which is found to attach to nations
ich a martial spirit is bred and cherished by feudal in-
ons, it was associated with a chivalrous dignity, and with
irtues which spring from daring and hardy enterprise,
nds strongly influenced by romantic and generous af-
l.

ch of this character remained among the Highlanders
as the beginning of the Eighteenth century, though it was
erably modified by a more unrestrained intercourse with
abitants of the Lowlands, than would have been tolerated
days of Ossian. The unsuccessful attempt of the
lier de St. George, in 1715, accelerated the extermi-
of those hardy military habits, impatient of foreign control,
had long distinguished these Mountaineers, notwith-
ng their nominal submission to the British Sceptre. A
y road was driven through the deepest ravines and the
naccessible fastnesses; the chain of forts was completed,
though contemptible when opposed to disciplined troops
rovided with heavy ordnance, were sufficiently strong to
a considerable check upon the thinly scattered High-
s; and by the continual presence of an armed force, the
of these brave men was altogether broken. The reverses
5, extinguished the expiring flames of that bold inde-
nce of character, which had for ages shone forth with
uliar brightness; but even its last flashes cast a dazzling
upon those intrepid heroes, who closed their career by
ing prodigies of valour not unworthy of the sons of
l, although exerted in an unhappy and mistaken cause.
the downfall of the power of their chiefs, the peculiar
and customs of the people also declined. That emu-
rdour to rival the deeds of their fathers, so enthusias-
described in their popular songs, subsided into a lan-
nd paralyzing submission to their conquerors. The shrill

tumulus formed, in general, by a pile of loose stones. The
s also figuratively applied to mountains; as *Cairn-Garm;*
lue-hill;] *Cairn-Dû;* [the black-hill;] &c.

note of the *Pibroch** no longer echoes among the rocks, to rally a devoted clan around its chief; the bloody cross no more traverses hill and valley, to give the alarm of battle; the harp which once 'shed the soul of music' in their halls, no longer vibrates; and the song of the bard, which formerly resounded deeds of high emprise, is silenced for ever. That magic spell which associated their traditionary tales† with every train of thought, and interwove their solemn superstitions with every act and adventure of common life, was broken. So great and rapid has been this change, that it requires the closest attention to catch some glimpse of the fleeting scenes; and, in all probability, before another half century shall have rolled away, no vestige of the ancient national customs of this interesting Northern race will remain, except in the page of history.

Even at the period when Dr. Johnson visited the North of Scotland, the change wrought in the Highlands by the last conquest, and by the laws subsequent to it, had been so rapid and general, that few traces were discoverable of the habits familiar to the preceding generation. Nearly half a century ago; this keen observer of man remarked with regret,—'We came 'hither *too late* to see what we expected, a people of peculiar 'appearance, and a system of antiquated life: the clans re-'tain little now of their original character; of what they had 'before the late conquest of their country, there remain only 'their language and their poverty.'‡ In order therefore to form correct ideas of this subject, we must transfer ourselves back to a more remote period; to one which preceded the rebellion of 1745; and it is to this early period that we are led by the work under consideration.

These "Letters from the North of Scotland," are stated to have been *written* about the year 1726-7, although they were not *published* till the year 1754.§ We eagerly

* A piece of martial music, played upon the bagpipe.

† The *Sgeuldachds*.—It is astonishing that no collection of these has yet been formed. There is, surely, some *one* Highlander, whose refined taste and intimate acquaintance with the Gaelic, might qualify him for the task. We indeed know, that the thoughts of an individual have been long occupied upon this subject, and we trust he will shortly favour the public with a work which cannot fail to excite considerable interest.

‡ Journey to the Western Isles in 1773.

§ We take this opportunity of correcting an erroneous statement made by the Author of Waverley, who says that these "Letters" were '*published* about 1726.' (*Waverley*, Vol. I. *Preface*, 3d Edition.) This mis-statement we are the more desirous of noticing, because we are rather sceptical both as to the genuineness

ned a book which professed to communicate some very
eresting information respecting the manners of the High-
ders, drawn from living features, in the very state in which
y were imbodied nearly one hundred years since. It is with
siderable regret we add that our expectations have been
erely disappointed.

To paint, with fidelity, the manners of a people whose habits
totally different from our own, requires no small share of
ural talent, aided by much patient observation, and in-
enced and directed by a benevolence of heart which leads
to survey the different tribes which people the earth, as chil-
n belonging to a common family. Qualities so rare are
dom found combined and harmoniously blended in the same
lividual; nor is there any evidence, that they were possessed
an extraordinary degree by the writer of the Letters before

The Author informs us that he was an officer in the British
vice, quartered with his regiment at *Inverness*, the High-
d metropolis. A soldier residing among people lately in
ms against their sovereign, and whose very profesession is to
tch with a scrupulous jealousy every motion indicative of
rebellious disposition, is placed, we admit, in very unfavour-
le circumstances, for nicely investigating and justly appre-
ting the national character and peculiar manners of such a
ople. It would indeed be remarkable, if, in attempting to
tch the character of a subjugated nation, his views should
t unclouded by prejudice, or his criticisms wholly devoid of
insolence of conquest. For occasional distortions of fea-
e delineated by such a hand, and arising from such causes,
are bound to make candid and not inconsiderable al-
wances.

Yet, after having made all these concessions, a more unfair
count of the Highlands, we may venture to say, has not
herto been presented to the public. Dr. Johnson's il-
eral treatment of our Northern brethren is universally
own, yet his utmost severity is mildness itself, when contrast-
with the satirical criticisms, the uncandid observations,
d the malicious flippancy, of our anonymous officer.

---

d the authenticity of these volumes. A material deduction must
made from the credit of testimony, which is in itself very sus-
ious, and which *was not published till long after the times of*
ich it professes to give an impartial account. It is admitted that
years intervened between the time of the composition of the
ers and the *anonymous* publication of them; a period, considered
erically, short we admit; but in which as great changes took
ce in the Highlands, as are produced in some nations during two
three centuries.

If the "Journey to the Western Islands" exhibits occasionally some traces of the acerbity which pervades and characterizes the works of our great moralist, and which originated probably in his physical constitution, rather than in a want of benevolent temperament of disposition, it contains, upon the whole, a very fair account of the state of the Highlanders. Their defects are pointed out with an unbending sternness of criticism, but their condition calls forth the most philanthropic sentiments; their customs give birth to fine speculations; their peculiarities and superstitions are approached with the veneration of a philosopher who knew how to respect habits which had a somewhat different complexion from his own. Not so in the "Letters from the North." They are marked with a contemptuous levity, a coarseness of satire, a bluntness of moral feeling, and a vulgar raillery, which are levelled indiscriminately against much that deserved censure, and all that early association had naturally rendered dear and sacred to the people whose manners the writer professes to paint. His assumed candour of affected impartiality, tends only to render his inveterate prejudice the more offensive. He was in fact ignorant of the simple truth, that to mangle is not to dissect.

In regard to the style of these volumes, we deem it necessary to make but a few remarks. The materials from which they are composed, are multifarious and heterogeneous. Although 'a nicety is seldom regarded in familiar epistles from 'friend to friend,' yet we have undoubtedly a title to something like order and method; and we conceive it to be no very satisfactory apology, when we are told that 'we all know 'that words and phrases will not dance together at the 'sound of a fiddle.'* We must do the Author the justice to remark that his style is remarkable for vivacity and humour; but it is to be lamented that the latter quality has not contributed to the value of his work. It has thrown over the whole an expression of vulgarity, altogether inconsistent with good taste. We will quote from the writer's *own* admission:—'I have been reduced to *tittle-tattle as low as* '*that of a gossiping woman.*'† Moreover, he is so fond of witty remarks, and has so violent an attachment to ludicrous narrative and to entertaining stories, that he appears not to have been over nice in appropriating them, from what source soever they were originally derived, to his own purpose; and often interrupting the series of sober and valuable detail, for the mere purpose of introducing a joke. Were we cattering these Letters in a *catalogue raisonnée*, we should never think

* Vol. I. p. viii. † Vol. I. p. 88.

of conceding to them the claim they make to be ranked among works descriptive of *popular antiquities* and *national manners*.

In regard to his unrestrained disposition to witty sarcasm, it would be unpardonable in us not to notice the sneers with which he assails religion, through the Presbyterian clergy. That there were some censurable peculiarities in the Scottish divines of those times, it would be absurd to deny; but our lippant officer was not qualified to separate the gold from the dross. We remark a perpetual recurrence to this subject, in a style of shocking *profaneness*, and not unfrequently of gross *indecency*;* and which cannot be censured in terms too strong. The poison is the more dangerous, because it is rendered sweet and palatable by being conveyed through the medium of highly humorous anecdote. In holding up the doctrines of the Gospel to contempt,† the language of this Author forcibly reminded us of some ephemeral Hints on Evangelical preaching. Violent as the attack in these Letters is, we contend not for the superior prowess of the ancient over that of the modern assailant: *Cedant arma togæ!* The anonymous officer must yield the palm to the anonymous Barrister.

We have thought it our duty to express our opinion broadly and unreservedly, of a work which is not unlikely to be brought into fashionable notice, from having been spoken of in terms of high commendation by one of the most popular poets of the present age. Relying upon this commendation as adequate patronage for the work, its re-publication has been ventured on by the present anonymous Editor. We have little doubt that the speculation will succeed; it is, therefore, the more important, to guard the public mind against those prejudices and false conceptions which are so likely to be excited by a work, the popularity of which is already half secured, and which it may soon become quite as fashionable to quote for authority, as it is to make a tour to Loch Katharine and the Trosachs. Notwithstanding this generally unfavourable opinion which we have expressed, we readily admit that the work is very entertaining; it contains some just pictures of Highland customs, and exhibits a few striking traits of national manners. In short, we have no objection to adopt the character which Mr. Walter Scott has given of it, understanding his expressions in a somewhat less meritorious

* We regret to add, that in one instance the *Notes* are not altogether free from this censure. We shall not pollute our pages by making a reference, but we have not shot an arrow undirected to its mark.

† Vol. I. pp. 162—165, &c.

a little peat-fire, in the middle of the hut: and over ce was a small hole in the roof for a chimney. The ommon earth, very uneven, and no where dry, but near l in the corners, where no foot had carried the muddy thout door.' Vol. I. p. 14. II. pp. 35, 40, 41.

ithout any strong colouring, is the comfortless he miserable hovel, of a poor Highlander; very dif- oubtedly, from the meanest cottage in England. nt of this lowly dwelling, is not, however, as tly described by superficial tourists, an *uncivilized* arty is not to be confounded with barbarism. ountaineer, in his cheerless tenement of turf, often elasticity of mind, a courteousness of address, an of spirit, a vivacity of intellect, and a stock rmation, which seldom fall to the lot of the Eng- d they might justly be envied by some of those he good things of this world in abundance, and wn upon the Highland peasant with a degree ring on contempt.

very ridiculous and disgusting custom very pre- superficial tourists, of detailing an uninteresting the most unimportant occurrences. They are lling our attention to an enumeration of the events of a traveller's life, as if it could be of rt to the world, to know whether the tourist ack in boots or in shoes, clad in a gray coat acket. And this becomes still more insufferable, treated with a diurnal† register of the Au- and are condemned to sympathize with him h beef-steaks and parboiled vegetables. For inuteness every sensible reader will manifest ontempt; and he will have not unfrequent oc- exercise in these volumes. We must except, this remark, every occurrence, though humble nt in itself, which throws light upon national ndicates the degree of refinement of the peo- his view we shall present to our readers an o upon the subject of Scotch cookery, which

shealing is, in its strict sense, applicable only to ucted for the temporary summer residence of the is applied, also, to a fisherman's hut, or to any welling. See *Jamieson's Etymological Dictionary*, in

who really *can* indulge so preposterous and gross a ommend *Thornton's Sporting Tour in Scotland.*

sense than that which is attached to them by the Editor:—'These volumes contain, we confess some "*curious* letters." They are not unworthy a hasty perusal, though they deserve not a permanent place in the library; and we shall, therefore, give our readers a few specimens of their various matter and peculiar style.

The poverty of the inhabitants of the Highlands, is a subject sufficiently familiar to every Englishman. Let us hear our 'curious' observer's remarks on this topic.

'It is a happiness to infancy, especially here, that it cannot reflect and make comparisons of its condition; otherwise how miserable would be the children of the poor that one sees continually in the streets! Their wretched food makes them look pot bellied; they are seldom washed; and many of them have their hair clipped, all but a lock that hangs down over the forehead, like the representation of old Time in a picture: the boys have nothing but a coarse kind of vest, buttoned down the back, as if they were idiots, and that their coats were so made, to prevent their often stripping themselves quite naked: The girls have a piece of a blanket wrapped about their shoulders, and are bare-headed like the boys; and both without stockings and shoes in the hardest of seasons. But what seems to me the worst of all, they are over-run with ——. Upon entering a room, where there was a pretty boy or girl that I should have been pleased to have caressed and played with, (besides the compliment of it to the father and mother), it has been a great disappointment to me to discover it could not be done with safety to myself. And though the children of the upper classes wear shoes and stockings in winter time, yet nothing is more common than to see them bare-footed in the summer. I have often been a witness that, when the mother of the lesser children has ordered their stockings to be put on, as soon as ever they had an opportunity they have pulled them off, which I supposed was done to set their feet at liberty.' Vol. I. pp. 89, 90.

The concluding remark recalls to our recollection a very just reply of a poor Highland lad, in Badenoch, to an offer of a pair of shoes, provided he would promise to wear them:—"Na, na', they wad mak' my feet sair!" Sandals are a sufficient protection against the asperities of the ground; but the luxury of *shoes* is an acquired habit. A foot, altogether unaccustomed to them, will be chafed and incommoded by confinement; nor will it, for a considerable time, be sensible of the comfort of the rigid leathern prison!

In a district where barren rock and unprofitable heaths produce but a very scanty supply of the necessaries of life, the majority of the inhabitants are consequently very poor; and the efforts of man almost entirely directed towards wresting from the ungenial soil the means of *subsistence*. It is not till a country is brought

* Scott's Lady of the Lake. Notes p. 330. 8vo.

no luxuriant cultivation, that any considerable surplus of human labour exists, to be bestowed upon the *comforts* and conveniences of life. Hence, it may be well conceived, that the habitations of the lower orders among the Highlanders, are miserable huts; constructed merely to afford shelter from the inclemency of the skies, with little regard to neatness, or to habits of personal cleanliness.

As many of our readers have never visited these Northern regions, and may have neither inclination nor opportunity to undertake a pilgrimage to the mountains, we shall present them a slight sketch of manners and customs which will probably appear rather strange, and certainly not very inviting. We shall suppose, then, that a true-born *Southron*,* who has never yet emigrated beyond the border country, is suddenly transported into the Highlands. He will be stonished when he hears every where of *parks*, to find that the term, translated into its southern synonym, implies nothing more than an *enclosure;* most probably some barren tract of moss and heather, surrounded by a *dyke* † formed by the loose fragments of rock collected on the spot! If, in his rambles, he happen to inquire his way to some human habitations, he will, in all probability, be directed to a neighbouring *toon*, ‡ which however he will fail to discover, unless he shall have previously learned that this pompous appellation is, in the North, very commonly applied to a collection of two or three miserable huts, which, in England, it would be thought ridiculous to advance to the dignity of a hamlet!

On approaching to take a nearer view of an individual habitation, close to the hut will be seen a dark rectangular pile of peat, an object which has a mournful and unpleasant aspect to an eye unaccustomed to associate it with the ideas of warmth and comfort. The homely dwelling itself is constructed from shapeless masses of stone, whose irregular forms have been ingeniously made to accommodate themselves to one another, so that very few interstices are left; and thus a tolerable wall is raised without cement. This rude architecture might be supposed to have resulted (like the walls of Thebes) from the spontaneous concurrence of stones excited indeed by less smooth and melodious sounds than those which swelled from the lyre of Amphion! The roof is generally covered with slices of peat,§ kept in their places by strings of heather, at the end of which are suspended weights, that hang at the eaves of the building. In the immediate vicinity

* This was the appellation given by the Scotch to the people south of the Tweed. Saxon is the name which the Gaelic language applies to us.

† A stone fence. ‡ Town.

§ Called by the natives *divot*.

of the door, is the dung-hill. The perpetual draining of the more fluid parts of this offensive heap, will frequently be found to have reduced the ground to the state of a morass. In this treacherous quagmire a few stepping stones will be perceived; upon which even a dexterous foot can make no very clean approach to the threshold. But long before this shall have been gained, the stranger must expect the attack of a snarling cur, with one of which creatures every hut is provided, and whose anger is with difficulty appeased by the vociferations and chastisement of his master; and notwithstanding which, he continues to follow the intruder within, smelling at his heels with the most suspicious jealousy. Having at length encountered volumes of smoke issuing from the door, which will inevitably draw tears from his eyes, the only light which will enable him to survey the wretched interior, will be found to proceed from the entrance, from an aperture in the roof which serves as a chimney, and the fire which is kindled upon the ground (for there is no floor) in the middle of the hut. Over the burning peats will be seen a large pot for cooking the meal, suspended by a hook from the *roof-tree*;* and around the glowing embers will be perceived a motley group, among whom the faithful watch-dog most pertinaciously claims his place. Our Author shall finish the picture.

'At my first entrance I perceived some things like shadows moving about before the fire, which was made with peats; and going nearer to them, I could just discern, and that was all, two small children in motion, stark naked, and a very old man sitting by the fire-side. I soon went out, under pretence of care for my horses, but in reality to relieve my lungs and eyes of the smoke.'

On another occasion he says,

'Notice was at least brought me that my apartment was ready; but on going out from the first hovel, the other seemed to be all on fire within: for the smoke came pouring out through the ribs and roof all over; but chiefly out at the door, which was not four feet high, so that the whole made the appearance of a fuming dung-hill removed and freshed piled up again, and pretty near the same in colour, shape, and size. By the way, the Highlanders say they love the smoke; it keeps them warm. But I retired to my first shelter till the peats were grown red, and the smoke thereby abated. This fuel is seldom kept dry, for want of convenience; and this is one reason why, in lighting or replenishing the fire, the smokiness continues so long a time. And Maggy's puffing of it with her petticoat instead of a pair of bellows is a dilatory way.'—'My landlady sat with a parcel of children about her, some quite and others almost

* The main longitudinal beam. "*To your* ROOF-TREE," is no uncommon Highland toast, this being the chief support against the fury of the tempest.

naked, by a little peat-fire, in the middle of the hut: and over the fire-place was a small hole in the roof for a chimney. The floor was common earth, very uneven, and no where dry, but near the fire, and in the corners, where no foot had carried the muddy dirt from without door.' Vol. I. p. 14. II. pp. 35, 40, 41.

Such, without any strong colouring, is the comfortless *shealing*,* the miserable hovel, of a poor Highlander; very different, undoubtedly, from the meanest cottage in England. The inhabitant of this lowly dwelling, is not, however, as he is frequently described by superficial tourists, an *uncivilized* being. Poverty is not to be confounded with barbarism. The poor mountaineer, in his cheerless tenement of turf, often possesses an elasticity of mind, a courteousness of address, an independence of spirit, a vivacity of intellect, and a stock of useful information, which seldom fall to the lot of the English hind; and they might justly be envied by some of those who possess the good things of this world in abundance, and who look down upon the Highland peasant with a degree of pity bordering on contempt.

There is a very ridiculous and disgusting custom very prevalent among superficial tourists, of detailing an uninteresting catalogue of the most unimportant occurrences. They are incessantly calling our attention to an enumeration of the most trivial events of a traveller's life, as if it could be of the least import to the world, to know whether the tourist pursued his track in boots or in shoes, clad in a gray coat or in a blue jacket. And this becomes still more insufferable, when we are treated with a diurnal† register of the Author's palate; and are condemned to sympathize with him over his tough beef-steaks and parboiled vegetables. For such tedious minuteness every sensible reader will manifest his thorough contempt; and he will have not unfrequent occasion for its exercise in these volumes. We must except, however, from this remark, every occurrence, though humble and insignificant in itself, which throws light upon national habits, as it indicates the degree of refinement of the people. With this view we shall present to our readers an extract or two upon the subject of Scotch cookery, which

* The word *shealing* is, in its strict sense, applicable only to the hut constructed for the temporary summer residence of the shepherds. It is applied, also, to a fisherman's hut, or to any very humble dwelling. See *Jamieson's Etymological Dictionary, in voc.*

† To those who really *can* indulge so preposterous and gross a taste, we recommend *Thornton's Sporting Tour in Scotland.*

is proverbially disagreeable to Englishmen. We supped at Kelso, in the Lowlands.

'I asked what was to be had, and she [the *Gude wife*, or mistress] told me potted pigeons; and nothing I thought, could be more agreeable, as requiring no waiting, after a fatiguing day's journey in which I had eaten nothing. The cloth was laid, but I was too unwilling to grease my fingers to touch it; and presently after, the pot of pigeons was set on the table. When I came to examine my cates, there were two or three of the pigeons lay mangled in the pot, and behind were the furrows, in the butter, of those fingers that had raked them out of it, and the butter itself needed no close application to discover its quality.—At a house which was my next quarters—I was told I might have a breast of mutton done upon the *brander* (or grid iron:) but when it was brought me, it appeared to have been smoked and dried in the chimney corner: and it looked like the glue that hangs up in an ironmonger's shop: this, you may believe, was very disgusting to the eye: and for the smell, it had no other, that I could perceive, than that of the butter wherewith it was greased in the dressing; but for my relief, there were some new-laid eggs, which were my regale.'—At Edinburgh, 'I was asked to sup at a tavern. The cook was too filthy an object to be described; only another English gentleman whispered me, and said, he believed, if the fellow was to be thrown against the wall, he would stick to it. Twisting round and round his hand a greasy towel, he stood waiting to know what we would have for supper, and mentioned several things himself; among the rest, a *duke*, a *fool*, or a *meer-fool*. This was nearly according to his pronunciation; but he meant, a duck, a fowl, or a moor-fowl, or grouse.' Vol. I. pp. 14, 15, 17, 18.

The Caledonian metropolis has rapidly improved in this particular since our officer's visit; and now rivals some of the most polished cities in the world in elegance and refinement. A considerable change has also been effected throughout the Northern part of our island in general; although still, among the lower orders, and even in some few particulars among their superiors, it cannot be denied that there is a lamentable deficiency in attention to the comforts and conveniences of ordinary life, and much to displease both delicacy and good taste. As to the Highlands, the improvement has been more tardy, as might be expected from the poverty of the country, and the many local physical impediments to the luxuries of neatness and cleanliness. Most persons that have travelled among the mountains, will be able to recal many of his own adventures in corroboration of the following statements.

'Shall I venture at one only instance of cookery? I will, and that a recent one. An officer, who arrived here [Inverness] a few days ago with his wife and son (a boy of about 5 or 6 years old)

told me, that at a house not far distant from this place, as they were waiting for dinner, the child, who had been gaping about the kitchen, came running into the room and fell a-crying; of which the mother asking the reason, he sobbed, and said, "*Mamma, don't eat any of the greens.*" This occasioned a further inquiry; by which it appeared the maid had been wringing the cale with her hands, as if she was wringing a dishclout; and was setting it up in pyramids round the dish by way of ornament.—At another place, he tells us, 'My fare was a couple of roasted hens, as they call them, very poor, *new killed*,* the skins much broken with plucking, black with smoke, and greased with bad butter. As I had no great appetite for that dish, I spoke for some hard eggs.—In other journeys, when I have baited and eaten two or three eggs, and nothing else to be had, when I asked the question, "*What is there for eating?*" the answer has been, "*Nothing for you, Sir, but sixpence for your man*"' Vol. I. p. 127. II. pp. 39, 41.

Ue! jam satis! Our readers will, we imagine, be abundantly satisfied with these specimens of northern fare. As for those whose curiosity is not yet satiated, and whose nerves are of a more rigid texture, let them dip into the 147th page of the first volume, and sit down to dinner in the castle of a Highland chief. After all, however, our anonymous officer appears to have had a most fastidious stomach, and to have been much more anxious to gratify his appetite, than to observe with accuracy men and manners. A philosophical traveller, when visiting such a country as the Highlands, will bid adieu to luxury, and will be independent of those paltry solicitudes which in such circumstances, ruffle the tranquillity of the epicure. *He* rambles abroad, not to pamper a sensual appetite, but to feast an enlightened mind; and this being his object, he willingly makes the sacrifice of much personal comfort, as being infinitely overbalanced by intellectual and moral improvement. We are out of all patience with this military *bon-vivant*, declaiming against the miserable fare of the country, and, at the same time, dragging in his train 'several horses laden with wine and provisions!' We doubt whether many

* A necessary consequence of the demand being uncertain. We well remember being amused with an adventure at a small *change-house* [inn] in one of the less-frequented of the Hebrides. Upon inquiring what could be had for dinner; "Just a fool," was the reply. "And is it of tolerable size?" Our host, with artless simplicity, conducted us to his *living* poultry, observing, "Gin ye're no satisfied, ye mann tak' a look on 'em, and plase yoursel."—There was character in the occurrence. Even in an English inn the same calamity might have overtaken the traveller; but the truth would have been more artfully disguised than it was by this open-hearted Highlander.

other Alpine tourists have had the delicate extravagance to incumber themselves with 'lemons in a net,' and 'old hock,' and '*chateau-margoût.*'*

No wonder that the sublime scenery of the Scottish Alps, should have made no impression upon the heart of this luxurious son of ease. Accustomed, it would appear, to associate the idea of personal comfort with every object of interest, it is not surprising that scenes which cannot be explored without much fatigue and self-denial, should have had no charms for one so ill qualified by nature to penetrate into her awful recesses. It was perfectly in character with a mind so contracted, to remark—'After this description of the 'mountains, you may ask, ***Of what use*** can be such mon-'strous excrescences?'†—A question which reminds us of a celebrated modern mathematician, who testified his disappointment in the perusal of Paradise Lost, by asking the friend of whom he had borrowed the poem, '***What does it prove?***'— These volumes supply abundant evidence that their Author possessed none of those delicate susceptibilities which are never so powerfully acted upon as in the great school of nature. A very brief extract will confirm the general truth of our remarks.

'I shall soon conclude this description of the outward appearance of the mountains, which I am already tired of, as a disagreeable subject. They appear, one above another, of a dismal gloomy brown, drawing upon *a dirty purple;* and most of all disagreeable *when the heath is in bloom!* The clearer the day, the more rude and offensive they are to the sight. The summits of the highest are mostly destitute of earth; and the huge naked rocks, being just above the heath, produce the disagreeable appearance of *a scabbed head!!!*' Vol. II. pp. 6, 9, 10.

We have no critical micrometer, sufficiently minute in its subdivisions, to estimate the infinite littleness of such a mind. Every one, we admit, has not an equal perception of the picturesque; but the aberration of intellect must have been great in the extreme, where none but positively the most disgusting images were called up in the mind by a view of the most sublime objects in the physical world. How different were the speculations excited, by *the very same scenes*, in the comprehensive mind of Dr. Johnson! ***His*** testimony is the more valuable, as he was no enthusiastic admirer of Alpine ruggedness. We shall make a short quotation from the philosophical remarks, with which this great man closed his somewhat unfavourable account of Highland scenery. 'As we see more, we become

*See Vol. II. pp. 51, 66, 74, 75, *et passim.*

†Vol. II. p. 13.

'possessed of more certainties, and consequently gain moer 'principles of reasoning, and found a wider basis of analogy. 'Regions mountainous and wild, thinly inhabited, and little 'cultivated, make a great part of the earth; and he that has 'never seen them, must live unacquainted with the face of 'nature, and with one of the great scenes of human existence*.'

The general features which distinguish mountainous districts, are pretty much the same in all parts of the world. While, however, the broad outlines have the same character, a considerable modification of scenery arises from the variations of climate. The stupendous mountains which rear their heads in the vicinity of the Equinoctial line, have their bases, to a considerable altitude, covered with spontaneous and luxuriant vegetation; while those within the Arctic circle, are almost entirely devoid of verdure down to their feet. But, whatever be the latitude, at the line of perpetual congelation all distinction ceases; and the awful masses which pierce those regions of frigidity and silence, are buried in eternal snow.

Somewhat below the limits of this rigid barrier, the snow is *perpetual* only in the hollows which are protected from the influence of the sun; and the naked strata are exposed to the view, towering among the clouds in frightful pinnacles. In these desolate regions, the intermediate—we dare not say imperfect—organization of the mosses and lichens, only tends to render more striking the unconquerable sterility of the rocky solitude; and when we descend still nearer the habitations of man, the lazy vegetation of the hardy plants breaks forth with reluctance from the ungenial soil; or the scanty crop barely repays the labour of cultivation. This hasty sketch will give a tolerably faithful idea of that Alpine tract which is called *the Highlands* of Scotland. Its highest pinnacle is 4370† feet above the level of the ocean. This may seem to be but a small elevation, when compared with the towering summits of the Andes, or the ridges of Caucasus; and yet it will not appear altogether contemptible, when it is considered that

* Journey to the Western Islands: (Section, ANOCH).

† This is the best barometric measurement] that has hitherto been made of *Ben Nevis*. The peak of this mountain is the most elevated spot in Great Britain. A few more hundred feet would have brought its elevation to the limit of perpetual congelation for that latitude. A considerable quantity of snow, however, remains upon this mountain, and many of inferior altitude, during the whole year, the *average* temperature being below the freezing point. The Mercury, has been found to stand pretty steadily at 32° (of Fahrenheit) for three hours together in the morning of the 1*st* of *August*, while it stood at 64° in the plain below at Fort William.

this altitude is more than *one fifth* of that [illegible] to Chimborazo, the highest peak on the surface of [illegible] globe, which has yet been ascertained by accurate measur[illegible]*.

If the terrestrial undulations which swell in majestic succession throughout the north west of Scotland, are upon a smaller scale than the gigantic forms in which nature exhibits herself in the New World, or even in the European Alps,—in the general boldness of sublimity of outline they have been thought, by good judges, to bear no small resemblance to the latter. Excepting the everlasting snows of the glaciers, which give a character to the scenery of Switzerland, that admits of *no* comparison with that of our Island, all the other features which nature has so strongly stamped upon the most romantic Alpine districts, will be found in the North of Britain. On ascending the more elevated peaks, mountain will be seen piled upon mountain in awful sublimity and heaven grandeur; and ridge succeeding ridge, with all the turbulent irregularity of a tempestuous ocean. The escarpments of the strata are often of the boldest character, and the precipices frown in terrible magnificence. The thundering cataract bursts with irresistible fury over its rocky bed, amid the weeping birches that droop along the glen, or the more majestic pines which clothe the bosom of the *corrice*.†

Even they who have no opportunity of beholding scenes so sublime, except as delineated by the skill of the artist, must have felt some of those ennobling and delightful associations which expand the heart, and improve the intellectual faculties. But how much more exquisite are the feelings of the man, who has delighted to linger among the originals!—who has climbed the hoary cliff, brushed the early dew from the purple heather, and quenched his thirst at the mossy alpine spring! Every object with which he is surrounded, becomes a source of moral reflections. All nature seems to speak to his heart. He finds 'tongues in trees, books in the running brooks, sermons in stones, 'and good in every thing' While the unruffled surface of the lake suggests the ideas of a placid and tranquil life, the foaming torrent, urging its impetuous course without control, reminds him of the tide of human ambition rolling forward with destructive energy. In the grand effects of that catastrophe which broke up the solid base of the globe, he sees an emblem of the revolutions which have agitated, and which continue to agitate,

* The height of Chimborazo, as ascertained by the delicate measurements of Humboldt, is 20,282 feet.

† There is no single term in our language synonymous with this expressive word. It means, a *hollow* or *concavity*, in the bosom of a mountain.

the beings and its surface. Overwhelmed by the perpetual train of impressive images which are vividly associated with all he sees and hears, he is at length lost in contemplating the power and the wisdom of that Almighty Being, who called this universal frame into existence by the breath of his mouth; who "weighed the mountains in scales, and the hills in a balance!"

An *alpine* ramble cannot fail to excite in every feeling mind, such reflections as these, and ten thousand others which it is not our purpose to pursue. The scenery which gives them birth, may reasonably be supposed, therefore, to have had an important influence in forming the character and manners of a people, who can call such a romantic district their *native land*. It has however been doubted, whether local scenery has really any such effect upon the character; and we must admit indeed that the associations which it calls forth, will be infinitely more powerful, where the taste has been refined by education. But we cannot, surely, for a single moment doubt, that the character of at least the *Highlander*, has been greatly influenced by the sublime objects with which from childhood he has been familiar. The inhabitants of all alpine districts, are distinguished by a lively sensibility, and an attachment to their native region, much stronger than exists among any other people; and it would seem that they can be resolved only into that lofty, and tender, and warm enthusiasm, which was enkindled by the impressive scenes that first presented themselves to the infant mind, and which was rendered progressive by the the sublime objects which kept it in perpetual glow and excitation. Even the more *physical* reflections which are nursed in the mind of the mountaineer, must tend to give an important direction to his ideas. He lives in 'the laboratory of nature, and the reservoir from whence she draws the good and the evil which she spreads over our earth; the rivers which water, and the torrents which ravage it; the showers which fertilize, and the storms which desolate it: all the phenomena of general physics there present themselves with a grandeur and a majesty, of which the inhabitants of the plains have no idea!'* Nor are the *moral* associations which he is led to form, either inconsiderable or unimportant.

It is no objection to this theory of the influence of scenery on the mind, that the Highlander is often known to inquire, with surprise, what are the objects of interest for which the stranger visits his country. This surprise may be partly accounted for, from his observing that objects so fami-

* Saussure, *Voyages dans les Alpes, Tome* I. p. viii. *Discours preliminaire.* (4° Geneve.)

liar to himself, appear to be novel to others; and partly from the indisputable fact, that those uniform circumstances which materially influence the habits, exert an unseen agency, of which, on account of its uninterrupted action, we ourselves are but imperfectly conscious.

Whatever may be the cause, the fact is notorious, that the character of the Highlanders is distinguished from that of their neighbours, by many bold and prominent lines. In so far as this peculiar shade of mind receives its cast from the impressions of nature, we may expect that for succeeding generations, it will be as indelible as their mountains. But their former habits of life, no doubt, contributed to give a peculiar tinge to the character of their forefathers, which strengthened the influence of scenery: much that was distinctive in their manners, must, therefore, fade away before the rapid changes and innovations of modern times.

The pensiveness which forms so interesting a feature in the mental temperament of this remarkable people, had its origin, beyond all controversy, in their local condition. To this solution of the phenomenon it has been objected, that in other parts of the world, a similar effect is *not* produced by similar causes. But where, we would ask, are the people who have been placed in circumstances so favourable to the impressions of enchanting scenery? The feudal habits so long cherished among these mountaineers, bound the whole fraternity of a clan, to their chief and to each other, by an affectionate devotedness which could not but cherish some of the finer feelings of the heart; and the chivalrous dignity with which such an independent spirit invested the mind, working upon a lively imagination, could not but render them thoughtful and somewhat romantic. If to this we add other powerful causes which operated among them, their early enlightened state, the delicate and interesting nature of their superstitions, and, in later times, their decidedly religious habits,—we shall perceive a combination of circumstances, admirably calculated to strengthen the impressions derived from the gloomy but sublime features of the objects with which their earliest ideas were interwoven. In a mind so trained, the dark glen and awful precipice could scarcely fail to awaken a corresponding and solemn imagery; 'The loud torrent and the 'whirlwind's roar,' with all the other accompaniments of 'the 'rough music of nature,' would vibrate upon such an ear in thrilling tones, exquisitely adopted to create a tender melancholy, and to call up a train of pensive thought.

After the numerous specimens of prejudice exhibited in these volumes, we were not astonished to find the proverbial hospitality of Highlanders impeached. The Author declares that he 'never received but one invitation from them, 'but

when it was with an apparent view to their own interest;' that he has 'been unasked to eat when there was nothing to be purchased within many miles of the place;' that upon one dark night, on making up to a house where he was 'well 'known, upon the trampling of his horses before the house, 'the lights went out in the twinkling of an eye, and deafness 'at once seized the whole family.'* Let it be remembered that this was in the period between the two rebellions; a time when it was very possible for such jealousy of a British officer to have been manifested, without the least deficiency in hospitality. Perhaps, also, our Author was *too* 'well known!' But it is a waste of words to notice statements which experience contradicts. We appeal to the accredited annals of past times, for facts to substantiate a virtue for which the Highlander has ever been renowned. In 'older time,' the hall of the chief was ever open to the friendly stranger; and the flowing shell went round with the inviolable pledge of hospitality. More unrestrained intercourse with the rest of mankind, has imposed necessary limits on that openness of soul which would be abused by an unprincipled world; for the very improvements of the social order are somewhat destructive of that generous and unsuspecting confidence, which can subsist only in a stage of civilization intermediate between primitive barbarism and modern refinement. Together with the influx of recent manners, there may also have been introduced many of the vicious habits of the world: but, even to this day, a ramble among those secluded regions, where the inhabitants are not yet contaminated by a selfish spirit, will afford many incidents to call forth gratitude and admiration at the simple hospitality of the Highlander. A *stoup*† of milk still meets the stranger at the door of the hut; and his host, with a native politeness unknown amid 'the 'busy hum of men,' and unsolicited, accompanies his guest for a considerable distance from his dwelling, both to shew the interest which the visit has excited, and to give him suitable directions for pursuing his journey in these wild mountain solitudes.

In the Highlander of former times, these milder virtues were, however, associated with several qualities of a sterner cast; and the delicate sensibilities of the heart were more distinctly visible, from being, not unfrequently, contrasted with sentiments of ferocity. If their affectionate devotedness to their chiefs, exhibited some of the finest traits of fidelity that are to be found in the annals of mankind, it was not inconsistent with the perpetual breach of all the laws of hospitality and

* Vol. II. pp. 184, 185. † Jug.

good faith, when an insult was to be revenged upon some neighbouring clan. If a spirit of noble independence was cherished by a mode of life which brought the lowest of the tribe into personal intimacy with his superior, it also conduced to create a pride too easily wounded, and to nurse a disposition impatient of the control imposed by legally constituted authority. The martial habits which roused the inhabitants of a valley from their peaceful occupations, to gather them to the battle for the purpose of repelling unprovoked hostility, often led them to the most savage butchery of their fellow-countrymen, merely to avenge the indiscretion of an individual. Every passion, however noble in itself, was too highly tempered, and was of too delicate irritability.

Such a confession may appear somewhat at variance with the sentiments expressed at the beginning of the present Article; and the plaintive strain in which we took a review of that peculiarity of character of those modes of life, and which are fast vanishing away, may now perhaps be suspected of insincerity. A very few words will be sufficient to show our perfect consistency. It is one thing to feel a lively interest in retracing manners which are now no more; another, to wish to recall them into actual exsistence. Even those attractive superstitions which gave form to the mist reposing on the breast of the mountain, and voice to the hollow blast murmuring down the glen, are not to be regretted. They threw, it must be admitted, a veil of mysterious solemnity over the humblest occupations, they still contribute powerfully to engage our feelings, and to gratify our taste; but can it be deplored that this visionary creed no longer holds its empire over the mind? or that FALSE IMPRESSIONS have been supplanted by the triumphs of TRUTH?

Having resigned the most fascinating part of the system, its sterner elements may be dismissed without a sigh. Upon the whole, we rejoice that a system productive of *some* brilliant virtues, and of *many* serious evils, has gradually given way to the more social habits. Much may have been lost that was romantic; but much has been gained in solid comfort. The simple habits of mountaineers may have been partially succeeded by the vicious practices and vulgar propensities of a busy life; but a more effectual provision has been made for the happiness and moral improvement of the species, than could have been effected under an order of things in which mankind were tied together in little independent knots, rather than woven into the more uniform and even texture of well regulated society. That was no very comfortable state in which it was not an uncommon event for whole herds of

cattle to be stolen from their rightful owners by a midnight-foray *; in which every man slept with his claymore by his side; and in which the unoffending inhabitants of a retired valley might be murdered in cold blood, because one of their clan had spoken insultingly of a rival chieftain. Such a state of society may be reviewed with enthusiastic interest; but from these retrospective dreams of the mind, we are glad to awaken to the sober realities of less romantic life. In short, we dwell upon these pictures of feudal manners, exactly as we should delight our eyes with the 'mixture of strength and soft-'ness, of grace and wildness †,' which characterizes the daring paintings of Salvator Rosa We catch the spirit of his breathing figures. With his predatory banditti we scale the cliffs, and rush down the ravine upon the unwary traveller. But the ardour of imagination would speedily cool, were these reveries of fancy to assume instantaneous existence: we should recoil with horror, were the robbers suddenly to start from the canvass, and did we perceive ourselves to be surrounded by a troop of sanguinary murderers.

ART. IV. *Chemical Essays*, principally relating to the Arts and Manufactures of the British Dominions. By Samuel Parkes, F.L.S. 5 vols. 12mo. price 2l. 2s. Baldwin, Cradock, and Joy. London, 1815.

THE Author of these Essays is already advantageously known to the public, by his "Chemical Catechism," a useful elementary work, which has been well received and has had an extensive sale. He now makes his re-appearance as an author, with the avowed object of diffusing information among that important class of the community, who are engaged in those departments of manufacturing industry that are dependent on chemical principles, and to whom therefore some knowledge of the principles on which their respective arts are founded, is of great and vital importance. For it is an obvious truth, that in proportion as those who are engaged in conducting these processes, shall be conversant with their scientific principles and relations, will be their confidence of always obtaining uniform and successful results; and their means of introducing such scientific or economical improvements, as may ultimately carry them to perfection.

In the progress of mankind from a state of ignorance and barbarism, to that of refinement and civilization, the arts naturally precede the sciences; but, during that period, their progress, if indeed they are at all progressive, is extremely slow;

---

* The Creagh.

† Eustace's *Class. Tour in Italy*, Vol. II. p. 444. 4to Edition.

and the occasional improvement which they may receive, is the result of fortunate accident, and not of well directed inquiry. The establishment of some fixed scientific principles, soon becomes indispensibly necessary to the farther advancement of all which are not strictly manual; and until these shall have been developed, they must remain circumscribed within the most narrow bounds. Lord Bacon has finely illustrated this subject, by his profound remark, that the discovery of gunpowder was solitary because it was accidental; for had it been the result of scientific investigation, it would have been followed by a crowd of others. This vantage ground being once gained, a new career is opened, which, when compared with the individual capacity of mankind, is of boundless extent.

We may observe, as a further illustration of this subject, that the periods most strongly marked by great improvement in the arts, will be found to be those which have been most distinguished by the progress of scientific discovery. The discovery and development of the theory of latent heat, by Dr. Black, led in the most direct manner to that great improvement in the construction of the *steam engine*, which, perhaps more than any other individual circumstance, has contributed to raise the manufacturing establishments of Great Britain to their present unrivalled pitch of greatness.

The "Essays" which have led to these preliminary observations, are of too miscellaneous a character, to render them susceptible of very rigorous criticism; nor do they contain so large a proportion of new matter, as to make it proper to attempt an analysis of each individual essay. They will be found in general to address themselves less to the man of science than to the manufacturer, who, it may be expected, will seek to advance his knowledge of the processes about which he is more especially interested, by the most direct and least laborious means. The details are consequently in most instances of a purely practical nature; and Mr. P. has occasionally passed into the description of processes which almost belong to the province of manual arts. This has been especially the case in the essays on glass and earthenware; but though it certainly contributes to make them more generally amusing, yet we doubt if it contributes equally to their usefulness. In general, however, they who wish for information on the subjects of which Mr. Parkes has treated in these volumes, will find them illustrated in a clear and perspicuous manner, and which even those who are not very conversant with scientific chemistry, will not find it difficult to understand. He has indeed shewn great judgement, in keeping the language of his work level with the attainments of those who have never studied chemistry as a

cience, but who, from the nature of their occupations, are ost likely to be purchasers of his work, and in whose ands we apprehend it will be found most extensively useful. His own avocations, and his familiar acquaintance with the cience of chemistry, have enabled him to become intimately acainted with the principles of those subjects on which he treats; nd throughout the work he shews an anxious concern for he improvement of our domestic industry, which proves that he welfare of his country is an object of his constant solicitude. He neglects, therefore, no opportunity of pointing out the reations of the respective arts, with the established principles of hemical science, nor of suggesting inquiries or supplying hints, he investigation of which might lead to considerable improveents.

The successful execution of such a plan as Mr. P. has proosed to himself, requires, indeed, accomplishments which are arely united in the same individual; a profound acquaintance ith chemical science, and an intimate knowledge of those arts hich are dependant upon it, not as they are often imperfectly escribed in books, but as they are really practised in the reesses of our manufacturing establishments. Mr. P. has indeed had many valuable opportunities of acquainting himself ntimately with the principles and practice of many of our omestic manufactures, and they have not been thrown away pon him. He has availed himself of them with diligence, and is work may be read with advantage by many, who would e discouraged from seeking information from works which re of a purely scientific character.

There is one feature of this work, which we must not overook, because it contributes a great deal to relieve the uniformity of more formal details. Mr. Parkes has been very attentive on most subjects, in collecting what may be classed as istorical notices, relative to the introduction and progressive stablishment and extension of some of the important objects of hemical manufacture; a class of facts which are from their nature very liable to fall into oblivion, but which will merit to e preserved, as contributions to the history of our domestic ndustry, to which many an ingenious and active individual as essentially contributed, whose name will never find its way o that notice to which it is fairly intitled.

In the selection of the subjects of his Essays, Mr. P. states, hat he has chiefly fixed on those which have been least examined by other chemical writers, and 'In all cases due attention has been paid to the improvement of the manufactures of the kingdom.' The following are the subjects of the Essays:—On the Utility of Chemistry; on Temperature; Specific Gravity; Calico Printing; Barytes; Carbon; Sul-

phuric Acid; Citric Acid; the fixed Alkalies; Earthenware and Porcelain; Glass; Bleaching; Water; Sal Ammoniac; Edge Tools. The fifth volume consists entirely of Additional Notes and Index.

On perusing this enumeration, it will immediately occur to every chemist, that some of the essays scarcely come within the range of chemical science; and perhaps Mr. P. ought, on that account, to have made the title page of his work more comprehensive and general, for certainly edge tools and specific gravity cannot be regarded as objects of chemistry. Yet those essays will no doubt be found valuable to a certain description of readers; and perhaps that on specific gravity will be the most generally useful of any in the work. We think, however, that the ample space occupied by the first essay, might have been more usefully filled up; for the importance of chemistry, and its extensive application to all the purposes of life, are now so well known, and so correctly appreciated, as to make an essay on such a subject a much less appropriate introduction, than it would have been twenty or thirty years ago.

It is extremely difficult too, on such a subject, to avoid being perfectly trite, and where Mr. Parkes, has endeavoured to give novelty by deviating into less trodden paths, he has unfortunately ventured upon subjects which, being foreign to his pursuits, he does not understand. If there is any class of persons, for example, to whom an exhortation to study chemistry is superfluous, the medical profession is certainly that class, for chemistry forms a constant part of professional education, and it would be grossly incomplete without it. Mr. P. however, in the fulness of his zeal for his favourite science, has recommended it to their sedulous cultivation, for reasons which are less to be admired for their truth than their singularity. After exhorting the medical student, for example, to make himself acquainted with the composition of the different salts, (a very superficial acquirement by the by, for any medical student,) he remarks, 'This will inspire him with professional confidence; 'and he will be as sure of producing any particular chemical 'effect upon his patient, as he would if he were operating in his 'own laboratory.'

This appears to us to be perfect *verbiage;* for we have yet to learn, nor does Mr. P. inform us, what resemblance or analogy there can be, between the operation of chemical substances on each other, and their effects on the animal economy. What chemical property of mercury or antimony, for example, will throw the least light upon the power of one in exciting salivation, and of the other in producing vomiting. Mr. P. however, has a remark on the subject, which he may perhaps think will make the matter plain and intelligible, though

;e confess it does not do so to us; nor will it, we apprehend, o his Readers.

' Besides,' he remarks, ' the human body is itself a laboratory, n which the varied functions of secretion, absorption, &c. composition nd decomposition, are perpetually going on: how, therefore, can he xpect to understand animal physiology, so necessary to the practice f physic, if he be unacquainted with the effects which certain causes hemically produce ?'

Time has been, certainly, when, by oxygenating or decarbo- izing the blood, or by neutralizing acids or alkalies which were upposed to be present in the fluids, physicians were to accom- olish wonders; but these reveries have had their day, and are ow as completely exploded as the visions of the alchemists. In fact, whenever men forsake the business of observation for he love of hypothesis, there is no end of human folly and ex- ravagance. So far as relates to the arts in general, the im- portance of chemistry cannot easily be over-rated; but in the practice of medicine it is entirely subordinate, though still minently useful.

Mr. P. appears to us to place our own country in an un- favourable contrast with France, as to the proper appreciation and the facility of acquiring a knowledge of chemistry, to those who are preparing for the active duties of life. But in this we are ready to hope there is some misapprehension, for it is notorious that in Great Britain the means of obtaining an inti- mate and even profound knowledge of chemistry, are within the reach of every person who, with competent intellectual ca- pacity, has time and money to bestow upon the acquisition. The vanity of the French character inclines them to make more parade of their institutions than we do; but we believe our own will be found to embrace every solid requisite for instruction.

It is not our intention to give an analysis of each indivi- dual essay contained in these volumes, as such a plan would extend beyond all reasonable limits, nor are they very readily susceptible of being so treated; we shall therefore offer such observations as have suggested themselves in the course of our perusal, trusting that we shall not be thought uncandid if our remarks should appear to be confined in a great degree to those parts which are most open to animadversion, either from care- lessness or inadvertency. In questions of science, accuracy is always highly important, and is generally attainable by the exertion of reasonable diligence; and, in works of science, errors ought therefore not to escape animadversion. Some of these we have noticed in the course of our perusal, and though not numerous, we think it right to point them out. In adverting for example to the advantages arising from a cultivation of che- mistry, Mr. P. remarks,

'The making of cast steel which has been kept so profound a secret, is now found to be a simple chemical process, and consists merely in imparting to the metal a portion of carbon by means of fusing it in crucibles with carbonate of lime, or by cementation with charcoal powder, in a peculiar kind of furnace constructed for that purpose.' Vol. I. p. 33.

This is a very confused and erroneous statement of a fact in itself sufficiently simple. The first conversion of iron into steel, for manufacturing purposes, is effected, we believe in every instance, by the process of cementation, in which bar iron (generally Swedish) stratified with charcoal coarsely powdered, is exposed to an intense heat in a furnace constructed for the purpose. In this state it is called blistered steel. To convert it into cast steel, the bars of blistered steel are broken into fragments, and then fused in a crucible, with a small quantity of a flux which melts into a coarse kind of glass, which when fused floats on the surface, and prevents the action of the external air on the steel. When the steel is brought into a state of perfect fusion, it is poured into moulds, and it is then the cast steel of which Mr. Parkes speaks.

In the essay on *temperature*, p. 126, Mr. P. remarks that if water had the property of acquiring the same temperature from the sun's rays as the land, 'the evaporation in summer 'would be excessive and detrimental;' yet, in the succeeding paragraph, he observes that in hot climates, the seas, rivers, &c. are prevented from acquiring the temperature of the adjoining lands, by the evaporation which is continually going on at the surface of the water; so that after all, this difference of temperature is owing to the very causes of which the non-existence is, in the former case, assumed as an instance of Divine wisdom in the adaptation of the world to the circumstances and condition of its inhabitants. The general views given of combustion, at p. 171, are singularly loose and unphilosophical.

'The incipient combination of a body with oxygen,' it is remarked, 'increases its absolute weight. Thus by exposing melted lead to the action of the atmosphere, under a peculiar management, red lead is formed, and a ton of pig lead will yield 22 cwt. of red lead. But where complete combustion takes place, this increase is generally more considerable; thus if 100 pounds of zinc are burnt in a proper apparatus, flowers of zinc will be formed, and the product will be 125 pounds.'

What precise meaning Mr. Parkes may attach to the term 'incipient combination,' in this particular instance, we do not profess to understand; nor does the illustration convey to us any clear or definite explanation. The combination of the oxygen with the metal, is equally perfect and complete in both the in-

s adduced, though the phenomena which accompany the nation, are in some respects different, so that the one may arded as an example of combustion, which is not the case he other. But the distinction as stated by Mr. P. does pear to us to have any foundation either in fact or , nor can such a view of the subject convey any clear rrect notions to the uninformed. In the same loose and ss manner it is asserted, that if lamp oil be burnt in a way he product can be examined, it will be found that the is converted into pure water, and that every 100 ounces will produce 130 ounces of water. Were this statement t, it would necessarily follow that oil is pure hydrogen quid form, which the most superficial acquaintance with stry will teach us it is not, but a compound of hydrogen rbon; so that there must be a pretty considerable pro- n of carbonic acid during the combustion, as well as of

he essay on *sal ammoniac*, Vol. 4, p. 378, Mr. Parkes n account of the process for preparing it, for which Mr. , of Borrowstonness, near Linlithgow, (not near Leith, Mr. P. places it,) has obtained a patent; and he is ex- y anxious to recommend the adoption of this plan to those with skill and capital for the undertaking, have the age of residence near the salt works in England. Mr. P. s on this subject, that having acquired a knowledge of t that the bittern of the Scotch salt works is allowed sed duty free for these purposes, the question imme- occurred to him—

he inhabitants of one part of the empire are allowed an article s capable of being used in our manufactories, duty free, why not the same indulgence be universal in England and Ireland, as in Scotland? Reflecting still more on this subject, and g that the riches of a country depend in a great measure on its ing within itself most of the articles required for its own con- n, I think it my duty to make this circumstance more gene- own, in the hope that some competent person, possessing the ges of capital, and a favourable locality of situation, would the legislature for leave to commence such an undertaking, s relieve the country from the necessity of sending into ano- arter of the globe for a supply of this valuable and necessary dity. If a company of persons accustomed to the manufacture mmoniac, was established in the neighbourhood of any of the rks in Cheshire, or near the salt pits in Droitwich, in Worces- , and could obtain permission from government to use the which is produced at either of these establishments, and which nt is thrown away as an useless residuum, I am certain that company would be enabled to offer the article in question, heaper than the English Sal-ammoniac has ever yet been sold,

and at a rate which would effectually prevent the importation of sal ammoniac from any part of the East.'

Mr. P. has here fallen into a very important error, which it is the more necessary to notice, that persons inclined to enter on speculations of this kind, may not be misled by the prospect of advantages thus delusively held out from the want of more correct information. In Scotland, salt for domestic purposes, is obtained from sea water by evaporation; and there is consequently a very abundant residuum of the nature which Mr. P. has stated. This residuum however is not homogeneous; it consists of sulphat of magnesia, which we believe goes under the appellation of bittern, and which when crystalized and purified, is the Epsom salt of commerce, and the muriate of magnesia, which being uncrystallizable, goes under the name of oil of salt, and is the material made use of by Mr. Astley in his process for preparing sal ammoniac. But it happens very unfortunately for Mr. Parkes' recommendation, that at the salt works in Cheshire and Worcestershire, so far from these substances being thrown away as a useless residuum, they do not occur at all; the brine from which the salt is obtained not containing any sulphat of magnesia; and of the muriate of magnesia a quantity too small to separate during the evaporation so as to form a residuum. That this is the case of the salt works at Droitwich, we know from personal inquiry.

Mr. Horner, in his account of the salt springs at Droitwich, published in the second volume of the Transactions of the Geological Society, estimates the proportion of muriate of magnesia, at only 1 76 grains in each pint of brine, or .07 per cent. of the whole saline ingredients; so that it does not bear the proportion to the marine salt of 1 to 1600. We have not at hand the means of stating the proportion of this salt in the Cheshire brine, but we believe it is equally pure as that of Droitwich. Hence, the salt manufactured at these places is dry and clean, and does not deliquesce at all; while the Scotch salt is quite the reverse, and always requires to be kept in a dry, warm situation, to be at all fit for use. There are we believe a few situations on the English coast where sea water is evaporated for the making of salt, as at Lymington, and there the recommendation of Mr. P. might be adopted with advantage; but it does not apply at all to the salt works in the interior of England, so far as our acquaintance with them goes. Whether the proprietors of the works on the coast, are prohibited from availing themselves of the advantages which Mr. P has pointed out, by the excise laws, we do not know; but the manufacture of Epsom salt is carried on there we believe to a pretty considerable extent. We apprehend, however, that these establishments are not of sufficient extent to make the question of

any importance in a national point of view, as it regards the manufacture of sal ammoniac; though certainly there can be no equitable reason assigned for imposing limitations on the capital and ingenuity of one part of the Empire, which are open and free in others.

We have pointed out these instances of carelessness and inaccuracy, not in the spirit of uncandid severity, but because the last is especially too important to be passed over without notice, and because we are persuaded Mr. P. would be himself the first to wish for their correction. The more pleasing part of our duty remains, to point out by a reference to a few of the essays, the species of information, which Mr. P. has selected for the gratification and instruction of his readers. The essay on *barytes* contains a good deal of curious and useful information on the native salts of that earth, more especially its carbonat. It is well known, that if the carbonat of this earth could be procured in sufficient quantity at a cheap rate, it might be introduced into the arts with great advantage, especially for the purpose of obtaining soda by the decomposition of common salt. Mr. P. a few years ago, visited the principal mines from which it has been obtained, situated near Chorley, in Lancashire; and he gives an interesting detail of the information which this visit enabled him to produce. A century ago it seems these mines were worked with success for the lead ore with which they abound. The carbonat of barytes being the matrix in which it was imbedded, was left in the mine as a useless production. The late Sir F. Standish, however, the proprietor, discontinued the working of these mines about five and twenty years ago, from no other cause as it would seem, than that he was defrauded by the persons in his employment, and from that time they have been abandoned entirely. About that period the nature and properties of the barytic carbonat, were investigated and made known; and our present knowledge of the useful purposes to which it may be applied, would now augment the value of the produce very considerably. It is on this account much to be regretted, that the present proprietor is not induced by these considerations to have them worked again; for it does not appear from the information obtained by Mr. P. that any deficiency of lead ore had been felt before the working was given up.

It would seem, however, that even at that period, the carbonat was known to be applicable to some useful purposes in the arts. Mr. P. was informed that about thirty years ago, these mines were visited by two Frenchmen, who collected and carried away a pretty considerable quantity of this mineral; and that subsequently a man who occupied a small farm on the estate, had been engaged in a clandestine commerce with it, for, as it

was thrown about the shafts as a refuse article, he was enabled for some time to collect considerable quantities without exciting observation. What he thus collected, was sent privately to Liverpool, and from thence exported to Germany. This man was informed by the agent at Liverpool, that it was employed in the manufacture of Porcelain, and though any information on the subject which he was likely to procure, must be liable to considerable uncertainty and suspicion, yet this hint may deserve the attention of the manufacturers of this costly production, in our own country, if this earth does not already enter into the composition of their Biscuit ware. Mr. P. learned that the inhabitants of this sequestered district had found by experience, that this mineral was a poison to their cattle and poultry, probably long before its deleterious effects on the animal economy were known to physicians and physiologists.

The essay on *sulphuric acid* contains an interesting account of the progressive improvements by which the manufacture of this important chemical agent, has been brought to its present state of perfection and extent. The tedious and expensive mode of obtaining it by distillation from the sulphat of iron, or copperas of commerce, was first superseded in this country by the ingenious Dr. Ward, who formed the sulphuric acid by the direct combination of its constituent principles, though the process does not appear to have been his own invention. That gentleman, however, obtained a patent for this process, by which sulphur and nitre were burnt together in large glass globes, of the capacity of forty or fifty gallons each, each globe having a proper quantity of water introduced into it, to absorb the acid as it was formed during the combustion. By this means, he had for some time the monopoly of the manufacture of this acid, until the celebrated Dr. Roebuck, of Birmingham, introduced the capital improvement of conducting the combustion of the mixture of sulphur and nitre in chambers constructed of sheet lead. This plan at once removed the great source of expense in the breakage of the glass vessels, and speedily reduced the price of the acid to about one fourth of its former cost; and thus contributed in the most direct and essential manner to its extensive introduction into various processes of the arts, from which its former high price must have nearly excluded it.

The first establishment of the leaden apparatus was effected at Birmingham, by Dr. Roebuck in conjunction with the late Mr. Samuel Garbett; and this original work still continues to be carried on. The situation of this work however, and the difficulty and danger of transporting it at that period, (about 1746,) when our internal navigation was so incomplete, confined the consumption of the acid principally to the neigh-

bourhood of Birmingham. Other establishments were consequently formed, in the first instance at Prestonpans, by the original proprietors; and afterwards the demand increased, by other persons in various parts of the kingdom, until the number of manufactories of sulphuric acid has become now very considerable. These chambers were in the first instance cubes of about six feet, but they have been gradually enlarged according to the judgement or caprice of individuals engaged in the business; for experience does not seem to have proved that the dimensions of the chamber are of any importance. They now vary from twelve to twenty feet in width, and from twenty to forty in length, and there is one, Mr. P. informs us, in Lancashire which is 120 by 40 feet, and contains a space of 96,000 cubic feet

'The process, however, whatever may be the size of the chambers, is generally conducted similarly, and in this way. A quantity of common brimstone, coarsely ground, is carefully mixed with crude salt petre in the proportion of seven or eight pounds of the former to one pound of the latter; and this mixture is afterwards divided into separate charges, containing quantities proportioned to the size of the chamber in which they are intended to be burnt. The best method for apportioning this mixture appears to me to be this: to allow one pound for every 300 cubic feet of atmospheric air contained within the chamber. The mixture of sulphur and nitre is usually spread upon several plates either of iron or of lead, and these are afterwards placed upon stands of lead within the chamber at some distance from each other, and at a foot or two above the surface of the water Things being thus arranged, the sulphur is lighted by means of a hot iron, and the doors are then closed. If well mixed the brimstone and nitre will soon be in rapid combustion, which will continue for 20 or 30 minutes, during which the chamber will become entirely filled with gas. Three hours, calculating from the time of lighting, are generally allowed for the condensation of this gas; and then it is customary to throw open the doors for three quarters of an hour, for the free admission of atmospheric air and the expulsion of all the incondensable gas, in order that the house may be thoroughly sweetened, as it is called, for the next burning. During this interval the plates are again charged, and preparation is made for a fresh combustion, which is thus repeated every four hours, day and night, without intermission, till the water at the bottom of the chamber is thought to be sufficiently acidified, when it is drawn off, by means of a syphon, into a reservoir of lead, conveniently placed for its reception, and the floor of the chamber replenished with water for another making.' Vol. II. p. 414.

The acid obtained in this manner is still largely diluted with water, which it is necessary to remove by evaporation, that the acid may be brought to the degree of concentration in which it is met with as an article of commerce.

This is generally performed in boilers of lead; but if required to be very pure, it is concentrated in vessels of glass. In its most concentrated state, it is commonly of the specific gravity of 1.847, and still, according to Dalton, contains about 22 per cent of water. As however it is almost always necessary to dilute it with water, before it is applied to the various purposes for which it is wanted, Mr. P. has constructed a very useful table (the result of actual experiment) of the specific gravity of the concentrated acid when diluted with different proportions of water, which, though it has been published in the Philosophical Magazine, is very properly reprinted in this Essay. There is also another table added, shewing the change of the specific gravity produced in the concentrated acid at various degrees of temperature from 10°. to 192°.

In the essay on *citric acid*, Mr. P. gives a minute and circumstantial account of the manipulations requisite to be practised, to obtain this most useful acid in a crystallized form. Before Scheele's time some unsuccessful attempts to purify it had been made; but it was this distinguished chemist who first devised the process for separating the foreign substances with which it is combined in the fruit, and thus enabling the pure acid to assume the state of crystals. The process which Mr. P. recommends, is that of Scheele; but as he has himself practised it on a scale of considerable magnitude, he has pointed out many circumstances which the operator will find it useful to attend to, in order to ensure complete success in his operations. The exact saturation of the citric acid with lime, for which purpose the carbonat of that earth should be employed, the complete decomposition of the citrat of lime by the sulphuric acid, which, combining with the lime, sets the citric acid free, and the proper management of the evaporation, so as to bring the liquid citric acid into a state of concentration favourable to the formation of crystals, are important steps in the process, upon each of which Mr. P. gives some judicious and useful directions.

Mr. P. states as the result of his own experience, that twenty gallons of good lemon juice, will generally give eighteen pounds of dry citrate of lime, and this, if the process is well conducted, will yield ten pounds of pure colourless crystals of citric acid. The many important purposes to which this acid has been found applicable, not only for domestic and medicinal purposes, but also in the arts, more especially in the delicate operations of the calico printer, and its extensive consumption in the Navy, where its daily use by every sailor has almost entirely preserved that important class of men from the ravages of the scurvy during the late war, have rendered a plentiful supply of it an object of great and even of national

consequence. Some attempts have consequently been made to facilitate an increase the supply, by combining the acid with lime, in those countries where this valuable fruit is indigenous, that it might be imported into this country in a less bulky form, and in a state not liable to be injured by the voyage, or by keeping. An attempt of this kind Mr. P. informs us, was made in Sicily a few years ago by a person who went thither from England for the purpose of conducting the operation, and Mr. P. has had access to his correspondence on the subject, with permission to avail himself of it for the public information. The undertaking, though apparently of very easy execution, seems to have been conducted with considerable difficulty; chiefly from the inconveniences which were met with in bringing the citrate into a perfectly dry state, and except this was accomplished, it was liable to heat, and was consequently not in a state fit for exportation. It was found necessary too, to send the carbonate of lime from England, and the operator met with unexpected embarrassments from the jealousy of the merchants, and the stupidity of the people, and their total inaptitude in all operations to which they had not been accustomed.

Mr. P. has given ample directions for the detection of any adulteration which may be practised on parcels of the liquid acid, and which those who consume it largely, will find extremely useful. Indeed, those who are interested in the preparation or employment of this acid on a large scale, will find much valuable information in this essay, which will repay them for the trouble of a careful and attentive perusal. It contains also several useful tables for ascertaining the proportion of pure acid, which may be obtained from different parcels of fresh juice, from which those who employ it in large quantities, and who have not much knowledge of chemistry, may derive great assistance.

The essay on the *fixed alcalies*, though less full and laboured than some of the others, contains a large proportion of useful information, communicated in a perspicuous manner. The different sources from which the alcalies are obtained, their employment in various manufactures, especially in the formation of glass and soap, the means of bringing them into a caustic state, the most direct methods of determining the proportion of alcali contained in the barilla of commerce, are stated in so clear and plain a manner, that a person not conversant with scientific chemistry, may readily avail himself of the information which the essay affords, and apply it to its particular object, or to his own individual pursuits. He very naturally laments, as every one must do, that our impolitic duties on salt, should prevent us from availing ourselves of

the means which chemistry has unfolded for obtaining an ample supply of soda, by the decomposition of common salt, at a rate which would entirely supersede the importation of barilla; but it is lamentable to reflect how frequently capital and ingenuity are turned aside from their natural direction towards pursuits which would be equally beneficial to the public, and the individuals engaged in them, by the operation of injudicious taxation. Mr. P. has not entered minutely into a consideration of the processes which have been adopted with more or less success, for preparing the alcalies by the decomposition of those neutral salts of which they form the base, though it is a subject of considerable importance, and one upon which, his acquaintance with the practical operations of chemistry we should expect, would have enabled him to offer some judicious remarks.

We have already trespassed so far on the time and attention of our readers, that we must bring our remarks to a close. Those who have occasion to consult or to study the work, will find in the other essays a pretty large proportion of pleasing or useful information. The essay on *specific gravity* contains very plain and ample directions for determining the specific gravity of bodies, whether solid or fluid; and that on *edge tools* contains some judicious discussion on the best means of giving the requisite temper to different cutting instruments. Mr. P. recommends the employment of metallic baths as the most accurate means of giving the requisite degree of temperature to the instrument to be hardened; and he has taken considerable pains to determine the melting point of different metallic mixtures of lead, zinc, and tin, that the artizan may be enabled to regulate the temperature of the bath in the most accurate manner to the precise object he has in view. Indeed we must do the Author the justice to say, that he has taken great pains to make his work really useful to those who are engaged in the different departments of useful industry on which he treats; and we believe he will be found to be with very few exceptions an intelligent and candid instructer. His style is easy, familiar, and free from affectation; and though there is reason to wish that the work had been more compressed, and that all the really useful notes had been incorporated into the respective essays to which they belong, yet Mr. P. has provided against one of the inconveniences which they necessarily produce, by a very copious and accurate index. Towards the poetical portion of the notes, we are inclined to be more severe, and to enter our protest against them entirely. We think they are misplaced in works such as this. The Plates of Apparatus, of which there are several in each volume, are executed with peculiar neatness and fidelity.

Art. V. *The Siege of Corinth*, a Poem. *Parisina*, a Poem, 8vo. pp. 90. Price 5s. 6d. Murray, 1816.

IF Lord Byron can produce nothing better than Tales of this description, we care not how many of these we get from him. But with regard to the public, who are apt to mistake the recurrence of obvious traits of style, and similarity of sentiment, for the sameness of impoverished genius, and to grow, in consequence, fastidious, and at length unjust, towards the productions of their favourite, we fear that his Lordship will gain little reputation by such publications. It is requisite that an Author should, on every fresh appearance, exceed himself, in order to keep pace with the expectations of the public. Still each successive poem will be inquired for with eagerness, and it may be a matter of indifference to his Lordship, what the many may think of their purchase.

We profess ourselves pleased to obtain productions like these from Lord Byron, provided he can do nothing better: and the repetition of similar publications, at uncertain intervals, would seem to betray in the Author a consciousness of not being able to achieve greater things. When, by a series of such performances as these, a writer has shewed us all he can do, we begin to be let into the secret of what he *cannot* accomplish, and this discovery must tend to lower the estimate of his genius, drawn from the promise of his first production. We do not scruple however to pronounce "the Siege of Co-"rinth," one of the most successful of his Lordship's efforts. The first ten stanzas are, indeed, tame, common-place, and wordy; the structure of many of the sentences is involved, and the rhymes are not infrequently absolutely Hudibrastic. The character of the whole is feebleness, and we are led to conclude, either that these stanzas were supplied at the Printing office, or that Lord Byron purposely framed them of this unpretending description, in order to give more striking effect to the exquisite passage which they serve to produce.

'Tis midnight on the mountain's brown
The cold, round moon shines deeply down;
Blue roll the waters, blue the sky
Spreads like an ocean hung on high,
Bespangled with those isles of light,
So wildly, spiritually bright;
Who ever gazed upon them shining
And turned to earth without repining,
Nor wished for wings to flee away,
And mix with their eternal ray?
The waves on either shore lay there
Calm, clear, and azure as the air;

And scarce their foam the pebbles shook,
But murmur'd meekly as the brook.
The winds were pillow'd on the waves;
The banners drooped along their staves,
And, as they fell around them furling,
Above them shone the crescent curling;
And that deep silence was unbroke,
Save where the watch his signal spoke,
Save where the steed neigh'd oft and shrill,
And echo answered from the hill,
And the wide hum of that wild host
Rustled like leaves from coast to coast,
As rose the Muezzin's voice in air
In midnight call to wonted prayer;
It rose, that chaunted mournful strain,
Like some lone spirit's o'er the plain:
'Twas musical, but sadly sweet,
Such as when winds and harp-strings meet,
And take a long unmeasur'd tone,
To mortal minstrelsy unknown.
It seemed to those within the wall
A cry prophetic of their fall:
It struck even the besieger's ear
With something ominous and drear,
And undefined and sudden thrill,
Which makes the heart a moment still,
Then beat with quicker pulse, ashamed
Of that strange sense it's silence framed,
Such as a sudden passing bell
Wakes, though but for a stranger's knell.' Stanza xi.

The poem ought to commence with these lines: what precedes them may be gathered from the sequel. Alp, a renegade, 'the convert of revenge,' is leading on the Turkish host against Corinth; a breach has been effected in the walls, and the morrow is fixed for taking the town by storm. The classic scenery of the tale adds considerably to the beauty and interest of the poem: the description of the snow-clad summit of Delphi, is particularly fine. The renegade, unable to sleep, is represented wandering on the beach, till he arrives within a carbine's reach of the leaguered city, and sees

'—the lean dogs beneath the wall
Hold o'er the dead their carnival.'

The following lines describe, with horrible minuteness, the disgusting spectacle, which the Author assures us, he himself beheld under the walls of the Seraglio at Constantinople. What follows is quite in the spirit of our Author; it is exceedingly touching.

'Alp turn'd him from the sickening sight:
Never had shaken his nerves in fight;

But he better could brook to behold the dying,
Deep in the tide of their warm blood lying,
Scorch'd with the death-thirst, and writhing in vain,
Than the perishing dead who are past all pain.
There is something of pride in the perilous hour,
Whate'er be the shape in which death may lower;
For Fame is there to say who bleeds,
And Honour's eye on daring deeds!
But when all is past, it is humbling to tread
O'er the weltering field of the tombless dead,
And see worms of the earth, and fowls of the air,
Beasts of the forest, all gathering there;
All regarding man as their prey,
All rejoicing in his decay.

'There is a temple in ruin stands,
Fashioned by long forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o'er grown!
Out upon Time! it will leave no more
Of the things to come than the things before!
Out upon Time! who for ever will leave
But enough of the past for the future to grieve
O'er that which hath been, and o'er that which must be:
What we have seen, our sons shall see;
Remnants of things that have passed away,
Fragments of stone, reared by creatures of clay!'

pp. 27—28.

'he scene between Alp and Francesca is equal to any g of the sort that we remember to have read. We prefer ng as specimens, passages which will better admit of be-detached from the story, but we are tempted to particularize following lines in the description of the Venetian maid, as g eminently happy.

'——He looked on the face, and beheld its hue
So deeply changed from what he knew:
Fair but faint—without the ray
Of mind, that made each feature play
Like sparkling waves on a sunny day:
And her motionless lips lay still as death,
And her words came forth without her breath,
And there rose not a heave o'er her bosom's swell,
And there seemed not a pulse in her veins to dwell.
Though her eye shone out, yet the lids were fixed,
And the glance that it gave was wild and unmixed
With aught of change, as the eyes may seem
Of the restless who walk in a troubled dream;
Like the figures on arras, that gloomily glare
Stirred by the breath of the wintry air.' p. 33.

he simile in the last couplet, is pursued to too great a

length, a defect often chargeable on Lord Byron's otherwise beautiful similes.

Corinth is taken: a gallant remnant of the Venetian garrison retain for some time the possession of a church, but the gates yield at length to the overwhelming force of 'the 'Mussulman,' and murder and sacrilege go forward.

'Minotti lifted his aged eye,
And made the sign of a cross with a sigh,
Then seized a torch which blazed thereby;
And still he stood, while, with steel and flame,
Inward and onward the Mussulman came.

'The vaults beneath the Mosaic stone
Contained the dead of ages gone:
Their names were on the graven floor,
But now illegible with gore,
The carved crests, and curious hues
The varied marble's veins diffuse,
Were smeared, and slippery—stained, and strown
With broken swords, and helms o'erthrown:
There were dead above, and the dead below
Lay cold in many a coffined row;
You might see them piled in sable state,
By a pale light through a gloomy grate;
But War had entered their dark caves,
And stored along the vaulted graves
Her sulphurous treasures, thickly spread
In masses by the fleshless dead:
Here, throughout the siege had been
The Christian's chiefest magazine;
To these a late-formed train now led,
Minotti's last and stern resource
Against the foe's o'erwhelming force.

'The foe came on, and few remain
To strive, and those must strive in vain:
For lack of further lives, to slake
The thirst of vengeance now awake,
With barbarous blows they gash the dead,
And lop the already lifeless head,
And fell the statues from their niche,
And spoil the shrines of offerings rich,
And from each other's rude hands wrest
The silver vessels saints had blessed.
To the high altar now they go;
Oh, but it made a glorious show!
On its table still behold
The cup of consecrated gold;
Massy and deep, a glittering prize,
Brightly it sparkles to plunderers' eyes:
That morn it held the holy wine,
Converted by Christ to his blood so divine,

Which his worshippers drank at the break of day,
To shrive their souls ere they joined in the fray,
Still a few drops within it lay,
And round the sacred table glow
Twelve lofty lamps, in splendid row,
From the purest metal cast;
A spoil—the richest and the last.

'So near they came, the nearest stretched
To grasp the spoil he almost reached,
When old Minotti's hand
Touched with the torch the train—
'Tis fired!
Spire, vaults, the shrine, the spoil, the slain,
The turban'd victors, the Christian band,
All that of living or dead remain,
Hurled on high with the shivered fane,
In one wild roar expired!
The shattered town—the walls thrown down—
The waves a moment backward bent—
The hills that shake, although unrent,
As if an earthquake passed—
The thousand shapeless things all driven
In cloud and flame athwart the heaven,
By that tremendous blast—
Proclaimed the desperate conflict o'er
On that too long afflicted shore.' pp. 49—52.

ıere are some obvious marks of carelessness in these . We know not how 'all that of dead remained,' could re in that 'wild roar.' It may possibly occur also to some reader of his Lordship's minutely circumstantial detail ıe catastrophe, to inquire whether the original record was shed by an *eye-witness*.

ıe Poem concludes with a minute, and, in some parts, ring description of the effects of the catastrophe. From eginning of the eleventh stanza, however, to the close, pirit of the poem is sustained in a style quite equal to any s Lordship's former poems.

e shall say little of "Parisina." It is not deficient in t. The first stanza, which has appeared before in a different , is very beautiful; and we might select several other passages. His Lordship will set us down among the lious objectors to such stories, which he deems sufficiently ɔrized by 'the Greek Dramatists and some of the best of old English writers'. Our objections, however, originate r in taste than respect for morality. The subject of the tale ırely unpleasing, and the manner in which it is treated, not tend to reconcile us to it. The use which was made :ts or fables of this sort, by our old dramatic writers, was,

to afford occasion for the development of character, or to impart a mysterious interest to the plot. In Lord Byron's poem of Parisina, there is neither plot nor character. The story is given in the nakedness of history. A hundred similar stories, as gross and as revolting, might doubtless be extracted from the domestic histories of feudal times: but what moral emotion—not to speak of any moral end—are they calculated to excite, when imbodied in confessedly beautiful poetry? A contemporary writer has adopted a story remarkably similar to that of Parisina, as the ground work of a poem recently published, and which we shall speedily notice; but, in this poem, the circumstances are such as conspire to affect us strongly with pity, and the impression left on the mind, is that of calm and gentle melancholy. The impression left by Parisina, on the contrary, if we may judge from what it made on our minds, is simply painful, involving a dissatisfaction with the issue of the story, with the conduct of the judge equally with that of the culprit; a shrinking sensation of horror at the details of the catastrophe, and a degree of surprise that a man with any pretensions to sensibility should have taken pleasure in realizing and expatiating, to so little moral purpose, on an obscure portion of history of so revolting a character. We do not now speak of the tendency of the narration, but only remark that the power of his Lordship's poetry is inadequate to overcome, or even considerably to temper, the painful impression which it leaves.

It is surely a singular circumstance, that Lord Byron has hitherto confined himself to the narration of crime, and to the delineation of vicious character. His spirited sketches, for they are after all sketches, exquisitely spirited and powerful, but nothing more, are all devoted to the illustration of the energies of evil. This certainly evinces either a great deficiency of taste, or very limited powers of conception. The gloomy phantasmagoria of his pencil, though differing in form and costume, are all of one character, or rather of one cast; for the sentiments and feelings which Lord Byron attributes to the personages in his poems, do not constitute them *characters*. There is no individuality of feature in his portraits. He describes admirably a certain class of emotions; but these should have been imbodied in character, rather than described; and his characters should have been developed by their actions. As there is no individuality in his conceptions, so there is little variety. It should seem that one strongly imagined personification had taken possession of the poet's mind, so that whatever be the scene or the story, this ideal actor is still the hero of the drama.

We are far from depreciating Lord Byron's genius. In energy of expression, and in the power of giving to words

the life and breath of poetry, we think he is almost unequalled by any contemporary. We conclude that his powers are circumscribed, from the way in which he has employed them, rather than from any other circumstance. To go down to posterity, however, as a great poet, something more than genius is requisite. There must be a high and holy ambition of legitimate fame; there must be a moral discipline of the intellect and feelings: the good, the true, and the beautiful, must, as ideal archetypes, occupy the visions of the poet; and he must be the partaker of an elevating and purifying faith, by which his mind may be brought into contact with "things unseen" and infinite. All these requisites must meet in a great poet; and there must be an appearance at least of approximation to them, in the character of any one that aspires to maintain, by means of his writings, a permanent influence over the minds and sympathies of his fellow men. There must be at least the semblance of virtue, or of the love of virtue.

"The Siege of Corinth" is dedicated to his Lordship's friend, J. C. Hobhouse, Esq.; and "Parisina" to S. B. Davies, Esq. We shall be very happy to see the next poem with which his Lordship may favour us, *dedicated to Lady Byron.*

Art. VI. *Memoirs of Captain James Wilson,* containing an Account of his Enterprises and Sufferings in India, his Conversion to Christianity, his Missionary Voyage to the South Seas, and his peaceful and triumphant Death. By John Griffin, 2d Edition revised, 8vo. pp. 230. Price 5s. 6d. Williams and Son, 1816.

AT a time when the nature of Christian conversion, and its necessity with respect to the baptized natives of a Christian country, have actually become the topics of a fresh theological controversy, a publication tending to illustrate both the reality and the efficacy of that moral change which is consequent upon a sincere reception of the Gospel, may be deemed particularly seasonable. The conversion of Captain Wilson—even the deriders of *methodistic* conversions would scarcely hesitate to admit of the appropriateness of the term in this instance—is another added to the mass of facts to which the assertors of the evangelical doctrine in question may appeal, as a practical evidence of its truth. But there were some circumstances attending the change in the Captain's character, which render it not indeed the more remarkable in itself, but the more intelligible to a large class of persons labouring under an unhappy prejudice on this subject. The distinct part which was allotted to human agency in the transaction, the confessedly *rational* means by which it was effected, and the unequivocal evidence which the subject of this moral trans-

formation subsequently gave of a strong mind, a clear understanding, and a benevolent heart;—all these circumstances may procure for this instance of conversion a greater degree of attention than is usually bestowed on such cases, which, happening for the most part out of the actual observation of the individual, and being of a nature wholly foreign from his experience, are received with incredulity, if not with irreligious contempt. This is exactly *such* a case as the more honest doubter would require for his satisfaction, in reference to the genuine effect of religion upon the mind.

The early part of Captain Wilson's life was singularly eventful. The first part of the Narrative, detailing his achievements in India, his escape from Cuddalore, and his subsequent sufferings as Hyder Ally's prisoner, will not fail to tempt in many cases to a perusal of the Memoirs. The second part relates the steps by which the 'Indian Captain' was led to renounce his deistical principles. Mr. Griffin details the argumentative conversation which served to remove the Captain's principal objections to the Scriptures, and the reader will appreciate the judicious manner in which it was conducted by his biographer. It was not long before

'The minister perceived that though the Captain's reason was in favour of the mode of argument proposed, his feelings did not appear to be controuled by his judgement; and that his feelings were those of habit and of long continuance, but his reason was only the flash of conviction elicited by argument: he therefore thought it best to meet his wishes, and attempt to weaken his prejudices by removing his objections. This is an object worthy of consideration in all personal debates upon moral and religious subjects, for the feelings of most men are more reluctant to follow the dictates of the understanding, than the understanding is to follow the dictates of truth.' p. 45.

Cowper says,

'He has no hope that never had a fear.'

Perhaps we may as justly affirm

'He that ne'er doubted does not yet believe.'

The objections which Captain Wilson adduced against Christianity, are, at any rate, such as must be familiar to the mind of even the most superficial thinker, and they have perhaps in an indistinct form troubled the imagination of persons wholly unaccustomed to intellectual inquiries. The present work may answer a valuable purpose, by shewing the way in which these and similar objections should be met, and in which the most unlettered Christian may safely combat the scientific infidel, and be enabled to furnish an intelligent reason of the hope that is within him. There is a large class of

ligious persons, who are too apt to pay very insufficient at-
ntion to the *evidences* of Christianity, and who therefore
e not only to be considered as deficient with respect to
e *quality* of their faith, the only proper basis of which is
fficient evidence, but who would prove feeble defenders of
e truths on which they rest their hope, even should their
rsonal belief sustain the assaults of the sceptic. The in-
lel doubts and secret temptations to apostacy, with which
any pious persons have confessed that they have been
assed, as by the injections of an evil spirit, would, no
ubt, in many cases, have been obviated by a more intelli-
nt acquaintance with the evidences of the Christian religion.
nd although the testimony of the conscience to a moral
ansformation in the powers and affections of the soul, is
e only solid basis of personal hope in reference to our re-
gious state, yet, it is not to be doubted that by a more di-
gent employment of the understanding on the *grounds* of
ligion, the unwavering firmness of persuasion, so conducive
peace and elevation of mind, would be much more effec-
ally secured.

The conversation led Captain Wilson to a thoughtful con-
deration of the subject of religion; but he himself attributed
e final decision of his mind, to a sermon he subsequently
ard on the *doctrine of predestination*,—a subject which oc-
rred to the preacher in course, but which, on the Captain's
cidental entrance, he would gladly have changed. From
e outlines of the sermon, which are given, it will be evident
at there was nothing unsuitable in the subject, nothing in
e Calvinistic exhibition of the doctrine, at variance with the
nciliatory genius of the Gospel. We may still bestow on
e means of the Captain's conversion, the term *rational;*
r it was still through the understanding that the appeal
as successfully made to his conscience; the principal dif-
rence between conversational discussions and the arguments
dapted to the pulpit, seems to be this, that the preacher is
uthorized to take his stand more particularly upon Divine
stimony, and to bear witness to the truth, rather than to
efend it. Whatever be the means employed, the inefficiency
f the most powerful argument, and of the most impassioned
ersuasion, to secure an adequate effect, is displayed in too
rge a proportion of instances.

The third part of the Narrative recounts Captain W.'s
issionary Voyage to the South Seas, as commander of the
Duff; and the fourth carries on the narrative to his death.
We believe there have been few men more universally res-
ected in private life.

We have made no reference to the Work as a literary

production, conceiving it to be perfectly unnecessary. Mr. Griffin has performed an acceptable service to the public; and it is one which displays his own character in a very advantageous light, as the judicious friend of the subject of his Memoir. The volume is a very suitable present for young persons.

Art. VII. *Sermons; chiefly on Devotional Subjects.* By the Rev. Archibald Bonar, Minister of Cramond. 8vo. pp. 504. Price 10s. 6d. Underwood, 1815.

WHEN the Discourses of a minister who publishes in the early part of his ministry, come under our notice, we judge it quite necessary to examine them with a considerable degree of critical nicety. If they will not stand this test, it is natural to inquire why the author obtruded them on the public, or yielded to the solicitations of friends, who, being partial to the compositions of their own esteemed pastor, imagine that the world would sustain a loss, were they withheld from the press. Yet, where the design of publishing has been obviously good and the matter is perfectly sound, we are reluctant to suffer our critical remarks to assume an air of what might be deemed over-rigid severity. It would seem that there is a kind of sanctity attaching itself to compositions of this description, which have probably already accomplished much good by their delivery from the pulpit; which may have been the means of building up the souls of many in faith and holiness, and in preparing for the enjoyment of a blessed eternity, the spirits of many just now made perfect. On the other hand we are fully aware, that considerations even of this cautious complexion, ought not to prevent our discharging with fidelity, the duty we owe to the public, and of expressing a decided opinion in regard to the superficiality which characterizes very many of our modern sermons, whose only merit, if it may be called merit, consists in their being free from sentiments positively inimical to Christian faith and holiness.

Indeed, it is not only to sermons that are barely not unsound, or to those which are intended to commend themselves by their much prettiness of sentiment and floweriness of diction, and which, by their deceitful semblance to religious truth, tend to neutralize and render inoperative all that it concerns man to know and to feel;—it is not only to such effusions as these that we object: there is yet another class, that highly deserve marked disapprobation, which, though they possess a greater degree of evangelical truth, are still more directly at variance with good taste, and are scarcely more favourable to the promotion of pious reflections. Discourses

of the nature to which we allude, possess no real vitality; they abound indeed with affected feeling, and aim at speaking the language of sensibility; but they are utterly incapable of exciting the slightest emotion. They exhibit an extravagant profusion of metaphor, and unceasing attempts at display.

We are well aware that these unpromising productions, are the compositions of young men, at least of men whose minds have never been disciplined by deep and continued reflection, and respecting whom it may be said that they give the public the best they have to offer. We would advise such persons not to expose unnecessarily their deficiencies in practical religion, nor indeed in literature and sound mental attainments; and before they assume by their publications the character of general teachers, to become deeply and experimentally acquainted with the practical bearings of that Divine religion into the nature of which they profess to instruct others. If they *will* expose their conceit and gratify their vanity at the expense of the highest interests of man, by presenting to their own congregations the mere prettinesses of sentimentality and the gaudiness of display, it is meet that they be admonished, if they have any regard to their character, or if they possess the smallest interest in the cause of religion, not to *publish* harangues so empty and self-sufficient.

There is a class of preachers, who excuse the extreme superficiality of their pulpit discourses, by urging the necessity of using great plainness of speech; and who plead in their own behalf, the uneducated state of the people, and the importance of rendering religious instruction level to their comprehension. This plea might indeed be urged with some appearance of truth, were they who employ it, always as plain in their words as they are common place in their thoughts; were their style as destitute of all high-sounding epithets, as their discourses are in general of every thing but palpable truisms. This excuse we are convinced is often made as an apology for certain idle habits, which are radically injurious to the ministerial character, as well as wholly incompatible with self-improvement. Our fathers erred perhaps in secluding themselves too much from the world, in indulging a degree of abstraction from society, which diminished their usefulness; but certain we are, that they would regard the idle habits of some of their successors in the sacred office, as degrading to the ministry of the Gospel, and as directly opposed to the Apostolic injunction—"Meditate upon these things; give thyself "*wholly* to them; that thy profiting may appear to all."

We are ready to admit, that the minister ought not in every case to bear the sole blame of these idle habits. The people, by their unreasonable importunities, and the demands they are

too apt to make on the time of their pastor, must, in justice, bear much of the responsibility. Young ministers in particular are apt to fall into this snare. Desirous not to give offence, they yield to the intreaties of injudicious friends, resolving to be more industrious for the future; in the mean time, those habits are forming which increase the difficulty of carrying their resolutions into practice. Unaccustomed to rigorous study, the growing poverty of their thoughts soon appears in all their religious services; and those very friends whose cruel kindness has tended to deprive them of their spiritual and intellectual strength, are the first to complain of their superficiality. Could our advice weigh with our junior brethren, for the case is hopeless in regard to those who are advanced in life, we would earnestly exhort them to spend much of their time in the study, to persevere with undeviating consistency in refusing, unless it be in cases of infrequent occurrence, invitations to convivial parties, and on all occasions to let it appear in the pulpit, by their clear and judicious illustrations, and the warmth of their devotion, that the time spent in private was not spent in vain.

We are not even prepared to admit, without much qualification, the plea that is so frequently urged by indolent and superficial preachers, in extenuation of their conduct. For however they may profess to entertain a low opinion of the judgement of the multitude, we can assure them that they are as capable of understanding a well studied discourse, conveyed with correctness, plainness, and feeling, as a loose rhapsodical harangue; and that the one species of composition is much more likely to do them good than the other. It was one of the incidental benefits which the pulpit, in the days of our fathers, conferred on the people, that it improved their taste by gradually elevating their views to a higher standard than that to which of themselves they would naturally have conformed; but it has been reserved for our age to maintain that the Christian ministry is inadequate to such an end, and that the style of expression must be lowered to correspond to the whimsical taste of the multitude. It is only by recollecting the extensive influence of this maxim, that we can account for that rodomontade mode of preaching with which some congregations are amused, and which, we regret to say, is countenanced by some individuals who possess too much good sense not to perceive, if they would only reflect on the subject, its absurd and actually irreligious tendency.

These remarks may serve to introduce to the notice of our readers, with more interest, the excellent Sermons before us. The Author, now a veteran in the service of his Master, has, during the course of nearly forty years, "studied to shew "himself approved unto God, a workman that needeth not

to be ashamed, rightly dividing the word of truth." If a man whose ministry has been singularly blessed, whose habits of devotion and of self-denial would have done honour to the apostolic age, whose literature and extensive biblical acquirements might have adorned a university, whose undeviating devotedness to the studies and duties connected with the sacred office, has never been surpassed, and who is withal so modest in his claims and unassuming in his manners, as to esteem others better than himself;—if such a man ought to be honoured and even venerated for his work sake, the Author of these Sermons is fully entitled to our hearty commendations.

Nor do we feel less disposed to give Mr. Bonar these commendations, simply as the Author of the Discourses before us, irrespective of his other claims to our approbation. While their chief design is obviously to promote personal religion, that design is conducted with much judgement, ability, and piety. He successfully enables his serious reader to behold more clearly the beauty and loveliness of that religion on which his hopes and his happiness depend.

With regard to the occasion of their publication, we are told in the preface,

'That it was so far from the intention of their Author, to submit them to the view of the public, that in the earlier part of his ministry, and vigour of his life, he was afraid that such an intention, if indulged, might lead him to neglect what he owed to the spiritual circumstances of some part of his congregation For some years past, however, it has pleased God to render him unfit for those private pastoral duties which he found pleasant to himself, and, he trusts, not useless to his people. Under the increasing infirmities of age, and of bodily weakness, he will not deny that he felt much satisfaction in revising, and preparing for publication, some of those Discourses which he had delivered to the different parishes in which he had laboured, as a memorial of the truths which he had maintained, and which he had found fully sufficient to impart strong consolation to his own mind, under the severest trials of life.'

The subject of the first two Discourses is—The Love of God to Man: a subject which our Author treats with much warmth of energy, and beauty of illustration. It has enkindled some of his finest feelings, and has brought into action the glowing devotion of his heart. In addressing Believers, he says,

'Review and recollect his past dealings, and you will perceive that Divine love has regulated the whole. How often has he multiplied his blessings, when you deserved and dreaded his wrath! How often have unexpected comforts gladdened your hearts, when you were foreboding days of darkness! How often has he turned your fears into joys, your wants into plenty, and your trials into victory!

Praise him for the past, and trust him for the future. If God is

love, and if you have taken him for your God, and have submitted to his grace and government, you may safely confide in him, whatever may be your affliction. He knows when to withhold, and when to bestow: and he who gives his people grace and glory, will not withhold any real or necessary good.

'He may visit with afflictions, both uncommon and unexpected; but what can you fear from the hand of infinite love? That gentle hand will not press too sore upon you; it will not afflict you too severely. It way administer medicine for your health; it may even correct you for your undutifulness; but still it is the hand of a loving Father; and while it chastens for your profit, it at the same time wards off those fiery darts of Satan, which would prove too agonising for your frail spirits, and also heals the painful wounds which sin has made. Though, therefore, in the despondency of your spirits, you sometimes say that your trials are severe, yet if this God, this faithful unchanging God, is your God, and you his real obedient people, you will sooner or later perceive so much love in these trials, that you would not, for a world, have wanted one ingredient in the bitterest of them. "Why art thou then cast down, O my "soul? And why art thou disquieted in me? Hope thou in God; "for I shall yet praise him for the help of his countenance." pp. 19—21.

The subjects of the remaining sermons of this volume are, The Trials of Job, and his Consolations under them; Resignation; Trust in God; Self-dedication to God; The living Temple; Heaven prepared for the Righteous; The Everlasting Covenant; The strong Consolation; The Christian Journey; The Ascension of Christ; Christ's Unchangeableness. These several subjects are treated in a truly devotional and practical manner; and that man must be far advanced in faith and in knowledge, who is incapable of deriving from the varied illustrations of this volume, a fuller impression of the Divine loveliness of true religion, and of the happiness essentially connected with its experience. Our last extracts shall be from the Sermon on the Living Temple.

'If you beheld a large and stately building rising into view, where formerly there was nothing but rubbish and ruins; if you were informed that this building is highly important and necessary; that it had been planned by much deliberation and wisdom, and that no small expense was laid out in preparing materials for the work; you would naturally conclude, that since it is now begun, and daily advancing, that it will in due time be completed, provided the builder has skill, wisdom, power, and means, sufficient for finishing it.

pply all this to the subject before us The infinitely wise God our Saviour, who possesses all power in heaven and earth, has formed the grand design of recovering sinners from their apostacy, and of preparing them for heaven. He has, through the influence of his grace, begun to operate in the hearts of his chosen in the world, so that the outlines of their future perfections already appear:

and will he, after all this, withhold such farther degrees of grace, as are necessary to bring this good work to perfection? This would be inconsistent with his compassion and power. He has redeemed his people by his blood, and declares that he will keep what is committed to him; that having begun in them a good work, he will carry it forward to the day of Christ. He has pledged himself, by his engagements to his people in the covenant of grace; and these engagements he will fulfil by his dispensations and ordinances, with the co-operating influences of the Holy Spirit.—He carries his people forward to perfection, by the powerful energy and gracious influences of his Holy Spirit, working them to will and to do of his good pleasure, sealing them to the day of redemption, leading them into all truth, and sanctifying them more and more, until, by gradual advances in holiness, they are fitted for the enjoyment of heaven. When fully prepared, he releases them from all the incumbrances of mortality, crowns them with immortal glory, and puts on the last stone with shoutings of grace unto it. Then, with increasing and everlasting joy, shall the universal song of triumph ascend to him who loved them, and washed them from their sins in his own blood, and redeemed them to God out of every kindred, and brought them out of great tribulation, and conducted them to the land of uprightness, whence the Lord shall be the Light of the Temple, and where the glory of the Lord will lighten it for ever and ever.' pp. 220—224.

We particularly recommend these Discourses to young ministers, as excellent models for their imitation. From them they will learn, that in order to be plain it is not necessary to be low or vulgar, nor to be common place in order to be understood; and that it is quite possible to convey to an ordinary audience, the result of much study, with simplicity, with taste, and with the warmth of the most elevated devotion.

We know that the Reviewer of a book has nothing to do with the life of its Author; nevertheless, it may be allowed us to remark, in concluding this article, that the living ensample of devotion and excellency which the life and conduct of Mr. Bonar have exhibited during the forty years that he has been invested with the sacred office, will considerably enhance the value and effect of these Sermons in the estimation of all who are acquainted with his character. The Church of Scotland will lose one of its ablest ministers and most distinguished ornaments, when this servant of Christ shall be called into the joy of his Lord.

Art. VIII. *Memoirs of Lady Hamilton;* with Illustrative Anecdotes of many of her most particular Friends and distinguished Contemporaries Second Edition, post 8vo. pp. 352. Price 10s. 6d. Colburn, 1815.

THE Author of this work commences it with remarking, that 'The maxim, "nothing should be said of the dead, '"but what is good," though it has become proverbial by the 'frequency of repetition, and the benevolence it seems to in-'culcate, is too often made an excuse for error, and an apology 'for depravity. But whatever may be the nature or the ex-'tent of the rule, it never could have been intended to ope-'rate as an act of indemnity, to cover in oblivion the deeds 'of those who have endeavoured to loosen the foundations 'of morality by their principles, or to render vice attractive 'by their example.'

The custom which prevailed among some of the ancients, of decreeing their departed great to undergo a regular trial, and proportioning their funeral honours to the praiseworthy actions of their lives, was more favourable to the excitement of laudable ambition, and the practice of sound morality, than the consideration of certain tender-hearted persons, who warmly object against the very idea of sitting in judgement on the memory of the departed, but who can yet very readily assist in murdering the reputation of the living. The fact is, that we are willing to acknowledge agreeable qualities which no longer stand in the way of our own claims upon admiration; and we can with much good nature, throw a veil of oblivion over faults, the exposure of which would not in any degree serve to promote our interest, even by the implied contrast of our own virtues.

But whence does this tenderness towards the fame of the dead take its rise? Is it from a solemn reverence for the awful tribunal to whose judgement their frailties are then committed? or from a fine and indefinable feeling that would not seem to take advantage of the absence of the departed? Or is it from that indifference to virtue, abstractedly considered, which renders vice a subject of reprobation only so far as the interests of those within its reach may be affected by its influence? Even on this paltry and sordid consideration, the volume before us might safely assert its claim to notice, though its own merits would afford it a more solid and advantageous foundation. The interests of the living are in many instances closely connected with the just censure of the dead. There are persons who have dazzled the world by the splendour of their attainments, but who have wrung, by ingratitude and neglect, the hearts with which their own ought to have beat in

n. When the errors of such persons, and the sources
ose errors, are pointed out, as in the present instance,
vith malevolence or treachery, but in the serious tone
hortation, and with deep regret for their consequences,
y we ought not to forego the investigation of them, from
ear that we may find ourselves compelled to condemn
e we would rather admire and venerate. Of all the
l ties, those of conjugal love are the most important, the
delightful, the most holy; and when those ties are vio-
r rent asunder, they are the virtuous who suffer acutely,
whose hearts are broken:—the vicious triumph, reck-
of the misery they have occasioned.

iat Lord Nelson, in consequence of his acquaintance with
r Hamilton, subjected himself to the imputation of having
ised this species of cruelty, cannot be denied; and those
deprecate the exposure of the disgraceful consequences de-
d in the pages before us, might with equal reason censure cer-
ancient writers, for their 'malignity' in informing us that
t Anthony was deceived, betrayed, and ruined by the wiles of
patra. But, though we are unwilling to load feminine
:ness with the heaviest condemnation, we cannot avoid
:ing the unsuspecting warmth of heart which falls into
nare laid for it, far less criminal, than the cold-blooded
:y which deliberately spreads the net, and can anticipate
savage delight, the tears which will be shed by the
:ent upon the capture of the victim. How far Lady
ilton comes under this censure, it remains for us to
ine.

ie contemplation of Lady H.'s character and conduct, will
bly exhibit how much the unbounded love of admiration is
ariance with all that is worthy of being admired; and
incessantly it seeks for gratification at the expense of
modesty and simplicity, which give to either personal or
lectual graces their most attractive charm.

rs. Hannah More has justly remarked, that 'If the educa-
n of women formerly resembled that of a confectioner, it
now too much like that of an actress.' The subject of
s Memoirs is a striking example, that accomplishments
h are acquired almost entirely for the sake of popular
iration, are very much at variance with the unassuming
ies of private life. The bloom of Lady Hamilton's life
passed in servitude, chiefly among fashionable families
ondon. Her biographer informs us, that 'To a figure of
common elegance, were added features perfectly regular,
th a countenance of such indescribable sweetness of ex-
ession, as fixed the beholder in admiration. The airiness
her form gave a peculiar grace to her movements, and

'such was the flexibility of her limbs, that she might have 'been considered as a mountain nymph.' To these attractions were added a musical voice, a fine ear, a retentive memory, a turn for mimickry, and a passion for theatrical entertainments, which unfortunately for herself, she had frequent opportunities of indulging.

When we consider what are the manners of servants in fashionable families, and the examples set them by their superiors, we must in candour acknowledge, that the youthful Emma, profusely endowed with personal graces and mental readiness, but totally uninstructed in religious principles or moral propriety, was placed in a situation of no common danger; when, therefore, we say that she soon became vain, bold, and licentious, we merely state the almost unavoidable consequences of the situation into which she was thrown. We will not follow her through those gradations from guilty splendour down to the sad state of unpitied misery, by which a life of meretricious notoriety is invariably marked. Necessity and despair compelled her to undergo degradations, which in themselves must be deemed justly merited punishment for the misconduct which reduced her to them. The painter and the sculptor profited by her necessities, to improve their art, by contemplating that beauty which, thus exposed, could no longer retain a charm for those who justly estimate purity of soul; and the sighs which her wounded modesty heaved, expired unheard, while her vanity listened with delight to the plaudits of admiration.

Among those persons who were most lavish in the language of adulation, and perhaps the sincerest in the feelings which dictated it, was Romney the painter, who at different times exhibited to the public the features of his favourite model, in the character of a Circe with her magic wand, a Calypso, a Magdalen, a wood nymph, a Bacchante, the Pythian priestess on her tripod, a Saint Cecilia, and as a personification of Sensibility. Our Author reprobates in terms of virtuous indignation, the attempt on the part of Mr. Hayley, to throw a veil of sentimental delicacy over Romney's attachment to the subject of these Memoirs. The biographer of Cowper, appears indeed but ill employed in eulogizing the fine feelings and the social affections of a libertine. Romney was more true to nature in depicting Lady Hamilton in the character of Circe, than under the personification of Sensibility. When we recollect that she could voluntarily and carelessly forego the caresses of her own children, we cannot look with much delight upon her nursing the sensitive plant, though any incongruity between the sign and the thing signified, could not be expected to present itself to Romney, who, we are told by

his biographer, delighted in the innocent endearments and opening graces of infancy, and possessed a heart painfully alive to the dictates of tenderness; but who could entirely abandon the excellent and unoffending wife of his youthful choice, and his infant family, lest his acknowledgement of them should interfere with his advancement in his art.

About this time Lady Hamilton formed an acquaintance with Mr. Greville, nephew to the gentleman from whom she afterwards derived her title and her importance in society, and well known in the higher circles for the elegance of his address. Surrounded by men of genius and of polished exterior, it may easily be imagined, that her understanding and her manners daily exhibited proportionate improvement. Her taste, particularly in music and in painting, rapidly developed itself, and her skill in recitation enabled her frequently to fill up those languid intervals, which familiar intercourse is sure to give birth to when unsupported by esteem. To defer, however, is not to prevent. Her connexion with Mr. Greville came to the end common to such connexions; it died the natural death of satiety: but he with more consideration for the interests of his mistress, than for the honour of his relation, contrived to introduce her to Sir William Hamilton, under appearances so favourable, that his admiration of her terminated in marriage. From this time Lady Hamilton's ambition seems to have taken a wider flight, and for the exhibition of abilities like hers, the intriguing and dissipated court of Naples was an appropriate sphere. The character of Sir William Hamilton is delineated in these pages with great impartiality; his choice of a wife is excused on account of the deception practised upon him by those whom his own integrity prevented him from suspecting; his taste in the fine arts is acknowledged, but his devotion to them at a time when the high duties of his station demanded all his attention, is justly condemned; more especially as he seemed occasionally to be influenced by the feelings of a merchant or a broker, rather than of a scholar and an antiquary.

The commencement of Lady Hamilton's acquaintance with Lord Nelson, the disgust with which the native honesty and noble simplicity of his soul at first recoiled from the associates with whom she was surrounded, and the dissipation of her habits, are detailed in a plain and undisguised manner. The gradual subjugation of the energies of a hero by the flatteries of a syren, cannot be contemplated without pain. The errors of political conduct, to which the influence of Lady Hamilton gave rise at Naples, are forcibly represented; and surely if it be of any importance in the history of human actions, to trace back consequences to their causes, such a representation

must be highly instructive. The execution of Carraccioli, on board Nelson's ship, is severely reprobated. Whatever advocates that arbitrary assumption of power may have found in the convenient doctrine of expediency, we believe there is no one who will venture to admire Lady Hamilton, for going upon deck to witness the miserable end of this aged nobleman, whose life was terminated by his being hanged at the yard-arm; the disgrace of which mode of death was so terrible to him, that as a last entreaty he earnestly pleaded to have it altered, but he pleaded in vain! Let us never again be told of Lady Hamilton's sensibility. We must own that this odious proof of the torpor of feeling, which is often found in conjunction with levity of conduct, and which not even her admirers have attempted to controvert, removes all incredulity from our minds respecting other cruelties which she is accused of passively witnessing, and in some instances even of instigating. But the darker the scene becomes, the more reluctant we are to dwell upon it. The biographer himself assumes an increased severity of tone, when he describes the injuries inflicted on the peace of Lady Nelson and her relations, by one who could smile, and murder while she smiled. Among her very few good qualities, he remarks that her filial duty was conspicuous. He advocates the claims of that child who was left by Nelson to his country; and who, there is too much reason to fear, was the offspring of that intimate acquaintance with Lady Hamilton, which some, too virtuous themselves to suspect vice in others, actually believed to be the purest description of platonic attachment.

The contemplation of the close of Lady Hamilton's days, at Calais, to which place she fled for refuge on her liberation from the King's Bench, is calculated to excite reflections of a very melancholy nature. At this trying moment, however, the affection and duty she had ever shewed her mother, were brought back to her own bosom, by the soothing attentions of her child, who waited upon her throughout her illness with undeviating affection.

'When, at last, she found there were no hopes of a recovery, she employed the little time that remained in preparing such documents and memorials as might be of service to this interesting object, who was now about to encounter the rude storms of the world, without a relation or a guardian to take a tender interest in her welfare. This consideration pressed heavily on the mind of the dying parent, who manifested the most affectionate concern for her child, by endeavouring to soothe her mind, and to allay her fears, giving her the best advice for her future conduct, and settling all her affairs in such a manner as appeared best adapted to secure the property which had been set apart for her use, from any attempts that might be made to injure the rights of the orphan and the

tute. A sealed packet was also carefully entrusted to her hands, with strict injunctions that it should not be opened till the attain- of her eighteenth year; which corresponded also with the cular settlement in the codicil added to the will of Nelson, ding for the maintenance of this very child under the denomina- of his adopted daughter." pp. 347, 8.

ur biographer fully acquit Lady Hamilton of any share ie infamous publication of I Nelson's letters. The rtiality which he display ry part of his instruc- performance, makes us wuung to dismiss him in the s which Shakespeare puts into the mouth of one not more injuriously treated than the amiable person whose ests ought inseparably to have been connected with Nelson's, whose affections were most aggrieved by his tion:

> After my death I wish no other herald,
> No other speaker of my living actions,
> To keep my honour from corruption,
> But such an honest chronicler.

IX. 1. *Jonah. The Seatonian Prize Poem, for the year* 1815; James W. Bellamy, M. A. of Queen's College, Cambridge. pp. 28. Price 5s. 6d. Taylor and Hessey. 1815.

nah. a Poem. By Edward Smedley, Junior. 8vo. pp. 24. ice 3s. 6d. Murray. 1815.

E had occasion, in reviewing the Seatonian prize poem for the year 1814, to notice the difficulties which the idates have to surmount in producing, on a given subject, hat nominally a scriptural one, a poem possessing ither nality or interest. The present productions may serve to plify those observations.

r. Bellamy has obviously bestowed considerable pains on oising of his cadences, and the burnishing of his rhymes: is a dazzling semblance of poetry in his diction: but we in vain for any display of fancy, that might compensate s injudicious deviations from the simplicity of the scriptural tive. The character of Jonah, we are sorry to remark, appropriately delineated, and his history is badly mar-

e following magniloquous lines are substituted for the tuse account of the prophet's fatal voyage. The impressive mstances of the lot falling upon Jonah, his confession to nariners, and his directing them to cast him overboard, are y omitted.

> 'Launch'd on the main, the seamen woo the gale
> To fan, with favouring breath, the swelling sail:
> Bounds the light bark the foaming billows o'er,
> And wings her way to Tarshish' sheltering shore.
> Short blew that prosperous breeze: thick clouds arise,

Scattering their deepening horrors o'er the skies;
Loud and more loud the rattling thunders spread,
Wild howl the winds above the Prophet's head;
Fleet darts the lightning's flash athwart the gloom,
Gilds the wide waste, and lights the watery tomb;
High rides the bark where mountain billows roll,
Then seeks with headlong prow the nether pole.

'Rous'd by the storm, that thunder'd long and loud,
As the full peal of Sinai's fiery cloud,
There on the deck the trembling Jonah stood,
Wild with affright and eyed the yawning flood.
Hope fled the guilty breast—Remorse was there,
That bids his victim wake but to despair:
E'en Mercy seem'd to spurn him; Vengeance came
Exultant, arm'd with sword of cherub flame,
And thron'd in terrors on the airy steep,
Hurl'd the red bolt, and dash'd him to the deep.
But from those depths, with Hades near to view,
Leviathan the recreant prophet drew;
His guard commission'd by divine command,
To bear the wanderer to his destin'd strand.' pp. 7, 8.

This may suffice for a specimen of the performance. We cannot dismiss Mr. Bellamy, however, to whom, as devoted to the Christian ministry, poetical fame must be a very subordinate object, without one word of severer animadversion, in reference to the passage beginning,

'Ye cheerless blossoms fade, that coldly spread.'

These lines appear to be a palpable, but indifferent, imitation of some of the finest lines in the "Pleasures of Hope," but they have this further disadvantage; that the total negation of all peculiarly Christian sentiment, the omission of any reference to the dictates of Revelation on the subject of the world to come, is, in a poem professedly founded on Old Testament history, particularly offensive and reprehensible. It indicates, what is obvious from the extract given above, that the poet neither felt nor properly understood his subject. Jonah was indeed a Jew, but if, as our Author has properly represented him, though he makes no use of the reference, he was 'a type of 'Israel's King', it is not to be supposed that he was unacquainted with the *Christian* doctrine of immortality, as 'brought to 'light' by the Gospel. Such lines as the following are destitute of all propriety in a poem on a sacred subject.

'No—beneath Heaven's *firm shield*, in peril's hour
He treads the tomb, and braves oblivion's power,
Smiles at blind fate, and hails with rapture high
The morning star of immortality.' p. 13.

e are much better pleased with Mr. Smedley's perform-
. Not half of his poem, indeed, is occupied with the sub-
f Jonah; and he must therefore be considered as having
d, rather than surmounted, its difficulty as a theme for
y. Still, in the brief and rapid narrative which he gives
e history, more of the circumstances recorded in Scrip-
are included, than in Mr. Bellamy's diffuse description.
e poem commences with the destruction of Nineveh, as
cted by Nahum, Zephaniah, and Jonah; and a very judi-
use is made of the bold and vivid language of prophecy.
transition is then made to the story of Jonah, in the
ing lines:—

'Yea! Nineveh is fallen!—but not before
The Lord had shewed her that his wrath was sore;
Not till his finger pointed out the thread
By which the vengeance quiver'd o'er her head.
There spake the son of Cushi in his might;
There roll'd the thunders of the Elkoshite;
And there Amittai's trembling seed obey'd
The call reluctantly; as if afraid
Of man, yet fearless to endure the wrath
Of Heaven, which follow'd blasting on his path.
Vainly he wander'd, for the Spirit of God
Was strong within him wheresoe'er he trod;
Whether in Sephor's many-peopled street
He thought to mingle his forgotten feet;
Or fled the presence which his steps pursued
In Asmon's never-beaten solitude.
Nor less when hid within the galley's side
He slumber'd, careless of the raging tide,
Saw not the mighty tempest, nor the wave
With hundred mouths wide yawning to the grave.
Then fear was on the seamen, and despair
Hung on their lips in unaccustom'd prayer;
They sought the guilty whom such wrath pursued
By lot, and tried their divinations rude.
The hand of God was with them, and they knew
The offender; him unwillingly they threw
A willing victim to the gulph, which clos'd
Above him, and in calmness then repos'd.

'Strange was the mystery which the Lord prepar'd
To save the Prophet whom his mercy spar'd.
Three days, alive, and yet as in the grave,
He died new death each moment; and the wave
Unceasingly he heard about him roll,
Depth above depth, encompassing his soul.
There the dank sea-weed round his living head
Wrapped its green folds, like shroud upon the dead.
Earth with her bars inclos'd him; ever down,
Down to the mountain bottoms he was thrown,

The flood-springs, and the eternal roots which bound
The innermost secrets of this upper ground.
Three days in bitterness of death he lay,
The fourth the monster yielded up his prey.' pp. 5—7.

The remainder of the poem is devoted to the death and entombment of "a greater than Jonah," of which the prophet's story is considered as a typical representation. This part of Mr. Smedley's production is entitled to no ordinary praise: it is every way worthy of a Christian poet. The portraits of the Mother of our Lord, the Magdalene, and the beloved disciple, are very finely conceived, and in strict harmony with the Gospel narrative. On perusing these lines, we felt no disposition to retract what we have remarked respecting the difficulty of treating scriptural subjects, but they convinced us still more strongly, that they are, after all, the finest which can employ the imagination, when no attempt is made, by the injudicious addition of poetical ornaments, to fill up the outline of inspired history, at the expense of its truth and severe simplicity.

We must make room for the concluding lines in the poem.

'So they—but he for whom they mourn'd had gain'd
The limit of this being, and remain'd
In that unknown, which never mortal eye
Sees till it closes on mortality.
Three days his body slept, and the cold tomb
Held him within its fearful bed of gloom.
Death hover'd over him, but on his face
The foulness of his touch could leave no trace,
Nor did his body see corruption; there
Sate living freshness, and the tranquil air
Of a light slumber, when high visions fill
The fancy, and exalt to Heaven the will;
As if embalm'd by his divinity,
When death began, his body ceas'd to die;
And when his earthly nature did not dwell
Within, the unearthly purified the shell;
Adorn'd it for his triumph, and resum'd
The veil of flesh more holy since entomb'd.

'The third day comes—Oh! not within the grave
Look for his body who has died to save;
Seek not in earth the immortal flesh which holds
A Spirit as immortal in its folds.
Won is the Paradise to sin refus'd;
The bruised heel the venom'd head has bruis'd;
Gain'd is the victory now, the battle done;
To us the living and the dead are one.
Lo! on the ruins of the first there stands
A nobler temple, fashion'd without hands;
And blazon'd on its everlasting shrine
Beams to our eyes the Prophet Jonah's sign.

Art. X. 1. *Report together with the Minutes of Evidence, and an Appendix of Papers, from the Committee appointed to consider of Provision being made for the better Regulation of Madhouses in England.* Ordered by the House of Commons to be printed, 11th July, 1815. Each Subject of Evidence arranged under its distinct Head, by J. B Sharpe, Member of the Royal College of Surgeons, London. Reprinted for Baldwin and Co. 47, Paternoster-Row. 8vo. pp. 399. Price 12s. 1815.

2. *A Letter addressed to the Chairman of the Select Committee of the House of Commons, appointed to enquire into the State of Madhouses;* to which is subjoined Remarks on the Nature, Causes, and Cure of Mental Derangement. By Thomas Bakewell, Author of "A Domestic Guide in Cases of Insanity," and Keepe. of Spring Vale Asylum, near Stone, Staffordshire. pp. 100 Stafford. 1815.

3. *Practical Hints on the Construction and Economy of Pauper Lunatic Asylums.* Including Instructions to the Architects who offered Plans for the Wakefield Asylum, and a Sketch of the most approved Design. By Samuel Tuke. pp. 55. York, 1815.

4. *Observations on the Laws relating to Private Lunatic Asylums,* and particularly on a Bill for their alteration which passed the House of Commons in the Year 1814. 8vo. pp 112. price 3s. 6d. Conder, London. 1816.

AFTER a sanguinary conflict, especially when it has been of unusual and unexpected severity, as in the case of the victory of Waterloo, we hear with horror of numbers, who, although not the immediate victims of death on the field where they had fought and bled, nevertheless, subsequently lose their limbs and their lives for want of timely medicinal aid, and in consequence of that pressure and hurry in the business of healing, which directly succeed to the business of slaying. But the feelings which are excited by this consideration, must sink very low in comparison of those which are occasioned by the reflection, that mental soundness, and mental life, if we may so express it, are frequently lost for want of opportunity and of pecuniary resources, to preserve them How many wretched beings do the wards of a public lunatic asylum enclose, who, having been once as we are, are now reduced to a state of worse than brutal ferocity, uttering horrid blasphemies, and denouncing malignant menaces on all who pass by; but who, had their circumstances been such as to command the exercise of tenderness and skill equal to the exigencies of their cases, might now have been taking their places in the social circle formed by sympathy and affection, thinking, and feeling, and acting, like ourselves! In the great round of human misery and woe, there cannot surely be found any case that comes at all near to this in dreadful and heart-appalling interest.

That this statement is not a figment of the imagination, but a recital of facts, has been repeatedly asserted with all the confidence of conviction; and if such be the shocking state of things, in reference to lunatic hospitals, no wonder that in this age of reformation and of public spirit, the attention of the legislature should have been called to the consideration of this momentous inquiry —'Whether the circumstances and treat-'ment of lunacy are susceptible of melioration and amend-'ment.'

This question has indeed been recently agitated in the British Senate, with an earnestness and interest which will command the admiration of posterity.

'The labours of Mr. Rose and his associates,' (as is well observed in one of the pamphlets before us) 'were labours of simple humanity and benevolence unmixed with party feeling, and of too partial an influence to produce them fame. While the unhappy objects of their compassion are shut out, perhaps for ever, from the world, and generally unable to express or even to feel gratitude. May they live (adds the writer) to receive the only reward they appear to aim at or desire, in the certainty that their completed deliberations and exertions have removed all the evils which occasioned them'

Before we proceed to a more detailed account of this investigation and its results, we shall say a few words on the recently much agitated inquiry, which immediately and obviously arises out of the preceding one, and which was repeatedly urged by the members of the Committee of investigation in the course of their individual examinations It is this—Whether is insanity under the control of remedial agents, in the same manner as are those maladies which are more properly and strictly regarded affections of the bodily frame? Is madness to be cured by medicine? The remarkable discrepancy which was displayed before the Committee, in reference to this very important question, must have necessarily excited some degree of scepticism, or at least of uncertainty, in the minds of those who entered upon the inquiry with anxious but unprejudiced minds. We are told by one person, a man of unquestioned talents and extensive experience, that he considers vomiting rather injurious than beneficial in cases of insanity; another, of equal experience, and of great name, stated his dependence upon the medicinal power of emetics; and in this opinion he is countenanced by a recent writer of great merit on the subject of mental affections. One physician, who has directed his knowledge and attention principally to these unhappy affections, approves generally of venesection; a second, similarly circumstanced, describes this practice, as fraught with extreme danger. Purgatives are the sole dependence of some, alteratives and

onics of other. This practitioner prescribes *warm*, that, *cold*—nothing. Some say little is to be done by *any* curative means, others, with even greater confidence, assert that *insanity is the most remedial of all the maladies to which man is heir*

The fact is, we believe, that a great deal of this diversity of sentiment and opinion, has arisen in consequence of regarding the subject in too empirical a manner. Medical men talk of curing lunacy, as the vulgar speak of curing a cough. Indeed, while a generic term is made to include so many varieties, in relation to the causes upon which derangement depends, it cannot in strict propriety be made a question, whether insanity is, or is not curable. When a man receives a sabre-wound on his skull, and consequently loses his senses, we are in the habit of considering the case without cure, from a general feeling founded upon obvious truth, that as an organic lesion has here been the occasion of the deranged state of the intellect, it cannot be set to rights, because it is not within the compass of medicine or management to *re-organize*. Again, if part of the brain is annihilated by accident or disease, we cannot restore the lost *material*, nor by consequence its particular functions; or if a tumour grow in the interior of the encephalon, the derangement of functions to which it gives rise, is irremediable, inasmuch as the cause of the derangement is itself untangible. Now, our knowledge of sentient and intellectual faculties, as connected with structure, is so extremely limited; the knife of the anatomist does so very little in clearing away the obscurities which hang over sentient organization, that we may conceive of alterations quite as effective, and quite as permanent, as those just supposed, although they may not, even by any artificial means, be capable of being detected by our senses; and, in that case, the mental malady might be quite as hopeless, in respect to any prospect of recovery, as in instances where it has been dependent upon such palpable causes as obviously to place it out of the possibility of cure. Disordered intellect, therefore, having in its display to do with the sentient system, of which our knowledge is so confined, cannot be calculated upon, either in respect to its essential nature, or any probability of advantage to be derived from treatment, with any thing like the accuracy with which we predicate the remedial nature or fatal tendency of mere bodily ailment.

Although it is not within the scope or intention of the present paper, to pursue the subject of insanity in the way of regular dissertation, we shall, we trust, be excused for adverting to one particular feature in the phenomena of deranged intellect, which we conceive has not been sufficiently recognized or dwelt upon, in investigations relative to the *rationale* of mental alienations. We allude to the alternate, and, as it were *vicarious* manner, in

which diseases of the body [illegible] succeed to, and take place of each [illegible] In a [illegible] in Mr. Tuke some time since pub[illegible]ed, there is one remarkable example of this kind, which, from its very interesting nature, deserves recital.

'A young woman, who was employed as a domestic servant by the father of the relater, when he was a boy, became insane, and at length sunk into a state of perfect idiocy. In this condition she remained for many years, when she was attacked by a typhus fever, and my friend, having then practised for some time, attended her. He was surprized to observe as the fever advanced, a development of the mental powers. *During that period of the fever when others were delirious, this patient [illegible]s entirely rational.* She recognized in the face of her medical atte[illegible]nt the son of her old master, whom she had known so many years before; and she related many circumstances respecting his family, and others, which had happened to herself in her earlier days. But alas! it was only the gleam of reason; as the fever abated, clouds again enveloped her mind. She sunk into her former deplorable state, and remained in it till her death, which happened a few years afterwards.'

Although this case must be considered as very extraordinary, the records of medicine are not wanting in instances of that kind of succession and alternation of mental and bodily disorder to which we have above referred, and of which the example just narrated, is but a remarkable and forcible illustration. Dropsical and pulmonary affections have been seen to yield, in order to make way, in a manner, for the introduction of insanity; while this last has been expelled, in its turn, by the supervention and return of the original complaint. There is another circumstance, also, which is common to mental alienations, and which, indeed, is of so frequent occurrence, as to have been often noticed by many persons who were not professional observers; we allude to that sudden and transient restoration of the intellectual faculties, which not unfrequently immediately precedes bodily dissolution. After the mind has, to all appearance, been for years extinct, it bursts out from its corporal confinement, and casts a parting glance at the surrounding scene.

These facts demonstrate a frequent connexion between ailments of the body, and of the mind, as intimate as it is inscrutible; and serve to shew that the human frame may be subject to such varieties of condition as to be productive of mental hallucination, although the precise nature of such state shall elude every research of the pathologist. As we are ignorant, then, of the nature, we must also be ignorant of the extent and probable duration of the morbid change. When, therefore, we find, as in some of the publications before us, individuals asserting with confidence the curable nature of insanity, and binding,

that had this and that patient been under their care, the hallucinations would have disappeared, we cannot avoid regarding their assertions and intimations, as partaking in a large measure of empirical presumption. Which among them could have anticipated the circumstances and temporary cure of the idiotic girl above referred to? and who is there that could unravel the intricacies of the case by any ascertained physiological principle?

But there is another consideration, and it is one of a very momentous and imperative nature, which has still more to do with the late investigation; it is this—whether, even in cases of incurable lunacy, it be not possible to effect by conciliation and kindness, what has hitherto been often essayed to be done by coercion and restraint?—Is a madman out of the pale of humanity?—Is he, on account of the suspension of reason, to be treated as if the rational faculty were not obscured, but extinct? To these most important queries such replies have been made as to implicate in their tendency, the conduct and character of several receptacles for the insane; it appeared, therefore, to be the duty of an enlightened legislature to interfere further in behalf of this most afflicted portion of the human race. That interference, as we have above observed, has been candidly, rationally, and humanely made, and the publications before us are some of its consequences.

The Legislature has had, however, a still further object in view, than that of securing an appropriate treatment, and as much comfort as is consistent with their situations, to those who are already and properly confined in consequence of mental disorder. Its aim has been directed towards placing a more effectual barrier, than the act already in force has been found to provide, against the commission of the enormous crime of unnecessary confinement; a crime which, to the eternal disgrace of human nature, has not only been in many instances conceived, but actually committed.

We shall not detain our readers with any very copious extracts from the published reports of the Committee of investigation, especially as they have already been before the public in the prints of the day. We shall therefore confine ourselves to the selection of one or two examinations, which will serve to shew to those who may not hitherto have had their attention drawn to the subject, the great good that has already been effected by the business having been brought before the consideration of Parliament. The Honorable Henry Grey Bennet, himself a member of the Committee, presents to it the following evidence:—

"I visited B m s years and then very much struck with the e m ; there appeared

to me to be the greatest coercion in [illegible] number was confined to the wall, fastened to benches and [illegible], and many of the patients were almost in a state of nudity: I visited it again last year in company with Mr. Wakefield, Mr. Lambton, and one or two other gentlemen; I found not so many patients in the same state of nakedness and restraint as at my last visit, but in the women's wards up stairs, there were many of those unfortunate people chained to the wall in a small room, some of whom had been so chained for years during the day; the smell and dirt of the room were in the highest degree offensive; *amongst those persons was a woman of the name of Stone, who was formerly a governess in a respectable family, evidently a person of some accomplishments, who was chained to the wall, though she did not appear to be at that time or was stated ever to have been a furious maniac.* There was also a woman confined in a cell, chained to the wall at the end of the gallery; she had been so confined for several years, was in a state of furious agitation, and her voice and cries could be heard in all that part of the hospital. I saw also Norris; the iron apparatus in which he had been confined was then removed; but the chains which fastened the neck of the patient to the iron stanchion as well as the leg-lock, were still used.

'Norris stated, that he was fully aware he was a dangerous person; that he should be sorry to be permitted to walk unmanacled in the gallery; but if he could be prevented from doing others any mischief, which, if he was not provoked he should not attempt to do, he should consider the permission of taking that exercise a great indulgence; he added also, that he had made repeated complaints against the mode of confinement in which he had been for so many years; *but that he was now treated like a Christian, and that he felt himself quite comfortable.* He particularly alluded to the pleasure he felt in being able to sit down on the edge of his bed; he was employed in reading the news-paper, and he asked me many questions on the subject of politics, in which he appeared to take the greatest interest. I visited Bethlem, on the 27th of May last, in company with other members of the House of Commons, Lord Lascelles, Mr. William Smith, Mr. Duncombe, Mr. Frankland Lewis, and Mr. Sturges Bourne. *The change that had taken place in the appearance of the patients in the Hospital was most striking;* on the men's side, no man was chained to the wall; only one was in bed, and he was ill; the patients were mostly walking about in the gallery, and the whole Hospital was clean and sweet. On the women's side, two only, when we entered the Hospital, were chained by the hand. *Miss Stone, who had been confined in the hospital for several years, three of which she had been chained during day-time to the wall, wrapped up in a flannel gown, was sitting by the fire dressed like a woman, employed in needle-work, and tolerably rational; she appeared chearful, and contented, and most grateful to the Matron, who accompanied us during our visit, for the change which had taken place in her situation.*'

'The woman who was confined at the end of the gallery the year before, in that violent state of irritation above mentioned, was now

d, and was walking about the gallery, apparently tranquil; eatedly thanked the Matron for her kindness, *and said it was to that kindness that she was in the composed and comforta-e in which we found her.* I have no doubt that the change is so visible in the condition of the hospital, and in the men-provement of the patients, has arisen from the different treat-hat they have received from the new Steward, Mr. Wallett, and w Matron, Mrs. Forbes. To any one who remembered the nt neglect with which, the preceding year, these unfortunate s were treated, this change in their condition was most tory.'

nswer to a further question from the Committee, whether not consider the iron apparatus worn by Norris to be essarily heavy, Mr. Bennet replies,

m what I have seen of furious maniacs in other hospitals and of confinement, I should have no hesitation in saying that it node of restraint unnecessary and unwarranted. It has always ed to me (he adds) from what I have seen of Bethlem, that straint was used there more from feelings of revenge than poses of medical cure.'

above evidence is a document of too unequivocal a nature, establishes the fact that much abuse has existed; it serves same time to prove, beyond the possibility of dispute, that may be done, with safety to the attendant and advantage patient, by kindness and conciliatory treatment. The emaining inquiries, then, at issue, are, by what means eatment can be best secured to the unhappy sufferers mental derangement; and what are the best measures ch the Legislature can have recourse in order to prevent actice of confining individuals upon groundless and false ces.

was a natural order of proceeding, in reference to the articular, to establish an inquisition into the condition sages of those several receptacles for the insane, that already in existence; and by collating and contrasting espective advantages and disadvantages, to come to onclusions as should serve for a guide to future proceed-

'Accordingly, the printed reports exhibit the interior of at number of lunatic asylums, in some of which, as in ger and more public establishments, were unveiled the shocking mismanagement and the most culpable neglect. nowever, gratifying to learn, from the accounts of others, conscientious skill and persevering humanity, were em-, to effect one of the most momentous objects that can e the energies of man. An account of a well-regulated shment, called the Retreat, near York, instituted and cted by the Society of Friends, has already been pub-

lished, and our readers will hear with great satisfaction that this asylum has many rivals both in exterior and internal advantages.

Those institutions appear to be the most effectual in promoting the well-being of their inmates, in which attention is given to the following particulars. A due separation and classification of the patients according to their sex, their circumstances in life, and the degree of derangement to which they are subject; kindness joined with firmness on the part of the superintendents, with an endeavour, on the part of the superior officers, to excite the esteem and affection of the unhappy individuals over whom they are placed; such a construction of houses, as will ensure sufficient proximity of keepers and patients, and at the same time afford room enough for the latter, these apartments being as free from gloom and prison-like appearance, as is consistent with the nature of the establishment; ventilation without an undue exposure to the inclemencies of the weather; light, nourishing, and wholesome diet, to be regulated according to circumstances, both in respect of quantity and quality; cleanliness both in act and in habit; and lastly, a judicious regulation of mental and bodily exercise.

For the purpose of shewing the very great good that may be done by a well regulated system of occupation, we shall be easily excused for transcribing the following extract from the examination of Mr. Finch, the keeper of an excellently planned and well conducted asylum at Laverstock, near Salisbury. The Committee ask this gentleman, whether the patients under his care are accustomed to take much exercise. In reply, he says,

'A great deal of exercise; I think it necessary to health; I was led to this remark by observing a few years ago that my pauper patients recovered in a greater number than those in a better situation in life, which I attributed to their being employed in my garden, in working digging, &c.'

'"Is it your opinion," the Committee go on to say, "that the employment of the body contributes in a great degree to the restoration of the health of the mind?" "It is."

'"Is it your practice to allow patients of all descriptions, the more opulent as well as the paupers, to work and employ themselves in your garden?" "I allow them to work if they should be so inclined; but as I could not enforce that upon my superior patients, whose habits of life are not congenial with it, I substituted amusements to supply its place; such as bowling-greens, cricket, billiards, and all the different amusements which act upon the mind and keep the body in exercise; and then I found a corresponding good attend the superior patient as well as the others."

'"Have you any doubt that that practice which has been as

uccessful in your own establishment, might be as successfully adopt-
d throughout the different public establishments?" "That is my
ea; I do think so; I think they cannot be perfect without it; I
an give a very strong case of a patient I had from St. Luke's;
e was a man of opulence, sent there as a pauper, (and of course
me other precluded from the advantages of the Institution,) he
ame to me afterwards as a gentleman with no increase of pro-
erty: this man came to me a most miserable object from St.
uke's, after having been a twelvemonth, and discharged as incu-
ble; he walked upon his toes; he could scarcely get from the
each to my house; the muscles of the legs were contracted; he
as exceedingly nasty, and he would have eaten his own flesh
ad he not been prevented; he tore it immediately as he came to
e; I tried to put him into a room where he could do no mischief
himself or any one else, *but took off every restraint;* I found
im within a few days somewhat more composed; some little time
terwards he became so bad again with respect to filth, that I
as obliged to use some restraint, and have a man constantly to
atch him; by attending to his bowels, and keeping him strongly
ercised in the garden and in the fields, I found him gaining
rength daily; within six weeks capable of playing bowls; and I
ent him home perfectly restored in four months, where he carried
n the business of a coach proprietor three years afterwards, and
alled upon me many times in his gig, and thanked me for my at-
ention to him." '

How melancholy to reflect that the poor clergyman described
n the minutes of evidence on the York Asylum, was not
laced under the care of Mr. Finch, or in an asylum of similar
reatment; he would then probably have been restored to the
lessings of intelligence and of life. Probably, we say, for we
till protest against that *empirical dogmatism* which would
ronounce an absolute *à priori* opinion on any case of mental
alady.

But we hasten to give our readers a concise account of
he remaining pamphlets whose title-pages are at the head
f this Article. It is the design of the last of these to dis-
uss the subject of legislative enactments, for the prevention
nd remedying of alleged and allowed abuses in lunatic esta-
lishments.

The practical hints of Mr. Tuke need not detain us long.
The tract is sensible, and well written, and worthy the at-
ention of those persons who are contemplating the erection or
he alteration of houses for the insane.

" "The defects, (Mr. Tuke says,) in the construction of asylums
hich I have had opportunity to observe, have defeated one or
ther of the following objects, which appear to be of primary im-
ortance to the welfare and comfort of lunatics. 1st, The com-
lete separation of male and female patients. 2nd, The separation
f patients in proper number and distinct apartments, according to

the state of their minds. 3rd, A system of easy and constant superintendence over the patients, by their attendants, and over both by their superior officers. 4th, That the accommodation for the patients should be cheerful, and afford as much opportunity for voluntary change of place and variety of scene, as is compatible with security." '

These several heads the Author enlarges and dwells upon with no small degree of characteristic simplicity and unaffected good sense. He proposes the following system of classification.

' " 1st class, Those who are disposed to incoherent laughing and singing; and generally all those who are capable of very little rational enjoyment. 2d class, To consist of those who are capable of a considerable degree of rational enjoyment. In this class most of the melancholics and hypochondriacs will be included. Several of this class will be able to assist in the house or be engaged in some useful labour. 3rd class, The convalescents, and those patients whose derangement leaves them fully capable of common enjoyment. A few of the best melancholics should also be admitted into this class."—We shall only add to our quotations from this tract the following important remarks.—" The worst patients require most attention, and are most likely to irritate their attendants. A distinct or very remote building, exposes them to all the evils of neglect and abuse, and there is, generally speaking, more to fear *for* them than *from* them. The evils of *noise* are not so great as those of *filth*, *starvation*, and *cruelty*. I have no doubt, however, that it is possible so to construct rooms as to avoid the annoyance of the *many*, and the injury of the *few*."

The ' letter' of Mr. Bakewell is not without its merits, but his style and manner are too much tinctured with a sort of self-sufficiency and seemingly disappointed expectations. He proposes the establishment of ' National Hospitals for the cure ' of insanity alone; to admit none but recent cases, and to ' keep them only for a limited time;' the masters and servants to have liberal fees for every recovery, which fees should be ' entirely lost in cases of failure.' We should for ourselves apprehend, that this ' no cure no pay' system, would go far to exclude individuals of liberal education and enlightened minds, from undertaking the task of superintendence; and we feel quite sure that the poor sufferers would have so much less chance of benefit from medicine and management, as these qualifications should be wanting in the keepers of Madhouses.

It will not be worth while to follow Mr. Bakewell through his reasonings on the nature and essentials of insanity; we shall merely observe, that his practice appears, to say the least of it, quite as good as his theory; and, if we may trust to the correctness of his statements, his treatment is,

on the whole, singularly successful. At the end of the pamphlet are several interesting, and somewhat instructive cases; the last of which, with his own remarks upon it, we shall lay before our readers.—'In the early part of a morning, before daylight, I was awoke by a loud knocking at the door; and upon going to the window, I saw by the light of the moon, a man upon his knees in very loud prayer that the Lord Jesus would send down his grace upon the master of that house and all his family. Convinced from his manner that he was mad, and conceiving that a Madhouse was the fittest place for him, I called to say that I would let him in; on his entrance he was for a time very collected, and gave me his relation as follows; "I have been from home several weeks; I have been to attend the last illness and death of my poor father; he left some little property behind him, and we had some very unpleasant disputes; I have, too, drunk hard, and the people said I was going mad; but bless the Lord, they were mistaken, for I was never so well in my life as now. Coming home upon one of the coaches, a voice came to me, and bid me go forth and preach the gospel of the Lord Jesus; I began to pray, and I got off at the village below, and have been praying for the dear souls of the people." "How came you up here?" I said. "Why the Lord Jesus directed me here, to be sure." "What! have you been some time with the Methodists, for I presume you are one?" "No, I never was with them in my life; I do not so much as know any Methodists; but if it please the Lord Jesus, I mean to join that holy people this very day; I shall find some of the preachers at Stone. In the strength of the Lord, I can do any thing: I can strike my arm through that fire; and I can strike my arm through your body." In about two minutes after this, his arms were properly secured in a straight waistcoat; on first seeing of which he expressed a wish to have it on, in order to convince us that the Lord Jesus would break his bonds asunder; and as soon as it was properly secured, he cried out—"Come, Lord Jesus, break my bonds asunder," accompanied with all the efforts in his power; but these not succeeding, he became calm again for a while. For two days, he was the most part visionary; but using all my efforts to remove his complaint, he seemed quite recovered on the fourth day, and appeared in his own natural character, viz. that of a bold profligate, with no more religion than the bird that bears his name (Swan.) I wish he *had been* a Methodist; for in that case I should have hope, that he would some time find grace enough to pay me my charge; but as it is, I have no hopes. I have often asserted that the visionary fervours of devotion, which have been stated as the

cause of insanity, were frequently the first *effects* of it, and this is an instance. A contemporary writer on insanity, goes a little out of his way to stigmatize the Methodists as the frequent cause of insanity; and in walking with him through his own Hospital, which contained at that time about a hundred and fifty patients, he pointed out *two old women*, who were, he said, Methodists.'

On this case we shall leave the reader to make his own comments; and shall now dismiss the consideration of Mr. Bakewell's tract, by merely remarking, that we think some credit is due to him for his courage in crying down the common cant—for *cant* it is—that religion is so much the occasion of madness.

The last in the list of the pamphlets under notice, is penned by no common hand. It contains in the first place a general sketch of the act of the 14th of his present Majesty, intituled "an act for regulating Madhouses," which is followed by an outline of the "Bill to repeal that act, and for making other provisions in lieu thereof," which passed through the House of Commons in the year 1814. The objections of the writer to this last bill are made against that part of it, in which it principally differs from the previous one, viz. to the mode of granting licences, and the powers given to the visiters. We do not perceive the validity of his objections respecting the application of new laws to establishments already existing, for such an enforcement would not, as in the case of apothecaries and attorneys, deprive the individuals to whom they should apply, of their means of sustenance; and, it should be recollected, that one of the prime objects which the framers of the new bill had in view, was to correct *already existing* abuses in lunatic establishments.

Nor does it appear to us, that the person to be licensed must be so hardly dealt with by the discretionary powers being vested in the hands of the commissioners, for independently of the circumstance of such commissioners being chosen from a liberal and respectable class of men, there would be very little apprehensions of sinister motives guiding their decision, inasmuch as the refusal of a licence, or impediments of any kind to the present licentiate's views and wishes, would not be the act merely of one individual. It would appear, however, as far as relates to the laws of visiting, to be a greater safeguard to the rights of the masters of houses, were the visiting magistrates in the county districts required to be at least four instead of two in number; and it would be, perhaps, expedient, that two of these four should be selected from gentlemen resident in a part of the county distant from that in which the establishment existed; as too much care cannot

used to prevent the operation of local prejudices and party
rests. It is to be recollected that both Commissioners
visiters, in case of their decisions being inconsistent with
ice, are liable to be convicted of improper conduct, by the
giving to the aggrieved person a power of appeal.

With respect to the right of removal being in the hands of
visiters, we think, upon the whole, that this is calculated
have a salutary effect as an *in terrorem* preventive of
ses; and it is not likely that the censors in question would
y readily take upon themselves the heavy responsibility of
ering the liberation of any individual, unless the proofs of
ity were of too marked a character to admit of indecision
doubt.

That clause in the Act, which requires the visiters of asylums
direct that one or more accessible pumps be placed in
tain parts of the premises, we think liable to all the ob-
ions which the Author brings against it. We think too,
t his charge of injustice is valid against that clause of
bill relating to payments of licenses for a part of the
r however small. But our limits prevent us from pursuing
subject further, and we shall now bring the discussion to
lose, by again stating, in a very few words, our general
iments respecting the treatment of insanity, and on what has
already, and ought further to be done, towards meliorating
condition of the unhappy subjects of mental derange-
nt.

t will have been gathered from what has been advanced
the course of these pages, that our dependence on medicine,
rely, is exceedingly small. There is a want of *tangible*
sion, if we may so express it, in the pathology of lunacy;
its treatment must, by consequence, be, at present at least,
a great measure empirical. If any medicinal agents de-
ve to be preferred to others in affections of the mind, they are,
haps, purgatives, regularly and perseveringly administered,
the warm-bath. Our few short extracts afford sufficient
dence of what is to be done by air, exercise, cleanliness,
sification of patients, duly regulated bodily and mental oc-
ation, and lastly, assiduous endeavours on the part of the
erintendents to excite new trains of thought, and new
its and associations. It will have been remarked, that in
se establishments in which the above advantages were in-
ed to the sufferers by the skill and humanity of the
pers, good was in the same proportion invariably ef-
ed.

In regard to legislative enactment, we really think that
Rose's bill, a little modified, might effect all that is de-
ble to be done. There is, however, in our judgement, a

loud call for County Establishments. These ought not to be optional, but compulsory, and each county should bear its own expenditure. The erections ought not to be suffered, until a plan of the building, its situation, and dimensions, shall have been presented to, and approved of, by the commissioners of lunatic asylums. These buildings, when erected and occupied, should be subjected to precisely the same regulations and restrictions as the private asylums; and it would of course be desirable to avoid every expense that is not necessary to the comfort and well-being of the inmates of the respective houses. We may in conclusion express our belief, that a certain degree of reform must be the consequence of the investigation that has been excited, and of the regulations that are proposed; and although experience teaches us in cases of this kind not to expect perfection, yet we feel convinced that much and lasting good will be conferred upon the community, by the recent labours of the House of Commons to improve the condition of Madhouses in England.

ERRATA IN THE LAST NUMBER.

Page 164, line 10 from bottom, *for* sublimity, *read* subtlety.
167, line 20, *for* literally, *read* liberally.

*** We are obliged by want of room, to defer several articles of Literary Information, and other matter.

RT. XI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige ie Conducters of the ECLECTIC REVIEW, *by sending Information post paid) of the subject, extent, and probable price of such works; hich they may depend upon being communicated to the Public, if nsistent with its plan.*

the press, An Essay on the Being od, and his attributes of Infinite r, Wisdom, and Goodness; stating refuting the objections to his om and Goodness, from Reason Revelation, and drawing the most practical inference from the subject: to which Burnett's Prize of £1200 was adjudged, st 4th, 1815, to which is prefixed graphical Sketch of Mr. Burnett's by W. L. Brown, D.D. Principal arischal College, Aberdeen.

Travels of Col. Keating in Eu- and Africa, are nearly ready for cation.

translation of Mad. de Genlis' istorical Novel, entitled Jane of e, will appear in a few days.

the Journal of a ten years Resi- at Tripoli, in Africa, from the al correspondence in the pos- of the family of the late Richard Esq. the British Consul, in a volume.

Poems of Milton, Thomson, , and a few other leading Au- will shortly be published, with new lishments from the designs of Mr. ll.

Rev. Dr. Mc Leod, of New York, ut to publish in one volume 8vo. entitled, The Life and Power of ess, described in a Series of rses on the nature, progress, es and perfection of true reli- man. It is proposed that an sion of the work be printed at me time in Paisley, cotempo- sly with the American edition. re is likewise about to be pub- at Paisley, in a small 12mo. , a work by the same author, The Ecclesiastical Catechism; a Series of Questions, relative to ristian Church, stated and an- with Scripture Proofs; to are appended Notes explanatory points in controversy with the palians and Independents.

The Rev. Mr. Cox, of Hackney, has been engaged for some time on an abridgement of the late Mr. Robinson's Scripture Characters, in one volume 12mo. for the use of young people and of schools, which is nearly ready.

A new edition, with considerable additions, is in a state of forwardness, of The Principles of Fluxions: by the Rev. W. Dealtry, B.D. F.R.S. and late Fellow of Trinity College, Cambridge.

Mr. A. Piequot, author of the Ancient and Modern Geography, will shortly publish, in a small duodecimo volume, for the use of Schools, A New and Easy Introduction to French Grammar; designed as a First Step to that useful language.

In the press, and in a few days will be published, in octavo, price 2s. 6d. Moscow; a Poem, by Mrs. Henry Rolls, Authoress of Sacred Sketches, &c.

In a few days will appear, a new edition of Diatessaron: or, the History of our Lord Jesus Christ, compiled from the four Gospels, according to the authorised English version; with brief notes, practical and explanatory: to which are prefixed, a Map of the Holy Land, and an Introduction. By the Rev. T. Thirlwall, M.A. In one volume, duodecimo, for the use of Schools.

Mr. T. Williams is preparing for the press, An Essay on Religious Liberty, in which will be considered,—The Primitive Terms of Communion, the right of Private Judgement, the nature of Christ's Kingdom, and the horrid effects of intolerance.

In the press, to be speedily published, The City of the Plague. a dramatic Poem. By John Wilson, Author of the Isle of Palms, &c.

Mr. Horace Twiss will soon publish, a Compendium of the Law of Parish Appeals, condensed into one volume, as a manual for the quarter sessions.

W. T. Brande, esq. has nearly ready to appear, a Descriptive Catalogue of the British Specimens deposited in the Geological Collection of the Royal Institution.

Results of Experience in the Art of Tuition, forming the basis of the system adopted by W. Johnstone, A.M. at the classical school, Blackheath Hill, is preparing for the press.

Mr. R. Hills has in the press, Sketches in Flanders and Holland, comprising a Tour through the Low Countries, immediately subsequent to the battle of Waterloo, illustrated by thirty-six plates.

Mr. William Phillips has nearly ready, in a duodecimo volume, a Elementary Introduction to the Knowledge of Mineralogy and of Minerals.

A History of the Kingdom of Hanover, and of the Family of Brunswick, in a quarto volume, with engravings, is nearly ready to appear.

Mr. W. Salisbury has in the press, Hints addressed to the Proprietors of Orchards, and Growers of Fruit in general, illustrative of the injuries trees are subject to in the present mode of culture.

Mr. Robert Buchanan, of Glasgow, will soon publish a work on the history and construction of Steam Boats, illustrated by numerous engravings.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Remains of William Reed, late of Thornbury; including Rambles in Ireland, with other Compositions in Prose, his Correspondence, and Poetical Productions. To which is prefixed, a Memoir of his Life; by the Rev. John Evans, Author of the Ponderer. 8vo. 10s. 6d.

Supplement to the Memoirs of Sir Joshua Reynolds. By J. Northcote, Esq. R.A. 4to. 15s.

CLASSICAL LITERATURE.

Euripidis Alcestis. Ad fidem manuscriptorum ac veterum editionum emendavit, et annotationes instruxit I. H. Monk, A.M. Coll. S.S. Trin. Socius, &c. Accedit Georgii Buchanani Versio Metrica, 8vo. 6s. 6d.

EDUCATION.

D. Junii Juvenalis Satiræ Expurgata, &c. With English Notes, for the use of Schools. By the Rev. William Wilson, A.M. Fellow of Queen's College, Cambridge, &c. 5s.

FINE ARTS.

An Etching by Bromley from a whole length Portrait of H. G. the Duke of Wellington, painted by Sir Thomas Lawrence for the Prince Regent.

Taylor's Egypt, illustrated by a Series of Plates, from Denon's drawings, royal folio, Parts 3 and 4. 5s. each.

HISTORY.

A Narrative of the Demolition of the Monastery of Port Royal des Champs; including Biographical Memoirs of its later Inhabitants. By Mary Anne Schimmelpenninck, Author of Theory on the Classification of Beauty and Deformity; &c. crown 8vo. 7s. 6d. bds.

MEDICINE.

A Familiar Treatise on Rheumatism, and Rheumatic Affections, with domestic Methods of Cure. By William Hickman. 1s. 6d.

The Fifth Volume of the Medical Transactions of the Royal College of Physicians of London. 8vo. 12s. bds.

MENSURATION.

A Treatise on Practical Mensuration, in eight parts. By A. Nesbit, 12mo. 6s.

MISCELLANEOUS.

The Danger of Premature Interment, proved from many remarkable instances of People who have recovered after being laid out for dead, and of others entombed alive, for want of being properly examined prior to Interment. Also a Description of the Manner the Ancient Egyptians and other Nations, preserved and venerated their Dead; and a curious Account of their Sepulchral ever-burning Lamps and Mausoleums. The pernicious Effects of burying in the Body of Churches, and confined Church-yards, pointed out, whereby many valuable Lives have been lost to the Public and their Friends. By Joseph Taylor, 12mo. 4s. 6d. bds.

An Account of the First Edinburgh

estival, held between the 30th
nd 5th November, 1815. To
added, an Essay, containing
eral Observations on Music,
e Farquhar Graham, Esq.
bds.

inburgh Annual Register, for
taining the History of Europe
ear; Reflections on Trial by
Civil Causes in Scotland;
of Public Occurrences; Public
Accounts; Gazettes; State
Births, Marriages, Deaths, and
s; New Publications; Mis-
Original Poetry; and Index.
s.

POETRY.

nce; or, the Secrets of Divi-
Poem. By Edward Smedley,
all 8vo. 7s. 6d.
a Poem. By the same. 8vo.

ory of Rimini; a Poem. By
nt. Small 8vo. 6s. 6d.
ege of Corinth; a Poem.—
a Poem. By Lord Byron.
d.
Malanzore, a Moorish Tale.
on. Mrs. Esme Steuart Erskine.

y; or the Economy of Nature,
gress of Human Life; a Poem.
d. sewed.
a, Princess of Persia; or the
ueen. Collected from the ori-
sian. 10s. 6d. bds.

POLITICAL.

als for an Economical and Se-
rency; with Observations on
s of the Bank of England, as
ard the Public and the Pro-
of Bank Stock. By David
Esq. 8vo. 4s. 6d.
e de l'Origine des Progrès et
cadence des Diverses Factions,
agité la France depuis 1789,
Abdication de Napoleon. Par
avallée, Ancien Capitaine d'In-
et Ancien Chef de Division à
le Chancellerie de la Legion
ir. 3 vols. 8vo. 1l. 7s.
olonial Policy of Great Britain,
d with relation to her North
n Provinces and West India
ns; wherein the dangerous
y of American Competition is
l, and the Necessity of recom-
mencing a Colonial System on a vigorous and extensive Scale exhibited and defended; with Plans for the Promotion of Emigration, and Strictures on the Treaty of Ghent. By a British Traveller. 8vo. 8s. bds.

An Address to the Honourable House of Commons of Great Britain and Ireland, on the State of the Nation. By a Yorkshire Freeholder. 8vo. 1s.

An Argument on the Case of Marshal Ney, with reference to the 12th Article of the Convention of Paris, and the Treaty of the 20th Nov. 1815, in which the reasonings of Messrs. Dupin and Berryer (his Counsel) are considered. With an Appendix, containing their Argument as published by themselves, the Dispatch of the Duke of Wellington enclosing the Convention of Paris, and the Convention itself. By a Barrister, 8vo. 2s.

Paul's Letters to his Kinsfolk; being a Series of Letters from the Continent. 8vo. 12s.

Paris Revisited in 1815, by way of Brussels; including a Walk over the Field of Battle at Waterloo; concluding with Remarks on the Political Temper and Condition of France, and the Character of the Bourbon Government. By John Scott, Editor of the Champion, a Political and Literary Journal. 8vo. 12s.

Collections relative to Systematic Relief of the Poor, at different Periods, and in different Countries, with Observations on Charity,—its proper Objects and Conduct, and its influence on the Welfare of Nations. 8vo. 6s.

A translation of the celebrated Work of M. de Pradt, entitled the Congress of Vienna. 1 vol. 8vo. 10s. 6d. bds.

SHIP BUILDING.

A Treatise on Dry Rot, in which are described the Nature and Causes of that Disease in Ships: with the Methods of Prevention and Cure. By Ambrose Bowden, of the Navy Office. 8s. bds.

THEOLOGY.

An Examination of Mr. Dealtry's Review of Norris on the British and Foreign Bible Society; with Occasional Remarks on the Nature and Tendency of that Institution. By a Clergyman of the Diocese of London. 3s. 6d.

CORRESPONDENCE.

We have received a letter from Mr. Good relating to our review of his Translation of the Book of Job, which we insert without hesitation.

To the Editor of the Eclectic Review.

Sir,—In your account of my "Translation of the Book of Job" inserted in your Review for last month, there are numerous errors of so gross and injurious a nature, as they have been pointed out to me by a friend, that I must request you to insert this letter in your next number in order to correct a few of them.

In p. 134 the writer of the article, after commending my arrangement of the poem, takes especial care to frustrate the value of his approbation by adding, "this judicious and natural division had already been suggested by Schultens and Grey; *a circumstance which Mr. Good should not have neglected to record.*"—Now before the writer had ventured to inflict this castigation, he should have been certain of the truth of his charge. He should have *read* the works he refers to: had he done so, he would have found that his charge is utterly groundless, and consequently his castigation uncalled for, since no two divisions can be more unlike than the divisions here brought into comparison.

The division of Grey is that of Schultens, and the division of both is that of the Bible; for they have no other breaks than those of the ordinary chapters. Schultens, indeed, has given a few hints upon the structure of the poem in his prefixed commentary; and Grey has copied that part of his commentary which contains them. In the course of these hints, all we meet with is, that Schultens conceived the *middle part* of this ancient production to be poetic, and of a dramatic cast, but its *beginning* and *ending* to be prosaic, and added afterwards. Yet he is uncertain whether the dramatic part should end with ch. xli. or at ch. xlii. 7. Having reached in his commentary, which examines chapter after chapter, the close of ch. xiv. "here, says he, the first round of discussions having terminated, Eliphaz takes occasion to thunder forth severely, &c."* and, arriving at ch. xxxii. he tells us that the reply of Elihu, which begins with it, follows up the battle, "*as though* with a THIRD ACT."† And beyond these few and indistinct intimations, we have not a word of any kind with respect to arrangement. Extending, however, the views of Mr. Schultens as widely as a light so glimmering will allow us, we may conjecture that, after lopping off the opening and closing of the poem as adsistitious matter, he regarded the *body of the work as consisting of* a DRAMA *of three acts:* the first extending from the beginning of ch. iii. to a part of the poem not pointed out, but probably conceived to close with this single chapter; the second, wherever he supposed it to begin, terminating with ch. xiv; and the third extending from ch. xv. to the end of ch. xli. or to ch. xlii. 7. which Mr. Schultens leaves equally uncertain.

In direct opposition to this hypothesis, I have ventured to submit that the poem, instead of being a drama, is a regular epic; instead of being partly genuine and partly adsistitious, is wholly genuine; and, instead of consisting of THREE ACTS, is composed of SIX BOOKS; not one of which runs parallel with either of these three acts, excepting possibly book III. with act II.; while even this parallellism is uncertain, because, as already observed, Mr. Schultens has himself left it uncertain where he conceived his second act to commence. Perhaps no two hypotheses more incongruous or at variance with each other ever existed. Yet the reviewer boldly tells the public that the last was suggested by the first; and then adds that this is "a circumstance which Mr. Good should should not have *neglected* to record!!" What would every other critic have said if, with equal boldness, I had escaped from this charge of neglect, by appealing, with equal ignorance or error, to the opinion of Schultens as the foundation of my own arrangement?

In p. 138 the reviewer affirms, with the same unlucky looseness of reading, that I consider Job xiv. 10—15 "*demonstrative of the doctrine* of a future state." I have considered no such thing; but I have considered and affirmed that such a doctrine was *known and admitted* at the time in question, and that the passage adverted to is "*demonstrative of the existence* of the doctrine of a future state;—

* Hinc, orbe primo certaminum evoluto, ansa ministrata Eliphazo—detonandi, &c. p. 13.

† Pugnam vehementissime depugnatam excipit, tertio *veluti* ACTU. p. 14.

and not "*of the truth of the doctrine,*" as this strange misquotation necessarily imports.

With inaccuracies of the same or of a similar kind the article abounds. Having quoted a passage from the notes, in which I point out under what circumstances the Hebrew ל may become an imperfect negative, and in what cases an imperfect negative may, in all languages, take the place of a full negative, and have its imperfection supplied by being made the connecting medium of two opposite propositions, the writer, in page 139 observes as follows. "In support of this canon we have three examples in English, and one in Latin: but not *a single instance of such usage* is produced from the Hebrew scriptures in its confirmation." Now the whole of the note here referred to, is a comment upon *a direct instance of such usage;* and till this writer shall venture to controvert the canon here laid down, which he has not done, one *direct instance* will be of itself a sufficient confirmation, and as good as a hundred. It was not, indeed, felt necessary to load the note with other examples, for the rule being laid down, its application was supposed easy. As the critic, however, seems to wish for further proofs, and admits himself to be incapable of tracing out other examples, let him turn to Eccles. i. 4, and he will find one quite in point. The Royal Moralist opens the chapter with the impressive apophthegm "vanity of vanities—all is vanity!" which he immediately proceeds to support by exemplifying that *every thing* in nature is transient and unstable; deducing his instances from the passing generations of mankind, and the earth they dwell upon; from the restless journeyings of the sun; the changeableness of the winds; the perpetual current of the rivers; and the ebbing and flowing of the sea. A more apt or congruous assemblage of images cannot be put together. But, unfortunately, from understanding the particle ל in an affirmative or conditional, instead of in a half-negative sense; in that of *et* or *sed*, instead of in that of *nec*, (the other half negation being supplied by the contrast of the verbs *pass away* and *come* with the verb *abide for ever*) the aptness and congruity, and consequently the beauty of the passage has been destroyed by every previous translation, as far as I have examined them. The original is as follows;

דור הלך ודור בא:
והארץ לעולם עמדת:.

Literally,

Generation cometh, and generation passeth away;
Nor doth the earth abide for ever.

Thus rendered, the passage is clear and true to itself; and furnishes a singular parallelism with the well known lines in Shakespear,

The *great globe* itself,
Yea *all which it inherits*, shall dissolve.

The common rendering, however, is as follows; equally adverse to the sense and beauty of the passage; "*one* generation passeth away, and *another* cometh, but the earth abideth for ever."

I have not time, nor have you space, for other examples; since it would be useless to point them out without explaining them. But I will, nevertheless, furnish *you* with more publicly, or *the writer* privately, upon the expression of such a wish. For the same reason I avoid pointing out more mistakes in the article before us. I cannot, however, help thinking it a pity that, after waiting upwards of three years for a proper person to undertake the task of reviewing my Translation, you should at last have fallen into the hands of so incompetent a judge. The man who would translate or criticize the book of Job, ought to be well acquainted with both Hebrew and Arabic; and the man who would review the translation in question, with its explanatory Notes, ought also to be acquainted with many other languages, as well modern as ancient. Yet the present critic makes no pretension to any other tongues than English and Hebrew, while he gives evident proofs that he is but indifferently acquainted with the latter, and has not fairly studied the helps on which he has depended. It is, hence, not to be wondered at that the opinion he has put forth at the close of his account, far less modestly than magisterially, should, whether intended to recommend or discountenance the work (for it is of doubtful interpretation) be utterly at variance with the reputation which *every* scholar

knows, or may easily know, it has for a long time been fortunate enough to acquire, not only in our domestic universities, but in many of those on the continent, as well as among critics of the first character in British India and the American States.

Caroline Place, JOHN MASON GOOD.
February 18, 1816.

Having satisfied Mr. Good's request by the insertion of his letter, we shall now, in justice to ourselves, subjoin a very concise comment on its contents. The Reviewer of the article in question, who is altogether unacquainted with Mr. Good, disclaims every improper feeling towards that Gentleman. We pronounced Mr. Good's volume to be on the whole creditable to him; which opinion surely is not consistent with any attempt to disparage his reputation, an imputation which we repel from us.

Our remarks (E. R. p. 134) do not touch the question of hypothesis, but refer solely to the *distribution* of the matter of the book. On this point we lay before our Readers the following comparison. Schultens and Grey, in common with Mr. Good, regard the first two Chapters as constituting the exordium. "Part II. extends from the beginning of the third to the end of the fourteenth Chapter; and comprises the first colloquy, or series of argument." "Part III. comprises the second series of controversy, and extends from the fifteenth to the close of the twenty-first Chapter." "Part IV. comprises the third and last series of controversy, and reaches from the twenty-second to the close of the thirty-first Chapter." "Part V. contains the summing up of the controversy; which is allotted to Elihu, Ch. xxxii." "Part VI. the Almighty appears to pronounce judgement, Ch. xxxviii." Good. Introd. Disser. pp. xxv. xxx. xxxii. xxxvi. xxxix.

Now turn we to Grey, Liber Jobi. Cap. xv.—"Hucusque primus orbis actus certaminum—in hoc secundo orbe oppugnationis."—Cap. xxii.—"Tertius nunc volvitur orbis disputationum." Cap. xxxii.—"Hic ergo tertius Libri nostri actus quatuor decurrit sermonibus, ab arbitro quasi totius Controversiæ habitis, &c." Cap. xxxviii.—"Ultimus hicce actus exhibet geminam apparitionem—hæc lis et contentio ita finitur, quem admodum par erat; atque Homo pius—ad officium placide reducitur." These are the passages on which we founded our remark that the arrangement of the matter of the book of Job in Mr. Good's work was suggested by Schultens and Grey. Of the probability docti judicent. In Mr. Good's letter, these passages are completely passed over.

Every fair Reader of our work, we feel convinced, must have perceived that our words in p. 138, have reference to the existence or non-existence of the doctrine of the resurrection and a future life in the mind of the speaker, as developed in the passage Ch xiv. 10—15. Why should Mr. Good charge upon us 'looseness of reading' in the matter of the paragraph in our work, p. 138, when he himself exhibits the same kind of language in p. lxxx.?—where he remarks that the passages opposed to the opinion that the doctrine of a future life was known to Job, cannot strictly be said to annihilate *the doctrine of a resurrection.*

We leave to the appreciation of our Readers the observations of Mr. Good in support of his canon that the Hebrew ו may, in certain cases, become an imperfect negative. We certainly do not consider Job ch. i. v. 5, as presenting a direct instance of such usage, and, as this is the only passage in the Hebrew Scriptures which appears as proof in Mr. Good's note on the verse, we could not admit his rule as an established canon. It was Mr. Good's business, not ours, to supply confirmation of his position.

It is unnecessary to notice the concluding part of Mr. Good's letter. The Reviewer will only say that he does make pretensions to other languages than English and Hebrew; that whatever may be the measure of his Biblical learning, it would, could Mr. Good have had the benefit of it, have saved his book from many gross errors; and that his knowledge of Hebrew, such as it is, would effectually preserve him from attributing פלח a mill-stone, to the same root as יפל, and construing המה as a pronoun singular.

In conclusion, the Reviewer asserts the accuracy and justice of his remarks; and with the qualified measure which he has already used, repeats his recommendation of Mr. Good's work, that it is creditable to him, and that the money of the Biblical Student will be well expended in its purchase.

THE

ECLECTIC REVIEW,

FOR APRIL, 1816.

ART. I. 1. *The Reasons of the Protestant Religion*: A Discourse delivered at a Monthly Association of Protestant Dissenting Ministers and Congregations, held at the Meeting House in Islington, May 4, 1815. By John Pye Smith, D. D. pp. 60. Price 2s. Conder.

An Examination of the Arguments for the pre-eminency of the Roman Catholic Episcopacy, adduced by the Rev. John Ryan, in a Sermon preached in Townsend-Street Chapel, Dublin, at the Consecration of the Right Rev. Dr. Plunkett, and the Right Rev. Dr. Waldron, on the 24th Feb. 1815. By the Rev. James Carlyle, of the Scots Church, Mary's Abbey, Dublin. pp. 109.

A Defence of the Reformation, in Answer to a Book entitled 'Just 'Prejudices against the Calvinists:' Written in French by the Reverend and Learned Monsieur Claude, Minister of the Reformed Church at Charenton; and faithfully translated into English, by T. B.—M. A. To which is prefixed, A Sketch of the Author's Life, including some Observations on the Spirit of Popery. By John Townsend. 2 Vols. 8vo. pp. xc. 345. 351. Price 1l. 2s. Hatchard, Conder, 1815.

WERE the New Testament put into the hands of an intelligent person, imperfectly acquainted with the records of ecclesiastical history, for the purpose of deducing from the apostolic writings, not a system of polity, but correct ideas of what is involved in the profession of Christianity, he would feel assured, that both the doctrines and the discipline of the Church of Christ, had an exclusive relation to the moral and spiritual improvement of mankind. He would entertain no suspicion that there could be supposed to exist in the Scriptures, any basis for a monopoly of religion by human enactments; or that the efficacy of its truths could have any dependence on human regulations. He would find that the Apostles were fully satisfied with the submission of their converts to the faith and holy precepts of the

Gospel, and that in this result of their ministry, according to their own appreciation of the design of Christianity, all its objects were accomplished.

Let us imagine such a person transported from the assembly of the primitive Christians at Corinth, or at Ephesus, where he had been familiarized with the unostentatious spirit and lowly circumstances of the first teachers of Christianity, and brought into contact with the Church of Rome in the zenith of its power, or even as it now exists in some European countries. Then unfold to him its history; inform him of the lofty pretensions it makes to spiritual monarchy; exhibit its ritual; and explain the offices and ordinances of its hierarchy:—and what would be his astonishment and horror! Shew him the Pope in the assumed character of St. Peter's successor, encircled with reverence and majesty, having a large silver cross carried before him as a sacred banner, and the multitude kneeling in adoration as he passes; cardinals, archbishops, arch-priests, archdeacons, prebendaries, canons, choristers, &c. clothed in purple, and other coloured robes; wearing the mitre, the stole, the alb, the cope, the rochet, the hood, the pall, the dalmatica, the tunica, and other apparatus of the hierarchy; and he would be utterly confounded! He would recognise in these splendid fopperies and habits, something very different from the lowly forms in which he had seen the pastors of the Christian flocks in the purest of all Christian periods and assemblies. He might find in the former the magnificence of Pagan temples and of idolatrous altars; but nothing to remind him of the Church of Christ at Corinth, or at Ephesus. Now rehearse to him the intrigues and daring projects, in the success of which its power was acquired and consolidated;—throw open the doors of its dungeons, and conduct him through the secret chambers of its Inquisition;—lead him to the numerous victims of its vengeance, expiring on racks, and consuming in flames:—will he not now recognise the mystery of iniquity—the woman drunk with the blood of the saints and of the martyrs of Jesus?—And while he wonders with great admiration at the strange spectacle, he finds one more proof of the truth of Revelation, in the fulfilment of its most awful predictions.

The long period during which this power was in the plenitude of its influence, ferociously sporting itself with the miseries of mankind, was emphatically "The mystery of God," which, challenging the faith and patience of the saints, presented at the same time the most ample occasions for their display. How many prayers fraught with earnest supplications for the destruction of a tyranny which had taken peace from the earth, were in secret ascending to heaven, while the souls of the faithful

ain for the word of God, and for the testimony which they held, ere accusing this tyranny night and day before the eternal rone! They found consolation only in the assurance that its solation was determined, and would in proper time be accomished; and in the anticipation of such a judgement, the parted and the living felt the purest and the noblest triumph. proportion as they sympathized with the degradations and lictions of mankind, and were alive to the interests of truth d of goodness, must the enlightened have wished and prayed r the complete subversion of the papal system.

In our own times, that system has been shaken to its very undations. Societies formed under its authority, and making rt of it, composed of persons under preposterous vows of libacy, by which the energies and prosperity of social life ere counteracted and destroyed, have been broken up. housands of priests, employed as the agents of papal desotism, were separated from the people whose minds they had slaved. The Inquisitors of Spain and of Portugal were driven om their black and horrid tribunals. The conclave itself was attered; and the whole Romish Hierarchy was trembling with fright. What was the interest which these events excited? What, the feelings which they inspired among Protestants? Were they such as comported with the love of Christian freeom? such as were suitable to the prayers which had been for ges identified with Protestantism? Were they such as responded the predictions of the word of God? When Angels were eparing to give the signal of exultation,—"Rejoice over her, thou heaven, and ye holy apostles and prophets,"—what were e feelings and the expressions of many Protestants? It was ite natural to suppose, that to all who bore that name, the oclamation of religious freedom to millions of men, the subjects states where for centuries [illegible] ance had reigned, the putng down of Inquisitions, and [illegible] taking away of power from corporated bodies of clergy who [illegible] d too long employed it to noy and injure mankind, w[illegible] d [illegible] ve excited such joy, and ve given occasion for the cel[illegible] at [illegible] of such a jubilee, as had t hitherto been known in our world.

Strangely different were the [illegible] and [illegible] ctice in Protestant countrie[illegible] we [illegible] y n [illegible] b [illegible] lding of admiration from the [illegible] s [illegible] th[illegible] [illegible] t [illegible] ; [illegible] ay applaud the compassion [illegible] re [illegible] ext[illegible] to [illegible] iled and the necessitous; we [illegible] g [illegible] d [illegible] te [illegible] elings of humanity, and with [illegible] ts of [illegible] vonce, the persons who, by t[illegible] ch[illegible] have [illegible] ed, ere placed in a state of suffer[illegible] But, looking to t[illegible] ents emselves, we might have [illegible] cted [illegible] ons [illegible] professors of the Pr[illegible] ant [illegible] n [illegible]

tutions which breathed the fiercest spirit of hostility against that righteous cause, were shaken and falling. Strangely at variance were their feelings and their practice. The consternations and tremblings of Rome were, as if by sympathy, communicated to the ministers of Protestant churches; and a mourning was commenced, which could not have been exceeded, and which, there is too great reason to fear, would not have been equalled, had Christianity itself been interred. The members of Protestant communities were seen associated with "The "kings of the earth, and the merchants of the earth, weeping and wailing, and crying, Alas! that great city!" Some Protestants, indeed, partaking of the feelings proper for the occasion, were congratulating each other on having lived to see such a day; but they were persons whose stations and whose influence did not attach much importance to either their sorrows or their joys. The events to which we are referring, were adapted to interest and gratify the long cherished hopes of good men, the friends of true liberty; but the end which they promised has not yet in its expected measure been obtained. The dissatisfied and sullen temper with which they were viewed by the powerful, soon opposed a check to their free operation; and the streams of freedom were met by a tide of irresistible fury, before which they were driven towards their sources.

That tide still continues to flow; and till its force be spent, we must consider the best interests of mankind as exposed to danger. The recent changes in Europe are not, we must confess, calculated to dissipate our fears, and to console our hopes. Can it be questionable whether the leading agents of papal dominion be elated with the prospect which those changes open? Are they expecting less than the revival of its grandeur and authority? The tide is flowing according to their wishes; and they are on the alert, ready to embark and to pursue the voyage of popish circumnavigation. The Jesuits—the Janizaries of the papal court—are waiting the orders of their superiors, to compass sea and land in its service. The hammers and the anvils necessary to prepare the chains of mental degradation, are resounding with the blows of papal artizans; and the shafts which are to be directed at the most valuable liberties of men, are sharpening. We are unshaken in our confidence, that the best of causes shall not always be an oppressed one;—that God will arise to scatter his enemies; to overthrow the thrones of tyrants, and to hurl the enslavers of the world from their proud and abused pre-eminence; to raise liberty from the dust; to strike off her fetters; to adorn her with beauty; to pour a celestial radiance around her; and so to ennoble and endow her, that she may become the admiration and the delight of mankind. In the mean time, we would endeavour to arouse every Protestant to a sense of the dangers which surround him; and to urge

on all who possess more than common talents and influence, the duty of employing them in the support of Protestant principles. Secure of salvation while their sentiments are in accordance with the Gospel, and their lives regulated by its laws, Protestant Christians may well dispense with the trouble of justifying their separation from the Church of Rome.

In other respects, however, they are to be considered as obeying the calls of no unimportant duty, in engaging in that controversy. It becomes them to advocate the cause of pure religion; to assert the sufficiency of the Scriptures; to expose the corruptions of Christianity; to deliver mankind from the most inglorious bondage; to forward the interests of true liberty; to warn the world of the hazards to which its freedom is exposed; and to prevent as much as in them lies the extension of a tyranny which, insatiate as the grave itself in its desires, will never be satisfied, till its power prevail over every right inherent in man, or conferred upon him by Revelation, and the subdued world be prostrate at its feet.

We are glad, at this crisis, of the opportunity of commending to our readers, the publications, the titles of which head the present article. Reserving our notice of Mr. Townsend's edition of Claude's defence of the Reformation, to the close of this article, we shall direct our attention to the important pamphlets of Dr. Smith and Mr. Carlyle. The discourse of the former, more ample in its range of topics, than the 'Examination' of the latter writer, states in a comprehensive manner the principal tenets of the Romish Church; and furnishes very satisfactory refutation of its pretensions. Mr. Carlyle confines his statements and his reasonings to one primary article, 'The Pre-'eminency of the Roman Catholic Episcopacy;' which he investigates with admirable acuteness, and fairly and completely demolishes. So well do both these writers manage the weapons which they have selected as best adapted to the place and circumstances in which they respectively combat, and so 'mighty' are those weapons, that in battle they must be victors. Were mankind to submit themselves to the dominion of truth only, and to abandon or adhere to religious communities only as they feel the power of convincing arguments, these pamphlets alone would produce a striking and extensive change, and would go far towards effecting an entire desertion of the Romish Church. We shall furnish some specimens of their efficient tendency towards the accomplishment of this object.

'The Papal system,' Dr. Smith remarks, 'presents itself under two considerably different aspects. The one is that grosser form which it wore during the period from the eighth to the sixteenth century; and which it still wears, with little alteration, in those countries where civil and religious freedom have obtained no footing.

The other is a more mild and polished form which it has assumed, *since the era of the Reformation*, in more enlightened countries, and under the representation of cautious and able advocates. Either of these views, without some corrections, would be erroneous. But, not to deprive the Roman Catholic cause of any pleadable advantage, I have been careful to derive the statements of its doctrine brought forwards in this discourse, only from its own public and authorized documents, and from the writings of its most approved modern defenders.' pp. 3—4.

This manner of proceeding is highly honourable to the Author; and is demonstrative of his candour towards his opponents. Great caution, however, is evidently necessary in adopting the representations of Catholics writing in a country so enlightened as our own, in which there are so many motives to be found in the prevalence of Protestant principles for an extreme carefulness. Whatever meliorations may have taken place in the feelings and inclinations of Catholics residing among Protestants, and surrounded on all sides with the knowledge and manners of a well-instructed and liberal age, we question whether any alteration has obtained in the Papal system itself, and whether the Papal Court has done any homage to the increasing knowledge and liberal sentiments of modern times. Does that Court look upon the rights asserted and secured at the Reformation by the intrepid advocates of liberty, in any other light than as a violent alienation of its possessions, which it is watching the proper opportunity to recover? Has it ever revoked its severe edicts, from which so many cruelties have resulted? Is it less ferocious because it has become a new creature, or because the curbs and chains by which it has so long been bound, prevent its mischievous assaults?

We give credit to the professions of some Catholics, and respect them as liberal and benevolent men; but the system of Popery is, in our opinion, unaltered, and unalterable. It is dark in its whole complexion, and vindictive in its temper; and nothing is wanting towards the revival of all that history marks as odious and horrible in its conduct, but the same strength and extent of domination which it has possessed. We feel convinced that a true picture of Popery, is presented in Spain and Portugal, rather than in England or Ireland; and in the whole of its history, rather than in the publications of a Butler or a Eustace.

These gentlemen must have well known that their professions of liberality, the genuine effusions of their hearts we have no doubt, towards Protestants, are in direct opposition to the tenets and decrees of their own Church, which does not permit its members to regard persons without its pale as admissible to the hope of eternal mercy. They must surely have felt, that in

proportion as their charity was pure and extensive, their consistency was giving way. If, as Dr. Smith has remarked of the latter of these respectable authors, they really believe as their professions import, they 'have broken the catholic unity,' and ought to separate themselves from a Church whose unchangeable and unqualified principle is, that submission to its authority is indispensable to salvation. Till the advocates of the Romish Church in our own country, bring us a regular certificate of their being authorized to expound its doctrines, we must be permitted, not only to reject for ourselves their *dicta*, as the standard of Catholic doctrine, but to caution as many as our voice can reach, against the representations of such interpreters as the late Mr. Eustace, and other liberally minded men.

We are, however, quite satisfied with the most cautious representations and the mildest descriptions of popery, when preparing for the refutation of its claims; and accompany the present Protestant Authors in the path which they have marked out, from the most perfect persuasion that it will lead us to a quiet habitation, into which no man dares presume to enter for the purpose of questioning us on the ground of religion, and assuming the control of our conscience.

The following sentiments cannot be too extensively circulated; and they point out with precision and force the proper manner in which all pretensions to religious authority are to be considered.

'Every man must be originally free in regard to religion. It is his own, his eternal interest that is at stake. If he go wrong, he is the sufferer, if right, he derives all the benefit; and therefore, in this, if in any case, he is not to be controuled further than he may see fit to put himself under authority to others, or than God may be pleased to give to others authority over him.—If one man come to another and say, "Sir, I have authority from Almighty God to dictate to you what you must believe and what you must do, and if you refuse to believe and do as I dictate, I have authority to punish you with what severity I chuse in this world, and sentence you to eternal damnation in the next;" the other has at least a right to say, "If you can satisfy me that you have the authority of God to dictate and to inflict the penalties you mention, I am perfectly ready to submit to you, but I must be satisfied that you have this authority, because, for aught I know, you may be deceiving me for your own interest, and by following your dictates, I may be running headlong to my own destruction!" And he might add, "As men have a wonderful ambition to dictate, and to controul and rule over one another, as the lives of millions have been sacrificed to this desire of commanding, I must have extremely good evidence, evidence that admits of no doubt or deception, that you have the authority of God to do as you have said, before I can submit to you, because this demand of yours may be a mere trick to cheat me out of my liberty, and to gra-

tify your ambition to dictate and command."—'Further, it is evident, that if God give a warrant to any man to exercise a limited controul over another, that man cannot without dereliction of duty exceed his warrant. If, for example, God give to one man a warrant to teach, exhort, admonish another, and to warn him of punishment that awaits him in eternity if he refuses to listen, but give him no authority to use violence, to inflict penalties, in order to enforce attention and compliance; yet, if he, because he happens to be the strongest man, shall, besides teaching, exhorting, &c. proceed to assault, rob, or murder the person to whom he is sent, he is evidently acting with gross injustice, and it would be as lawful to resist the aggressions of such a man as to resist the demands of a highwayman. From all this it follows that in no case can authority be justly exercised over the minds or actions of men, without a previous appeal to their judgment. If submission be voluntarily offered to another by any one, then he who makes the offer does so at the dictate of his judgment; but if authority over others be asserted, then he who asserts such authority must prove to the satisfaction of those over whom he asserts it, that he has the warrant of God for doing so, and he must also satisfy them as to the extent of the authority granted to him.' *Examination*, pp. 8—10.

These are *dicta aurea;* and they suggest the proper duty of all rational creatures in reference to religious claims: viz. To examine them with the nicest care; to demand the proofs of an authority asserted to be of God; to submit to such an authority, only on clear, indisputable evidence of its Divine origin; and to resist, as we would thieves and robbers, all persons who, limited to the business of teaching, attempt to injure our persons or our property. "We," say the Roman Catholic Clergy, "are exclusively the persons whom God has appointed to be the "teachers of Christian truth, and in that capacity we are to "controul the minds and the actions of men." And we, with Mr. Carlyle, 'must have no quibbling on words, no vague reports 'that cannot be distinctly traced to an authentic source; no 'doubtful reasoning; but a fair, open display of God's grants to 'the privileged individuals, and unequivocal proof of the au'thenticity of it.'

Mr. Carlyle's representations are so just in themselves, and so perspicuously and properly put down in his book,—they are so well calculated to set men to think for themselves on points concerning which no man should think for another,—they are so simple, so reasonable, and altogether so much to the purpose, that we cannot suppress our wish that the widest circulation possible may be given to them. Let them be conveyed to the cottages and cabins of the Irish Catholics, and impressed on the minds of the thousands who inhabit them; and they will begin to refuse to submit their consciences to the disposal of men who enforce all their pretensions to authority by unintelligible jargon;

who can neither display a Divine warrant to justify their claims, nor produce unsophisticated arguments in their support. Let this pamphlet become the teacher of the degraded population of Ireland, and the spell of priestcraft will be broken; the terrors of superstition will no longer perform their part at the will of the priests, to ensure the submission of their deluded devotees.

Dr. Smith's Reasons for rejecting the authority of the Pope and Church of Rome, are,—

'Because it is an *usurped* authority;—because its *tendency* is to destroy the very essence of real religion;—because it demands belief in doctrines palpably *absurd, unscriptural,* and *pernicious;*—because it is an impious *invasion* on the office of our Lord Jesus Christ, the only Spiritual Lawgiver;—because it is subversive of the *use* and *value* of the Holy Scriptures;—because it promotes the vilest forms of *tyranny;*—and because, while it assumes the right of prescription, it is, in fact, an audacious system of *innovation* on the *old, apostolic,* and *primitive* religion of Christ.'

The first point of the controversy examined by Dr. Smith, is that splendid falsity—the supremacy and infallibility of the Romish Church under the headship of the Pope. It is an easy matter to set down a series of propositions, and to assume their truth; as, for example:—That Jesus Christ constituted Peter the prince of the Apostles, with authority over them;—that Peter was Bishop of Rome, with supremacy over all other Bishops and Christians;—that this authority is the inheritance of the Bishops of Rome as the Successors of Peter. But examine these propositions severally, and in their mutual relation; demand proof of their truth and consistency; and you prescribe a task which all the partisans of the Roman Catholic Church, with Cardinal Bellarmine at their head, will find too hard. Ask them to prove that Peter was Bishop of Rome. They cannot.—Ask them to prove that by the will of Jesus Christ any exclusive prerogative was annexed to the Church of Rome. They cannot.—That any authority which Peter might possess, was to pass to any other person. They cannot.—It is all imposition and delusion. Not a syllable do we find in the whole New Testament, to substantiate any such propositions. Rome is no more constituted the seat of sovereign authority over Christian communities, than is Antioch, or Thessalonica; and such a personage as the Pope, was as little in the contemplation of Jesus Christ, when founding the Christian Institute, as were the monks of Dominic, or of Benedict.

We are, we must confess, astonished at the pertinacity with which the tenet of papal supremacy is maintained by Catholics. Is it possible for them to find it in the New Testament among the appointments of the Divine Head of the Church? Can they

indeed believe that the dissolute, the infidel Leo the Tenth, was the representative of Peter?—that that monster of iniquity, Alexander the Sixth, was the vice-gerent of Jesus Christ? Is it less than blasphemy against the Saviour of the world, so to believe? What shocking absurdities must a partisan of papal supremacy digest?

It is, we believe, a point yet to be settled, whether the Pope be personally infallible. The more enlightened Catholic writers, assert the negative; but in Italy and Spain, and in some other countries, the affirmative has been warmly maintained. Now, whether Catholics in England, or Catholics in Italy, are best qualified and empowered to settle this matter, is, we presume, a question which waits the decision of the proper judge, when the parties can agree in their nomination of one. It is however unquestionable, that the Popes of Rome have declared, and acted on the declaration, that they are infallible; and papal infallibility is just as intelligible and as tenable, as the infallibility held by the moderate Catholics; namely, the infallibility of the Church. Infallibility, says Mr. Eustace, in his Classical Tour, belongs to the whole body of the Church extended over the universe. Can the terms of such a proposition be so defined as to be understood? Where are we to find this body? And if it were possible to find it, what are the circumstances which give infallibility to its opinions and decrees? For the complete refutation of this dogma, if indeed refutation can be predicated of gross absurdity, we refer to the pamphlets before us. In that by Mr. Carlyle, the reader will find a specimen of the manner in which what are called 'Councils of the Church' are constituted and managed, in the history of the Council of Trent; that Council which prostrated its understanding before the Legates of the Roman Pontiff, displayed the most ridiculous folly in its deliberations and decisions on the Vulgate translation of the Scriptures, and pronounced curses against every man who 'shall say that in these words, *Do this in re-* 'membrance of me, Christ did not constitute the Apostles 'priests, or did not ordain them, so that they and other priests 'should offer his body and blood.' The history of Councils would most admirably illustrate the infallibility of the Church. We must again quote from Mr. Carlyle's Examination.

'Mr. Ryan acknowledges that personal infallibillity did not descend to the bishops, but instead of this he substitutes an infallibility of a totally different kind, a collective infallibility which, he asserts, did descend to them. But this is a kind of infallibility, of the very existence of which we have no proof, stronger than the assertions of the bishops themselves, and their adherents. When the Apostles met together after they had received the Holy Ghost, their assembly was of course infallible, because the individuals that composed it were

so; but that a number of fallible persons should by meeting together become infallible, would be as extraordinary a thing as if a number of mortals, by meeting together, should become immortal. Doubtless the power of God can do any thing, but I could not believe that the power of God would be exerted in doing this, unless it were clearly and explicitly asserted by one who could shew, by the most unequivocal proofs, that he had the authority of God for making the assertion. Nay, if I saw the assembly pretending to infallibility, acting contrary to the morality plainly laid down in Scripture; if I heard them pouring out curses and imprecations on those who refused to give them money; if I saw them openly and avowedly withstanding the authority of our Lord himself, and breathing out revenge and fury against all who refused to submit to them, I would not believe that they were infallible, even if an angel from heaven were to appear and assert it; for I am warranted by scripture to reject even the testimony of an angel, if he should preach contrary to what has been preached by Christ, and his Apostles.' pp. 54—55.

Mr Carlyle very solidly reasons against the notion that the Jewish priesthood was superseded by the Christian. The priestly office is never, he shews, in the New Testament, predicated of the Apostles, or of Christian ministers, but exclusively of Christ; and after establishing his point that the Christian ministry is analogous to the prophetical office, to which it belonged to instruct the people, he has the following passage, which it will be perceived has a bearing against some other Church, as well as against the Church of Rome. The supporters of the Episcopal Establishment in England, have rung in our ears the official names of the Jewish priesthood, as the prototype of the Christian ministry. They, we think, may take share with the Romish Hierarchy, in the application of such a hint as the following.

'If any one should wonder why the clergy of Rome do not rather derive their succession from the prophets than the priests, I would only remind him, that the priests had a divine right to tithes and offerings, that they had a superb temple, that there was a high-priest who wore an ephod made of gold and violet and purple and scarlet twice died, and fine twisted linen embroidered with divers colours, and a golden breast-plate set with precious stones, and an embroidered coat, and a tunic with golden bells attached to it, and a mitre with a plate on it of the purest gold: whereas the prophets were usually poor and despised, and were dressed in coarse garments, and lived in great self-denial and privation. If this reason do not satisfy him, he must find a better for himself, for I can give him no further assistance.' *Examination.* p. 40.

Dr. Smith objects to the Roman Catholic religion, that it tends to weaken and destroy the very essential principles of personal religion. 'The Church of Rome denies salvation, in the 'absence of mere external and ritual observances:' and its best members maintain that repentance, faith, and holiness, are in-

available to salvation in all cases in which the communion and sacraments of the Church of Rome are refused. 'Such a 'stress,' Dr. Smith very justly remarks, 'upon mere externals, 'cannot but proportionably diminish a sense of the importance 'of real and spiritual qualifications; and is distinctly opposed 'to the word of God.' The essence of all true religion is the submission of the heart to God.

To this the Scriptures direct us as the means of determining our spiritual state; never to external observations. They never say to us—To be saved it is necessary that you be in communion with the Church of Rome. What connexion is there between a man's eternal safety, and his membership with a corporation of priests, whose head is resident in the capital of Italy? The telling of beads, the repeating of pater-nosters, and ave marias, the walking in processions, the bowing before shrines and images, the observing of festivals and fasts, the payment of clerical demands, and a long *et cætera* of rites and ceremonies, constitute the religion of innumerable multitudes, guided by the spirit of delusion which pervades the system of the Romish Church. These rites and ceremonies are substituted in the place of reverence and love towards God: requiring neither principles of truth, nor the purified affections of the heart in their observance; but appealing solely to the senses, and presenting to the devotee nothing beyond the customary forms with which they are identified, they induce a perfect satisfaction in an external submission which can be of no avail in promoting the great ends of Christian worship and edification. The pageantries of Catholic superstition may arrest the imagination and please the fancy; but they possess no virtue to purify the conscience and to sanctify the heart. Millions attracted by these, and servile in their obedience to the authority which enjoins them, pass as 'good Catholics;' and imagining themselves to 'have need of 'nothing,' know not that they are wretched, and miserable, and poor, and blind, and naked.

We are already encroaching on the limits within which our remarks should be confined. As we cannot but suppose that our readers will put themselves in possession of the pamphlets which we have noticed, there is the less occasion for us to enlarge. We shall extract the following paragraph from Dr. Smith's discourse, as a specimen of manly protestation against that primary error of all secularized Churches—'The denial of 'the right of private judgement in religious matters, in its ap-'plication to the Church of Rome, and to the Church of 'England.'

'Is it necessary to say that this is an insult on the common sense and common rights of mankind? Can this be a part, still less a fundamental principle, of that religion which flowed from the fountain

of truth and wisdom, to conduct intelligent creatures to knowledge, holiness, and bliss? *That* religion is a "reasonable service." When a man, then, sacrifices his reason, he renders himself incapable of *true* and *Christian* piety: his religion has nothing in it moral or excellent: it is on a par with the submission of brutes: or with the passive qualities of unthinking matter." pp. 25, 26.

Addressing an assembly collected from numerous congregations of Protestant Dissenters, it was to be expected that one of their most intelligent preachers, attached to the genuine principles of religious liberty, would not fail to point out to his auditors the justification which their non-conformity to the Established Church received from the reasons on which our protest against the Church of Rome is founded; nor omit shewing to what extent in their genuine tendency and full and proper meaning, those reasons will impel all who submit to their sway.

'The fundamental PRINCIPLES of our DISSENT are the very same as those of our PROTEST against the Church of Rome. Those principles are,—the sole *supremacy* and *legislative authority* of Christ over the faith and the consciences of men;—the unrestricted *use* of the Bible, and its *sufficiency* as the rule of religious belief and obedience;—and the *unlawfulness* and *impiety* of human *dictation* in matters purely belonging to religion.—The sober and consistent application of these principles appears to our most serious judgment, to *require* a conscientious separation from the religious establishment of our country. To the civil government of our country we pay the cheerful obedience, not of mere duty, but of choice and affection, in all civil matters; but "to God we must render the things that are God's." We pay respect and honour to the pious and upright members of the Church of England; and are their ready coadjutors, so far as we are able, in the numerous works of patriotic and Christian philanthropy. But it is even a part of the respect and honour due to them to tell our brethren *why* we are constrained to differ from them. We rejoice that their church is purified from the grosser errors of the Romish community: but we lament that she still retains an unscriptural conformity in many points of doctrine, constitution, and worship. We especially lament that her constitution involves a denial, virtually at least, of the three GREAT *principles* of Protestantism; and that she is tied and bound with the iron fetters of a merciless *Uniformity*, imposed by the most profligate prince of the arbitrary house of Stuart,—so tied and bound with those heavy chains, that Improvement and Melioration are doleful and forbidden sounds to her! We cannot, moreover, be insensible to the strong fact, that the Church of England rejects communion with every Protestant Church upon earth, but owns and exercises it with the Church of Rome. Does she not, by this her own act and deed, incontestably stamp and proclaim herself, *the daughter* of the spiritual Babylon?—Our being Dissenters, then, is nothing but the result of our consistency as Protestants.'—*Dr. Smith's Discourse, pp. 55, 58.*

Joanna Southcot and her wretched reveries, are adduced by Mr. Ryan, in his Consecration Sermon, in illustration of what he calls the mischiefs of Protestantism. And what can Mr. Carlyle say to this? He shall speak for himself, and for us too.

'I would ask, have there never been any Joanna Southcots in the Church of Rome? For my part, I have heard of nothing so absurd or atrocious from Joanna Southcot, as doctrines that have been promulgated by Roman Catholics. Joanna never taught any thing so ridiculous, as that there is an immense fire burning in some part of the universe, into which the immaterial souls of the faithful, must go to be purified, before they can be admitted into heaven, and that an individual in this world has power to commute any part of this purification for money.' 'Joanna Southcot, in her worst moods, never sent out her followers to cut the throats of all who refused to obey her, and when they brought her back intelligence of the massacre of thousands, illuminate her windows, and with uplifted eyes and hands return thanks to God for his mercy to her, and then instigate them to the practice of the same barbarities, till they had thoroughly purged the kingdom from all unbelievers; yet Pope Gregory XIII. did all this.'—'Poor Joanna was harmless and rational, when compared with this sanctimonious blood-thirsty villain." pp. 90, 99.

Mr. Carlyle has favoured us, in the concluding part of this pamphlet, with the copy of a most singular document which has been circulated among the Roman Catholics of Dublin. We have penny-a-week Bible Associations, and penny-a-week Missionary Societies; but who could have anticipated the formation of *a penny-a-week "Purgatorian Society,"* the members of which are 'to extend their charitable views beyond the grave, 'by relieving, as far as in them lies, the suffering souls in Pur-'gatory.' The plan and rules of such a Society are copied verbatim by Mr. Carlyle from an authentic paper. Let his appeal be sounded in the ears of every reflecting being.

'In what a light does this place the priesthood? They believe, or at least they teach, that the friends of their flock are lying weltering in a lake of fire, from which they could deliver them, by saying masses for them, and recommending them to the prayers of the Congregation, and yet they will not say these masses, nor so recommend them, unless they be regularly paid for it. How can a man represent himself as such a monster, and yet hold up his head in civilized society! What! shall I believe that a single soul is suffering torments so dreadful—that it may continue to suffer them for ages—that I have the means in my power of relieving it—and yet that I shall coolly wait till I be paid, before I use these means! By what process of reasoning can men be brought to believe, that this is the religion given to us for our salvation, by our kind and merciful Father in Heaven?'

'Oh! Awful delusion! that men with the light of the gospel shining on their eye-balls, should persuade themselves, that the

God of heaven would actually sell to them, for money, relief from some necessary purgation, or some merited punishment!'

We owe an apology to both the Authors whose performances we have just noticed, for the delay which has occurred in introducing them to the readers of our work. We cannot at all times consult either our own inclinations, or the wishes of others in affairs of this kind. We recommend, not only with cordial approbation, but with an urgency which a sense of important duty suggests, the "Examination," and "The Reasons of the "Protestant Religion."

Claude's "Defence of the Reformation," first published at Rouen, in 1673, in reply to a work entitled "*Prejugez legitimes* "*contre les Calvinistes*," supposed to have been written by Nicolle, a Catholic Divine of the Jansenist party, is republished by Mr. Townsend, as a measure of self-defence on the part of the Protestant Churches; for which service he is entitled to their thanks. Like a vigilant and faithful watchman, he announces the danger which he sees approaching; and apprehensive that our religious liberties are in jeopardy, he summons every Protestant to their aid. Many circumstances are adduced by him, in the Memoirs and Preface which he has added to the work, in support of his opinion, that the proselyting spirit of popery is exerting itself very diligently and with much success in these lands. He recommends the study of those principles, in the application of which the first Reformers separated themselves from the Church of Rome, and formed distinct religious communities, as the best means of strengthening the minds of our Protestant youth against the dangers of the times; and as calculated to oppose a growing resistance to the spirit of popery. The "Defence of the Reformation," largely describes the corruptions of the Church of Rome prior to the period of Luther's protest against them. The alleged proofs of the authority of that Church, are minutely investigated. The right of 'our 'fathers' to examine the state of religion for themselves, to correct its abuses, to purify and restore its institutions; the sufficiency of those causes on which the reformation was founded; and the validity of the ministry as exercised by the reformed; together with various points directly or remotely implicated in these leading particulars; are discussed in these important volumes; and more interesting topics cannot in our opinion solicit the attention of readers.

The work itself does not need our recommendation on its own account, though we may possibly not be performing an unnecessary act in making it known to the public. In Bayle's estimation it is one of the best books ever published by a Protestant Minister. The late Mr. Robinson of Cambridge, pronounced it to be one of the best written books that he ever had

the pleasure of reading. To these testimonies we shall add the following eulogy from *Buddei Isagoge Hist. Theol.* p. 1150. 'Nihil in hoc genere elegantius aut solidius, ab ullo reformatæ ecclesiæ theologo litteris consignatum.' A book so applauded, cannot require our *imprimatur* to give it acceptance. Though we shall not pledge ourselves to the approbation of every sentiment which it contains, and though we feel ourselves obliged to except against some passages in which Claude sanctions and pleads for the interposition of the civil magistrate in the affairs of religion, we give it our warm recommendation as a standard work of great worth, and particularly seasonable at the present moment.

Art. II. *Travels in the Caucasus and Georgia;* performed in the Years 1807 and 1808, by Command of the Russian Government, by Julius Von Klaproth, Aulic Counsellor to His Majesty the Emperor of Russia, Member of the Academy of Sciences of St. Petersburgh, &c. Translated from the German by F. Shoberl. 4to. pp. 421. Price 2l. 2s. Colburn. 1814.

A GREAT military empire, with boundaries imperfectly, or on some sides not at all defined, may be compared to a monstrous animal, of fearful power and ferocity, ranging loose in a country,—no chain, no high and massive wall, no kind of fence but what he will easily dash through in the wantonness of enraged strength. No one can say what is the appropriate domain of this monster at large. No one is surprised to hear of his attack and ravage at any point in the widest sweep of country. No one dares indulge in self-felicitation that his own vicinity is beyond the probable excursions of the formidable belligerent. No confidence is felt by the inhabitants of one quarter, that the people of any other will be able to despatch or disable him; and each person has the impression that there is no manner of certainty he shall not, at one time or other, be one of the victims.

This would seem to be a true, though rather feeble image, of what the condition has been, and continues to be, as respecting the Russian power, of the nations occupying the northern regions of two of the grand divisions of the globe. Perhaps, at the time of the earlier encroachments of this power on adjacent territories and subjugation of their inhabitants, the remoter tribes might scorn the pusillanimity of the conquered, exulting in their own independence and security. But, in the lapse of one or two score of years, they found themselves brought into an equivocal and formidable kind of neighbourhood to this still advancing and never-receding domination. In spite of their pride, they felt themselves beginning to hesitate in naming as their territory, or even as their boundary, the eminences or

e river-courses on every side of which they had formerly
velt or encamped or roved, without ever dreaming of inter-
rence. But they were not doomed to remain long in uncer-
inty; Russian standards and Russian forts were soon to in-
ruct them to whom they and their country belonged. In pro-
ortion to the rapidity of the course of acquisition by which a
reat number of territories and states had been thus put in
ubt, and thus brought to certainty, the condition of the sur-
unding regions, to an undefinable distance, was becoming du-
ous; and the people might well begin to feel as if the Russian
undary line were already hovering in the air over the land of
eir fathers, just ready to attach upon and appropriate it. This
esistible extension has been going on without cessation, till at
ngth this power is, upon a line of many thousands of miles, in
midable contiguity, and with a boundary quite as impatiently
oveable as ever, to divers tracts, kingdoms, and empires, the
ople of which, a few generations back, heard of Russia as a
stant obscure state, striving in a rude and inartificial manner,
raise itself into some importance. No prognosticator of the
rtunes of States dares draw on the map in advance beyond the
esent certain or unsettled confine of this empire, the line which
all not be lost within the confine twenty years hence.

In the mean time, it is perfectly proper and laudable, that
ile this vast process of acquisition is advancing uninter-
ttingly, there should be in as constant operation a system
exploring and describing, by divisions, the almost immea-
rable territory comprehended in the empire, of which far
re than a million of square miles is ground nearly as little
own by the grand Proprietary, as that at the centre of Africa.
is circumstance, of so much of his enormous estate being
rra incognita, plainly dictates the first object for the inves-
ators, as geographical, in the simplest sense. There is re-
ired a description of the surface of the countries, in the most
vious natural features, with a moderately accurate account of
e extent of the respective tracts as limited by natural or artifi-
l divisions. The geographical missionaries may be required
bring some general account of the people; (where there are
y;) of their probable number; of what is most prominent in
eir polity and habits; and of the most palpable differences in
e several tribes. But surely they are loaded with too much
ty, if they are required also to perform the functions of na-
ralists, and antiquaries, and philologists. We therefore could
t help feeling some degree of commiseration for the Author of
e present volume, on looking at the most onerous, the encyclo-
dic extent of his commission, as laid down in a tremendous
ll of instructions. It would really seem that he was required
learn every thing that was knowable; and, in order not to

fail of this, to inquire about a multitude of things that cannot be known. He might well have asked whether he ght hold his duty to comport with any such idle luxuries as eating and sleeping; or whether it might be allowed to any one of his five senses to enjoy a brief holyday, on condition that all the rest were busily employed. We are, fortunately, not put under an obligation to know, or even to guess, whether this imposition of twenty ordinary men's duty upon the faculties of one, was owing to a general principle of thrift in the autocratical authority; or whether the cost of conquering so many regions had reduced the treasury too low to afford the fitting out of a competent number of persons to survey them; or whether qualified men for such a service were too scarce; or whether the Imperial Director assumed that *his* agents must necessarily, by virtue of their appointment, have a width and power of faculty corresponding to the enormity of his empire.

After beholding the bulky code of instructions prepared for the traveller, by the accumulated suggestions of both knowledge and inquisitive ignorance, we cannot enough admire the calm philosophy with which he takes up and 'bears his fardel.' He never for a moment questioned that every thing which invention could accumulate to enjoin upon him, became a part of his duty thenceforth. And his obedience has been exemplary: his book proves that he never forgot his business. It brings together a large quantity of matters of information; a good portion of them adapted to general interest, very many of them of no use but to the Russian geographer, and some which can interest none but the very few persons who, through some *lusus* of destiny, have been inveigled into the study of the barbarian dialects of Tartary.

One thing that weighs heavily against the book, as it must against any work descriptive of the same regions, is the perfectly hideous nomenclature of places and tribes. Nothing surpassing it could have been accomplished, one thinks, by the most earnest labours, stimulated by the highest premiums, of an academy instituted on purpose for the business, as Southey has it, of 'ugliography.' It is evident that the ancestors of these Caucasians, must have gone off from Babel with the worst refuse and drainings thrown off by all the languages, as they respectively grew into form and consistence.

We have already intimated, that a very considerable portion of the volume is of a nature to be entirely indigestible to most readers in England. More than a third part of it, we suspect, may come under this description. Perhaps, excepting reviewers, there is hardly one reader that will not, in spite of his best resolutions, have acquired, before he has got through a hundred pages of the book, the habit of catching signs of license to pass over paragraphs, with little better than a guess at

what they contain;—paragraphs headed, perhaps, by some absolutely ineffable name of a district of bog, or sand, or snow, occupied by a very few scores of people, and doomed, as we should hope, to be in better times deserted by whatever living thing can be grateful for the smiles of nature. The paragraph perhaps will state, that the diminutive inhabiting tribe, or section of a tribe, with a denomination quite as insuperable as that of its *habitat*, has the same customs as another previously mentioned section of the same tribe. The reader involuntarily learns to perceive at a glance, that page after page contains nothing that can by any possibility turn to account in his little stock of knowledge, even were there the smallest chance, which there is not, that these *minutiæ* of a barbarous topography and statistics would stay in his memory.

If a portion of these details, so wholly devoid of interest, and causing the reader, 'if that he *does* read,' down-right a waste of time, could not with propriety have been omitted in the translation, we think that at least he ought to have been somewhat spared in the pecuniary part of the account, and have obtained the book at a far less exorbitant price—unless indeed it is meant chiefly for statesmen, who can, to be sure, best afford to pay a high price for knowledge—or it is not the fault of those who pay *them*.

For whose benefit soever, among us, this mass of obscure topography is intended, it must be nearly useless to every one, without a good map on a large scale; and no map at all is given. Whether there is one in the original work, or whether there is to be one accompanying the sequel, (for it is only of the first part that this volume is a translation,) we know not. But it is obvious that without such aid much of the distributive local description might as well have been printed in the most barbarous of the dialects of the regions described.

There are several rather lengthened pieces of history, which cannot exactly be said to be out of place, that manifest, if accurate, a laudable industry in the examination of records, which will claim to be repeated in whatever shall profess to be a complete history of the Russian Empire, but which nevertheless must be inconceivably uninteresting to English readers. With the exception of any one among us, if such a one there be, who may be planning the hopeless task of such a history, it is impossible for us to dilate our intellectual being to the extent of taking an inquisitive concern in the innumerable petty movements and sanguinary quarrels of a multitude of barbarous chieftains, whose plundering inroads or stupid resentments have, at various points and times, provoked or invited the almost equally barbarous Russian commanders, to make those *visits* so excellently turned to permanent account by the Russian policy,

which has conferred the favour of its imperial occupancy very impartially on friends and on foes.

We soon perceived, on inspecting this volume, that our task could not be that of attempting any regular abstract. Indeed, after these slight general notices, we shall content ourselves with transcribing a few passages from different parts of the book, which, notwithstanding the dreary quality of such considerable tracts of it, does nevertheless contain a good share of what is interesting. Of this nature are some of the passages descriptive of scenery and natural phenomena; but still more so is the account of the manners of the principal of the wild races of human beings, the Circassians, or, as we are required to write and call them, Tscherkessians, the Ingusches, and the Mongols, a race which holds a scattered existence over a vast extent of northern Asia, from the neighbourhood of the Black Sea to the northern frontier of China, of which empire a portion of them are subjects, while the Calmucks, a tribe of the Mongols, are within the southern sweep of the Russian dominion.

Of the economy of this nation, in their civil, moral, and religious habits, the Author gives an extended and elaborate exhibition, made, he affirms, on the best authority. Their religion occupies a very conspicuous place in the representation. It is that of the Lamas; in other words, that of Buddha or Fo; which is the religion of Tibet and of China. Many parts of the frivolous and endless ritual, as observed by the Mongols, are recounted, and with all imaginable seriousness on the part of the philosophic describer. If the representation is accurate, it would appear that the worshippers of Buddha have not much to boast, on the score of liberty or rationality, over those of the Hindoo triad. The system is mainly composed of ridiculous trifles, and every concern of life almost is implicated with them. It is marvellous it should have been possible for a race so irregular and excursive, to become subjected to so punctilious and insatiable a ceremonial.

But there is nothing in which the human mind has manifested more ingenuity, than in relieving itself under the exactions of conscience, by contrivances for the abridgement and facilitation of duty. One of the most admirable things of this kind in the whole world, has been fallen upon by these over-tasked barbarians. The device in question may be denominated a praying machine, or a prayer-wheel, or a prayer-mill.

'Among the most remarkable of the sacred utensils of the temples, is the *Kürdä*, a cylindrical vessel of wood or metal, either very small or of immense size. In its centre is fixed an iron axle; but the interior of the cylinder, which is quite hollow, is filled with sacred writings, the leaves of which are all stuck one to another at the edge, throughout the whole length. This paper is rolled tightly round the axis of the cylinder, till the whole space is filled up. A close cover

fixed on at each end, and the whole Kürdä is very neatly finished, nted on the outside with allegorical representations, or Indian yers, and varnished. This cylinder is fastened upright in a frame the axis; so that the latter, by means of a wheel attached to it ow, may be set a-going with a string; and with a slight pull kept i constant rotatory motion. When this cylinder is large, another, ce as small, and filled with writing, is fixed for ornament on the of it. The inscriptions on such prayer-wheels commonly consist masses for souls, psalms, and the six great general litanies, in ch the most moving petitions are presented for the welfare of all atures. The text they sometimes repeat a hundred or even a usand times, attributing from superstition a proportionably aug- ited effect to this repetition, and believing that by these frequent ies, combined with their thousands of revolutions, they will prove uch the more efficacious. You frequently see, as well on the itations of the priests as on the whole roof of the temple, small rdä placed close to each other, in rows, by way of ornament; and only over the gate, but likewise in the fields, frames set up ex- ssly for these praying machines, which, instead of being moved a string, are turned by means of four sails, (shaped and hollowed like spoons) by the wind.

Other similar Kürdä are fastened to sticks of moderate thickness; aden weight is then fastened to the cylinder by a string, which, n it is once set a-going, keeps it with the help of the stick, in stant motion. Such-like prayer-wheels, neatly wrought, are fas- ed upon short sticks to a small wooden pedestal, and stand upon altars for the use of pious persons. While the prayer-wheel is s turned round with one hand, the devotee takes the rosary in the er, and at the same time repeats penitential psalms.

A fourth kind of these Kürdä is constructed on the same prin- e as those which are turned by wind; only it is somewhat smaller, the frame is adapted to be hung up by a cord in the chimneys he habitations or huts of the Mongols. When there is a good , they are likewise set in motion by the smoke and the current ir, and continue to turn round as long as the fire is kept up.

A fifth kind of Kürdä is erected on a small stream of water, upon undation like that of a mill, over which a small house is built to tect it from the weather. By means of the wheel attached to it, the current, the cylinder is in like manner kept in a constant cir- ar motion. These water-Kürdä are commonly constructed on a e scale, and maintained at the joint expense of the inhabitants a whole district. They have a reference to all aquatic animals, ether alive or dead, whose temporal and eternal happiness is the of the writings contained in them: in like manner as the object the fire-Kürdä is the salvation of all animals suffering by fire.'

The other parts of the apparatus of the superstition, are nume- s and diversified. A very important and valued portion of onsists in the books. 'All the works of India and Tibet,' s our Author, 'are not only translated in the Mongol lan- uage, but likewise cut in the neatest manner in wood, and

'printed; so that these nations, after the example of several Chi-'nese Mongolian provinces, perform the whole of their religious 'worship in their mother tongue' The devoutest bibliographer could not manifest more reverence for his collections, than all these people seem to do for their sacred literary rubbish, no piece of which must be looked into without 'previously obtain-'ing its blessing by touching it with folded hands and bowed 'head. Near large collections of books a small altar is ex-'pressly erected, at which offerings are made and incense burned 'for the works. At a public removal of them, particular cere-'monies, accompanied with prayer and music, are observed.' All of them, 'with regard to the subject-matter, are of Indian 'origin, and you meet with no alterations in religious customs, 'and the service of the temples. Now and then, but very 'rarely, explanations and illustrations of certain works are pro-'duced by the patriarchs in Tibet.' They participate with the Chinese the glory of possessing the master-book of the whole world, written at the immediate dictation of their super-human prophet Schigimunih, by his disciples.

'It is denominated by these people Gandshuhr, or Miraculous Pillar of Religion. It consists of 108 prodigious volumes, to which belong twelve more of mythology, called Jömm, and with the exposition entitled Dandshuhr, composes in the whole 240 volumes. No part of their sacred writings is so highly valued as this. In all Mongolia and Tibet, no person can under a very severe penalty, procure or keep this work without a written permission from the Dalai Lama, or the Emperor of China. Hence all the Mongols within the Russian frontiers complain of its rarity, because they have often endeavoured but in vain to obtain it at a very great expense. It was not till two years since that the Burättes inhabiting the country south of the Baikal, succeeded in procuring this highly-prized work from China. Agreeably even to the ancient precepts of their religion, these sacred writings must not be made generally known before their due time, which will be manifested of itself; because the publication of the Gandshuhr is designed only for those countries in which this faith is to become universal, and because many new appearances of ancient saints are connected with its adoption.' 'At the reading of these books particular ceremonies must be observed; the rich only can yearly defray the heavy expenses attending it, on account of the great number of ecclesiastics required on the occasion, and that not without the consent and permission of a great Lama.'

Priestcraft is flagrantly manifest in all possible ways. Turn wherever they will, these poor idolaters meet the priest. They are to dismount from their horses when they see him coming; they are to bend down their heads before him; they must provide his sustenance unpaid; they must send for him and reward him in capacity of physician, if they are sick. And then, he is not an animal, the plague of whose *omni*-voracity is alleviated by

the small number of his genus: it is a genus abounding and swarming on all sides, to a degree indeed that would make us wonder how the rest of the community can live, if we had not in less distant parts of the world, such striking exemplifications of what is possible to a people in the way of supporting rapacious supernumeraries and oppressive institutions.

Our philosopher, however, seems not at all offended at the system. It is paganism, and therefore he is content. Nay, he seems quite delighted with the whole concern. He betrays no impatience, no sense of tediousness, much less any thing like philanthropic regret or indignation, in the long detail and description of servilities to the Lamas, of idolatrous antics, of silly appointments, of fantastic distinctions, and ridiculous maxims and scruples, the cobwebs of superstitious conscience. It is all told and particularized in a manner which would give the idea that the Author would be very angry at any one who should either lament or laugh at such an exhibition—unless it were a philosopher, equally ready to explode any other form of religion. The respectful language, which constantly applies, in the most unmodified manner, the epithets pious, religious, and so forth, has also a uniform tone of complacency; as if the Author would say, that if he could take up with *any* mode of the thing called religion, it would be this. And excellent reason he would allege that he had for such a preference; for if we are to believe him, the purest, the gentlest, the kindest morality practically flourishes under the celestial influences of this superstition.

'Their system of religion is founded on purity of mind, rigid morality, and the welfare of the state and of mankind in general.' 'From motives of genuine religion they love all men, and do all the good that lies in their power; the one exhort the other to acts of benevolence, from a conviction that it behoves us to perform them, not so much on account of others as for our own sakes. When they see untoward accidents befal any of their own number, or hear of their happening to strangers, they are always touched with pity; clergy and laity, old and young, small and great, side in preference with the oppressed, and particularly the fair sex and children. With this zeal for active beneficence, they are seldom better pleased than with opportunities of exercising it.' 'All of them are acute politicians, who view their constitution in its true light, and are actuated by the purest patriotism.'

But even were M. Klaproth to be rejected as a proselyte to the Lama church, it seems he could make a very decent shift for a religious communion notwithstanding; for he says,

'This universal religious charity is not rare among the Asiatic nations. I have had occasion to remark it not only among the Mongols and Calmucks, but likewise in my intercourse with various Tartar hordes, and even among the Indians, Chinese, Tibetians Bucharians,

and Tonguses. This innate benevolence I found not only among the nomadic tribes that have embraced the Lama religion, but it is universal among even the Pagan nations which adhere to the rites of the Schaman sorcery.'

So that, except but Christianity, to which he takes occasion to allude with pointed antipathy, and any sort of religion—the worship of a carved crabstock, of Fo, Seeva, or the devil—may consist with men's being most pure, amiable, and benevolent creatures.

The Mongols have their orders of monks and nuns, whose probations, distinctions, and employments, are marked by our Author The rule of life among some of them is said to be very severe. If in any instance it proves too hard for human virtue, the delinquent, instead of harshness and ignominy, experiences nothing but gentleness and forbearance from the fraternity.

'When human frailties and transgressions secretly creep in among them, so far from punishing they show compassion and indulgence; they strive as far as lies in their power to hide the fault of a fellow-creature, and warn and assist one another to avoid falling again into errors.'

There is a very curious account, much abridged, as our Author says, from the institute at large, of the examination for priests' orders, and of the process of ordination. We transcribe a short paragraph. The examination having been gone through, and the candidate's determination being unchanged,

'At an appointed hour both master and disciple go out into the open air: here in the sun-shine the shadow of the scholar, who sits engaged in prayer, is accurately traced upon the ground, while he repeats the confession prescribed by the forms of the examination. To this sketch of the shadow are added some highly mystical astrological figures, which relate to various problems, by the solution of which all the steps and stages to the demonstration of the formula of this ordination are determined.'

The more of solemn juggle the better for the purpose of giving the priests that importance and complete ascendency which it is the very object and essence of the whole system to secure for them, and which, according to our Author, they do actually maintain. 'The clergy,' says he, 'govern all minds, 'and whether in unity or discord they invariably guide the helm. 'In all joint undertakings they are very resolute, but at the 'same time very circumspect.'

A very particular account is given of the superstitious prescriptions indispensable to be observed in the building of temples, which are constructed after the fashion of Tibet. So many local circumstances must meet to make an approved site for a temple, that we might almost be disposed to thank the gods for exempting ninety-nine hundredths of the surface of the earth

'rom the hazard of being so defiled. These temples could not ail, and have not failed, to be constituted general receiving-offices for the tributes of superstition, paid during life, and by bequest after death: for 'even people of moderate fortune,' says our Author, 'at their death bequeath part of their property not only to the clergy, but to the possessions of the temple.'

No clear notion is afforded of the dogmas of the Lama religion; but several of the forms of devotion are translated from the Mongol language, and among them one of the 'six great Joröhl, or Universal Litanies,' which are 'sung once a month in the most solemn manner in their temples.' These forms appear composed for the most part, of unconnected sentences. Some of these convey acknowledgements, ascriptions, and petitions, very proper to be addressed to the true Divinity; some are attempts to express a conception of the nature, or of some attribute, of the power adored; some of them appear to be pure nonsense, overspread with a glimmer of mysticism; and some are petitions essentially absurd, to whatever power they were addressed. Of this last description are such as these: 'May hail-storms, and stones that wound the feet of the traveller, be henceforth changed into flowers, and showers of flowers;' 'may all that lives remain for ever free from the pains of disease;' may all who are striving after any thing obtain the accomplishment of their aim;' 'may all who have been disfigured through indigence and misery be restored to personal beauty;' may all that breathe enjoy length of life; may the voice of death be no more heard,' &c. &c. &c. The mythological parts of these compositions have a very near resemblance, in the general cast of sentiment and fancy, to the devotional reveries so copiously poured into our literature of late years from the ancient sacred books of the Hindoos.

The desperate sincerity of the Mongols in their superstition, is attested by the extension of its apparatus and rites into all their abodes.

'Besides the public temples, and the numerous habitations of the priests in the country, which are in every respect the representatives of temples, all the nomadic tribes professing the Lama religion have in each habitation a holy place and altar, and certain sacred utensils for their domestic worship. This place is invariably on the side of their huts opposite to the entrance, and a little to the left as you go in. Wealthy people keep in their spacious and neatly-furnished dwelling houses, large decorated altars, and utensils for their service, which are not inferior to those of the temples in value and magnificence. So powerfully are these people influenced by the fear of God and a spirit of religion, that even the poorest Mongol cannot live without an altar or consecrated place in his habitation. However plain, or even mean, these places may be, the owners mark with them the spot where, as they conceive, the presence of God dwells in their

tent. This consecrated place they consider as holy; no person approaches or passes it with indifference, or without lifting up his left hand in the most reverential manner. Every morning the altar and all the articles belonging to it are cleaned with things which are never used for any other purpose, and the seven basins are filled with fresh water. This done, each person prostrates three or nine times before the altar, and at last blesses himself by touching it with his head.' p. 126.

They practise a kind of baptism, which is performed a few days after the birth of the child, and at which two names are given him, a secular one, for ordinary use, and a spiritual one, conferred by the priest, and never used except on religious occasions. The name of a priest, it should seem, is never to be pronounced by those to whom he acts as instructer. It is too sacred; and they either say simply master, or teacher, in speaking of him, or make a name for him to obviate the liability to profaneness.

It is from the circumstance that man knows he must die, that religion in some form or other, obstinately clings to him in all regions and ages; and whatever pretends to be a religion, is required to do something in his aid at the hour of death. The Lama religion is very busy about its disciples at that gloomy season, and, it seems, with no small effect; for,

'In imminent danger they willingly prepare for death, make all necessary arrangements themselves, and have the masses for the dead said for them while yet living. A kind of history of the soul's pilgrimage to paradise is commonly read to the patient, while still in perfect possession of his faculties; and many likewise desire to hear it when about to embark in any dangerous enterprise. This history not only describes the course of the pilgrimage, but likewise contains exhortations against pusillanimity in pressing dangers, with religious encouragement to vanquish death by the hope of everlasting bliss in paradise. I have seen these people, so distinguished by the warmth of their religious zeal, expire with perfect faith and resignation.'

The Tscherkessians, though a race of so much less local extension than the Mongols, are next in importance in our Author's exhibition. But our very narrow limits will allow no satisfactory account of them. Though a much more energetic, they are represented as a much less amiable portion of humanity, than the ugly Mongols*, to whom they are in person so advantageously contrasted. They are fierce barbarians, in a state of utter predatory wildness. They are suspicious and revengeful, and will for a mere trifle or punctilio cut a man down. At the same

* Klaproth's description of their peculiar physiognomy conveys a most unattractive image. And he says it is decidedly victorious over all removes and mixtures. To the remotest degree of consanguinity it maintains itself inexpugnably and conspicuously apparent.

time they fulfil all the laws of hospitality with a proud honour, and inviolable fidelity. Within the last half century they are become for the most part Mahomedans, being previously little other than absolute heathens. Their language is affirmed to be 'totally different from every other.' There is no writing in it. Their political state is completely feudal. There is a class called princes. Each of these is the proprietor of a number of families by courtesy called nobles; and these nobles inherit the men-cattle beneath them. There are no regular taxes; whatever is required by the upper people, is furnished by the lower. These requisitions are not seldom as oppressive as they are arbitrary. The highest value is set on the true ancient quality blood, insomuch that no man is deemed to be 'of noble blood whose family 'is ever known to have been ignoble, even though it may have 'given birth to several kings.' A prince commits his son, when only a few days old, to the care of one or other of his nobles, and never sees him till the time of the young man's marriage. 'Hence,' says our Author, 'results the utmost indifference be-'tween the nearest relations.' 'A prince reddens with indignation 'when he is asked concerning the health of his wife and children, 'makes no reply, and commonly turns his back on the inquirer in 'contempt.' Mr. K. coincides with the prevailing report as to the fine forms and countenances of this nation. They are also very cleanly in their habits.

It would be in vain for us to attempt to enumerate the multitude of tribes and sub-divisions of tribes that are scattered among the villages, mountains, lakes, and *steppes* of the wild region of the Caucasus, or to trace the line of the Russian boundary, or to state the precise kind of relation between the frontier authorities of that empire and such tribes as may not yet be quite swallowed up. By our Author's account it should seem that this great monopolist is very cordially hated by these innumerable hordes of wild people; at the same time that their hostility to one another enables the Russian government to maintain its power among them by means of a military force quite contemptible in point of number and fortresses.

There are some interesting descriptions of antiquities and ruins, especially of the extensive remains of Madshar, a large Tartar city, supposed to have been destroyed about the year 1400.

Our traveller sometimes found himself in very romantic and sublime situations, and seems to have felt some very slight promptings of enthusiasm, in gazing on the vast range of snowy mountains, the two loftiest of which, Elbrus and Mqinwari, he pronounces to be rivals to Mont Blanc. Elbrus he deems to be probably as high as that monarch of the Alps. The inhabitants have many superstitious feelings respecting these two sublime

objects, feelings which would very seriously incommode an adventurous traveller that should attempt the ascent.

'The Elbrus has never yet been ascended, and the Caucasians have a notion that no person can reach its summit without the special permission of the Deity. They likewise relate that here Noah first grounded with the ark, but was driven further to Ararat. The ascent from the south side would perhaps be the most practicable, did not the mountaineers throw innumerable obstructions in the way of such an enterprise. Its foot is totally uninhabited, and surrounded by marshes produced in summer by the melting of the snows.' 'All the mountaineers have abundance of tales to relate concerning the evil spirits and dæmons who dwell upon it, whose prince they call Dshin Pudischah, and of whose annual meetings they have invented as many fables as the North Germans respecting the assemblies of the witches on the Brocken.' p. 168.

'The Mqinwari is without doubt the next in height to the Elbrus of the whole snowy range of the Caucasian mountains. It is probably equal in size to Mont Blanc, if however it does not exceed the latter*. Its figure is that of a sugar-loaf, and it is covered nearly to its base with everlasting snow and ice. So high as it can be ascended, that is to say, to the commencement of the snowy region, the stone consists of red basaltic porphyry and clay-porphyry, intermixed more or less with vitreous feldspar.'

'Above the foot of the Mqinwari are excavations called in Georgian Bethleemi, the access to which is extremely difficult. Tradition reports that they were formerly inhabited by pious recluses. Here is said to be suspended an iron chain by which you can ascend to *the cradle of Christ, and the tent of Abraham* constructed without either poles or cords.

'According to other fabulous accounts, buildings of marble and crystal standing upon the snow itself, are here to be seen; these are probably masses of ice, which form all sorts of figures of palaces and towers. Greek monks, who pretended to have reached the very summit of the mountain, might with impunity palm upon the credulous all sorts of fictions respecting the wonderful objects to be met with there, and among the rest the tale of a golden dove which hovers self-supported in the midst of one of the buildings.' p. 382.

In dismissing the book, we have to acknowledge that there is mingled with its dry statistical and historical details much cu-

* We suspect that an accurate collation of the different parts of the book would detect a considerable number of inconsistencies, not to say contradictions. We think we have observed several, and here is a palpable one: in speaking of the Elbrus he pronounces it to be 'by far the highest' mountain of the Caucasus, and adds, 'it is little inferior in elevation to Mont Blanc.' In describing (as above) the Mqinwari, which, by his former statement must be '*by far' lower than the Elbrus*, he yet suggests that it may be higher than Mont Blanc.

rious matter to which we have not found room to make even the smallest allusion. More than half of it will be read with interest. We hope another volume will not be condemned to appear without a large and well authorized map, the want of which renders much of this totally useless.

Art. III. Ἡ καινὴ διαθήκη. Novum Testamentum, cum Notis Theologicis et Philologicis. 8vo. 3 vols. Vol. i. pp. 631; vol. ii. pp. 550; vol. iii. pp. 678. Londini, in ædibus typographicis A. J. Valpy. Price 2l. 12s. 6d. 1816.

FORTES creantur fortibus et bonis. The poet's adage, unhappily as it has failed in many instances, has a gratifying application to the family of that respectable clergyman and excellent scholar, Dr. Valpy, of Reading. The editorship of this Greek Testament is from one of his sons, the Rev. Edward Valpy, of Norwich; and the typographical execution, at once elegant and correct, is one of the numerous labours which shew that another son of the Doctor, Mr. Abraham Valpy, is treading in the steps of the learned printers of the sixteenth century. We cordially wish him the rewards of success and honour; and that he may emulate the Stephenses and Turnebi and Cratanders.

The plan of this work is to give the Greek Text, with a series of brief Scholia after the manner of Hardy's, (*Lond.* 1768.) principally selected from Grotius, Elsner, Raphelius, Bos, Palairet, Kypké, and Rosenmuller. A Testament of this kind, judiciously furnished with critical and philological notes, is certainly a desirable manual for constant use in the study of a divine, or of any scholar. But we regret that we cannot greatly commend the execution of this attempt. Those of the Notes which are *intended*, we suppose, to be Theological, (in a great measure, we believe, taken from Hardy,) are in general miserably jejune; and are frequently no other than bare truisms and identical propositions. Had all the Notes of this 'Theological' denomination been omitted, the book would have acquired in goodness all that it would have lost in size. Thus also more space would have been gained for Critical and Philological Annotations. Those of these two descriptions which exist, are indeed numerous, and often valuable, being transcribed and abridged from the authors above mentioned; but we find, in relation to them, two subjects of regret. First, that these Notes are often too short for the satisfaction, or at least for the reasonable gratification, of the reader. If all the paltry and childish Comments had been excluded, more ample extracts could have been given from the best Critics, and apposite passages from the Classics, from Philo and Josephus, and from the Fathers. Secondly, we

are not pleased with the suppression of the names of the writers whose remarks are introduced, either transcript or compendium. The mention of those names in a few instances is no apology for the general system of reticence: it rather aggravates the fault, by its tending to draw the reader into a belief that the general body of the Notes, as they contain no such acknowledgement, are original.

The Notes are connected with their respective portions of the Text, by the numeral of the verse and the recital of a word or clause. This is a well-chosen method, as it preserves the text free from disfigurement: but it does not appear to us judicious, to make the introducing recitals in Latin instead of in Greek: a mode which can be of service to few or none; which gives the book an unscholar like aspect; and which must sometimes occasion ambiguity: as in 1 Tim. i. 9. where it is impossible to determine whether *Nefariis*, in the Note, is is intended for ἀνοσίοις or for βεβήλοις.

To each book is prefixed an account of its author, occasion, and object, drawn up in a style of Latinity much superior to that of the usual writers of Biblical Prolegomena. We wish that the Editor had extended his cares, in this respect, to the composition of an Analysis of the matter in each of the Epistles, in order to shew the connexion of the parts, and the course of the argument and applications. It would also have been a very useful addition to the *subsidia* of this work, had the Time and Place of events, in the Gospels and Acts, been put at the top of each page, as in Dr. White's Diatessaron.

The Text is, *generally*, that of Griesbach; but there is little criticism on the readings, so that the possessor of this edition cannot dispense with Griesbach's. Mr. Valpy, however, follows the Received Text in those passages which have a relation to important controversy: but he does this in a manner which excites our concern. After the ample induction of evidence in Wetstein, Griesbach, &c. it might surely be expected that a new editor, or critic, would not have retained the common readings without assigning his grounds for so doing.

We have a proper example in Dr. Lawrence and Mr. Nolan. But in this edition we find Acts xx. 28. Θεοῦ, Col. ii. 2. Καὶ Πατρὸς καὶ τοῦ Χριστοῦ, 1 Tim. iii. 16. Θεὸς, without the smallest intimation that a diversity of reading exists in those instances. In 1 John v. 7, 8. the common reading is preserved; but a note merely states the fact of the controversy, and concludes with this, and only this, reason for the preference given:—

'Istis verbis e textu sublatis, nescio quid curti atque inexpleti

semper mihi apparuit.'* We do not object to the learned Editor, that he has preferred the common readings; but we contend that he owed to his critical character, to the interests of truth, and to the satisfaction of his readers, a perspicuous statement, though it might have been concise, of the reasons for his opinion. As the case stands, we fear that this course will by some be imputed to a mere deference to Church Authority:—'Si quid—doctrinæ Ecclesiæ Anglicanæ, quæ ab 'Apostolica puritate, simplicitate, et dignitate, proximas facile 'tenet, minus consentaneum in his videatur, quod non factum 'spero et nolim, id penitus pro non dicto et retractato esse volo.'† Tom. i. præf. p. 7.

Those persons will not be greatly satisfied with this avowal, who are solicitous that *their* "faith should stand, not in the wisdom "of men, but in the power of God:" and inferences, though without justice, will be drawn by the enemies of orthodox doctrines, that the advocates of those doctrines shrink from fair and even-handed criticism.

While we thus state, as our duty obliges, our disappointments and objections in relation to this edition, we have much more pleasure in repeating our approbation of its accuracy, its convenient form, and its useful intention; an intention which, notwithstanding the defects that we regret, it will still answer in a considerable degree.

Art. IV. ברית חדשה על מי משיח: נעתק מלשון יון ללשון עברי לטוב בני ישראל.

(*The New Covenant*; translated into the Hebrew Language from the Original Greek; by the Direction and at the Expence of the London Society for Promoting Christianity among the Jews.) 1813.

THE Gospel of Matthew is the only portion of the New Testament contained in the present publication. Of this, a smaller edition than the demand may require, has been printed for circulation, that the Editors may have an opportunity of profiting by public criticism in the revision of the work for a larger impression. They solicit the attention, and bespeak the candour of the learned, in a manner which is creditable to themselves, and which cannot fail of obtaining the notice of those persons who are capable of revising, for correction and improvement, a version of the Christian Scriptures, as important in its design as it is difficult in its execution.

---

* On the omission of these words from the text, there has always appeared to me something indescribably abrupt and incomplete.

† If, contrary to my hopes and wishes, any thing should appear in these sheets at all inconsistent with the doctrine of the Church of England, which, in purity, simplicity, and dignity, certainly holds the next rank to the Apostolic Church, I desire to renounce any such sentiment.

In an address to the reader, in the Latin language, prefixed to the volume, the Editors remark, that though the Gospel of Matthew has been frequently translated into the Hebrew language, the whole of the New Testament has been rendered into that tongue twice only: 'Bis tantum Hebraice redditum fuisse constat:'—namely, by Elias Hutter, (whose version was first published in 1599,) and by a Jew of Travancore, whose manuscript version was brought from the East by the late Dr. Claudius Buchanan; and was presented by him to the London Society for promoting Christianity among the Jews. To this information we may add, that a Hebrew version of the whole New Testament was prepared by John Baptist Jona, of which the four Gospels were published at Rome, in. 1668. The death of the translator, in the same year, appears to have prevented the publication of the remaining books, (of Jona's translation,) which we should suppose were deposited in the college *de propaganda fide*.

In deference to the Eastern Jews, only pure Hebrew words of Biblical authority are admitted in this New Translation; those cases alone being excepted, which require the use of other terms. For the convenience of the Western Jews, rabbinical modes of expression are occasionally introduced into the margin. Words not contained in the Greek text, are denoted by hollow letters; but no such distinction in the type has been observed in cases where the sense of the original is expressed by periphrasis. A few terms of the original have not been translated, but appear in the corresponding forms of Hebrew orthography; as βαπτίζω, יטבל. βαπτιστὴς, המטביל. Care has been taken to give the force of the Greek article: and the Translators have endeavoured to present their version in as pure a Hebrew style as possible; having submitted this portion of their work to the inspection of more than fifty Hebrew scholars, previously to its final preparation for the press.

We applaud the honesty of the Translators in rendering the quotations from the Old Testament in the New, directly from the Greek, instead of inserting the passages from the Hebrew Text, as some of their friends injudiciously advised. The most scrupulous fidelity was essential to the proper execution of the duty imposed on the Translators; and we are glad that in the article of quotations, they have not *committed* themselves.

No information is communicated by the Editors, relative to the Greek text from which the present version has been translated. The precision and details which are now very properly required in all Biblical undertakings, can in general be so easily supplied, that, as a point of duty, we notice the omission, and suggest to the Editors the insertion of an additional line in their preface, for the satisfaction of the public. It is

ver very evident, that the received or Elzevir text, is ied as the standard to which this Hebrew version is conformable. A few instances, it is true, occur, in the latter varies from the former; but from a careful tion of the whole first Gospel, and the particular con- tion of the very few deviations which presented them- to our notice in the course of our progress, we cannot istaken in remarking that the Editors have not availed elves of the labours of those eminent scholars, by erudition and critical acumen the Greek text of the Testament has been purified and restored. Is the ir text of 1624 to supersede every other, and to con- the basis of every translation?

e translation now submitted to our inspection, is literal; so well executed, as to reflect no small credit on the s by whom it has been conducted. It is printed through- ith points, but without accents. The typographical exe- of the book, is extremely neat. Feeling warmly in- ed in every means of aiding the diffusion of Christian in its native purity, we congratulate the Translators s Hebrew version, on this specimen of their labours; arnestly hope they will be enabled to complete their im- nt undertaking.

shall select a few passages from the translation before ot for the purpose of censuring them, but to suggest hing towards their correction and improvement.

. i. 11. Ἐπὶ τῆς μετοικεσίας βαβυλῶνος. לעת גלות בבל. there is no word in the Greek original corresponding to the version, which is not necessary to convey the proper In 1 Kings xviii, 35, we have בעלות המנחה *about the of) evening sacrifice.* בגלות בבל is preferable to the employed in the version, and is the idiom adopted by yriac translator.

. ii. 11. ראו is inserted in the text, and מצאו appears various reading in the margin. In this example, the lators, in common with the English public version, depart the reading of the received Greek text, which has εὗρον; nost solitary instance of departure from it.

. iv. 5. Τὸ πτερύγιον τοῦ ἱεροῦ. אלם ההיכל. We should to אלם as the proper word to be the representative of ρύγιον, and would suggest כנף as the more appropriate since the latter preserves the etymology of the original ssion, and further resembles it in peculiarity of appli-

. x. 2. Ἀποστόλων. מלאכים. Notwithstanding the au- y which may be alleged in support of thsi word, we would mend its being changed for שלהים as often as the Greek

ἀπόστολοι in its special appropriation to the Apostles, occurs in the New Testament.

Ch. xi. 30. Τὸ φορτίον μου. משאי. As the Translators have rendered πεφορτισμένοι in the 28th vs. by המסבלים they should have inserted סבלי instead of משאי in the 30th.

Ch. xii. 11. תוך is inserted without occasion: so also is כי in the 20th verse of this chapter.

—— 18. Και κρίσιν τοῖς ἔθνεσιν ἀπαγγελλεῖ;—ויגיד משפט לגוים. We submit whether another verb should not have been selected as the rendering of ἀπαγγελλεῖ. This part of the quotation is copied verbally from the passage in Isaiah xlii. 1; differing from it, however, in the arrangement of the words; the Translators following the order of the English common version.

The same Greek words are not infrequently translated by different Hebrew terms, where the sense is unvaried. Thus, in the case of the adverb εὐθὺς, which is rendered by מהר ch. iii. 16; but in ch. xiii. 20, 21. the only other passages in which it is found, by פתאם. Ακολούθει μοι is translated by בא אחרי ch. viii. 22; but in ch. ix. 9, by לך אחרי. Εἰς ἀπάντησιν is in one place (ch. xxv. 1.) rendered by לפגוע: and in another (vs. 6.) by לקראת. To these and similar instances we refer, not as censurable blemishes, but merely for the purpose of expressing our opinion, that uniformity in the manner of translating the same words and phrases, where no deviation is demanded by the different idioms of the two languages, is highly desirable, and should be observed.

In ch. xxiii. 8, we find another instance of deviation from the received text, in the adoption of διδάσκαλος, *teacher*, instead of καθηγητὴς, *leader*; the word מלמדכם being inserted instead of נהגכם which the common reading would require. Though διδάσκαλος appears only in Griesbach's margin, we confess that in our judgement the internal probability is so strong, as to justify this alteration.

We shall only further hint to the Conductors of this work, that as they have, though rarely, deserted both the received Greek text, and the English common version, which has had some influence on their own, they ought, in order to be consistent, to admit nothing into their translation, that wants the support of a critically correct Greek text as its basis.

Art. V. *Paul's Letters to his Kinsfolk.* 8vo. pp. 468. Price 12s. Edinburgh, Constable and Co. 1816.

THE Newspaper wits have reported Mr. Walter Scott to have fallen in the field of Waterloo. It should seem either that he only lost his laurels there, or this volume must be received as evidence of his resurrection. We congratulate Mr.

Scott on being able to redeem to so great a degree by his prose, his failure as a poet.

In attributing this volume to the above-named gentleman, we rely on the authenticity of the publisher's advertisement. It is a highly spirited and interesting volume. The assumption of a feigned character under the name of Paul, seems designed merely to give propriety to the easy familiarity and varied subjects of the letters. The first four epistles are occupied with general observations on the state of France, previous to the landing of Bonaparte at Cannes. Paul assures his Cousin Peter, that though this had been prevented, yet that 'There were within 'France itself, elements sufficiently jarring to produce, sooner or 'later, a dreadful explosion.' The first cause of discontent he alleges to have arisen from the pretensions of the emigrant *noblesse* and clergy; and he adverts to the restoration of Charles II., to which he says, 'we almost involuntarily resort as a parallel case,' for the purpose of remarking, that the 'tempting' course of re-action and revenge, was magnanimously declined by all the leading cavaliers. If Cousin Paul means to convey the idea, that the restoration of Charles II. was, in any important respect, a parallel case, he is only imposing on the ignorance of Cousin Peter. The less that is said of the magnanimity of the restored monarch and his dissolute court, the better. But we can excuse Mr. Scott.

Paul further affirms, in accordance with the representation in our last number, that 'The system of the Gallic Church had 'been thoroughly undermined before its fall.'

'Its constitution had been long irretrievably shattered; the whole head was sore, and the whole heart was sick. Doctrines of infidelity, every where general among the higher ranks, were professed by none with more publicity than by the superior orders of the clergy; and respecting moral profligacy, it might be said of the church of France, as of Ilion,

'*Intra mœnia peccatur, et extra.*'

After enumerating other causes of apprehension, which conspired to produce disaffection to the royal family at their first restoration, Paul says,

'The protestants in the South of France remembered the former severities exercised against them by the sovereigns of the House of Bourbon, and trembled for their repetition under a dynasty of monarchs, who professed the catholic faith with sincerity and zeal. Add to these, the profligate who hate the restraints of religion, and the unthinking who ridicule its abstracted doctrines, and you will have some idea how deeply this cause operated in rendering the Bourbons unpopular.'

At page 57, we meet with the important remark, that even at that period, the language of the government of France during

ts short-lived reign, for which it was wholly indebted to the magnanimity of the conquerors of France, became gradually and insensibly tinged by the hostile passions of her population,

'The impatient and irritated state of the army dictated to her representative, even at the Congress, a language different from what the European republic had a right to expect from the counsellors of the monarch, whom their arms had restored. It is probable that the government felt that their army resembled an evoked fiend pressing for employment, and ready to tear to pieces even the wizard whom he serves, unless instantly supplied with other means of venting his malevolence.'

To allay all these hostile feelings, and to save Louis the painful conflict between gratitude and interest, our ministers have now adopted the precaution of drawing a military circle round the wizard, to guard him from the malice of his own fiend!

Cousin Paul fully confirms the previous statements of the well-concerted schemes which secured Napoleon's seemingly wonderful success, and of the gross negligence or treasonable connivance of the police. 'A Frenchman, finding his friend 'ignorant of some well-known piece of news, observed, in reply, '*Vous etes apparemment de la police?* as if to belong to that 'body inferred a necessary ignorance of every thing of import-'ance that was going forward in the kingdom.'

The most interesting part of the present volume, however, is that which contains the minutely circumstantial and very lively description of the GREAT BATTLE; it corresponds indeed entirely with the accounts of former narrators, but receives from the present writer some additional touches of moral painting, which add to the interest of this tale of tears and of glory.

The Author defends the policy of Bonaparte in his bold and sudden advance into Belgium; and shews that in all respects he had most effectively prepared for the encounter. By incredible exertions he had amply supplied his deficiency of artillery; his cavalry were upwards of 20,000 in number; 'Of whom the 'lancers were distinguished for their ferocity, and the cuirassiers 'by the excellence of their appointment and the superior power 'of their horses.' 'Of the infantry,' adds our Author, 'it was 'impossible to speak too highly in point of bravery and disci-'pline in the field.'

The affair at *Quatre Bras* was extremely bloody. The Duke of Brunswick was among the many valuable officers on the list of the slain. The French were repulsed in their attempt of advancing on Brussels, but no immediate advantage resulted from this engagement.

While Ney was engaged with the English army, Bonaparte moved with his centre and right wing against Blucher. It was at this desperate contest, so fatal to the Prussians, that the

most dreaded and inveterate foe to France had nearly fallen into the hands of his enemies.

'The gallant veteran had himself headed an unsuccessful charge against the French cavalry; and his horse being shot under him in the retreat, both the fliers and pursuers passed over him as he lay on the ground; an adjutant threw himself down beside his general, to share his fate; and the first use which the Prince-Marshal made of his recovered recollection was, to conjure his faithful attendant rather to shoot him than to permit him to fall alive into the hands of the French. Meantime, the Prussian cavalry had rallied, charged, and in their turn repulsed the French, who again galloped past the Prussian general, as he lay on the ground, covered with the cloak of the adjutant, with the same precipitation as in their advance. The general was then disengaged and re-mounted, and proceeded to organize the retreat, which was now become a measure of indispensable necessity.' pp. 118.

In consequence of the unsuccessful battle of Ligny, the Duke of Wellington resolved upon retreating towards Brussels, which was accomplished in the most perfect order.

'He established his head quarters at a petty inn in the small village of Waterloo, about a mile in the rear of the position. The army slept upon their arms, upon the ridge of a gentle declivity, chiefly covered with standing corn.

'The French, whose forces were gradually coming up during the evening, occupied a ridge nearly opposite to the position of the English army. The villages in the rear of that rising ground were also filled with the soldiers of their numerous army. Buonaparte established his head-quarters at Planchenoit, a small village in the rear of the position.

'Thus arranged, both generals and their respective armies waited the arrival of morning, and the events it was to bring. The night, as if the elements meant to match their fury with that which was preparing for the morning, was stormy in the extreme, accompanied by furious gusts of wind, heavy bursts of rain, continued and vivid flashes of lightning, and the loudest thunder our officers had ever heard. Both armies had to sustain this tempest in the exposed situation of an open bivouack, without means either of protection or refreshment. But though these hardships were common to both armies, yet, (as was the case previous to the battle of Agincourt,) the moral feelings of the English army were depressed below their ordinary tone, and those of the French exalted to a degree of confidence and presumption unusual even to the soldiers of that nation.' pp. 125—126.

Our readers must be familiar with the general plan and history of the battle. Our forces were, for the most part, drawn up in squares, 'each regiment forming a square by itself, not quite 'solid, but nearly so, the men being drawn up several files deep. 'The distance between these masses afforded space enough to 'draw up the battalions in line, when they should be suffered to

'deploy, and the regiments were posted with reference to each 'other, much like the alternate squares upon a chess board.' By this means, a most efficient power of combination for defence was obtained against the enemy's cavalry. The first attack of the French was made directly towards the right wing of our army, embracing the post of Hougoumont, with a view particularly to establish themselves on the road to Nivelles. After a series of the most desperate but unavailing efforts on the part of the French to carry this point, the rage of the battle was transferred towards the left and centre of the British line.

'The issue of this conflict was, that the French cavalry was completely beaten off, and a great proportion of their attacking columns of infantry, amounting to about 8000 men, threw down their arms, and were sent off to Brussels as prisoners. Their arrival there added to the terrors of that distracted city; for a vague rumour having preceded their march, announcing the arrival of a column of French, they were for a long time expected as conquerors, not as prisoners. Even when they entered as captives, the sight of the procession did not relieve the terrors of the citizens; the continued thunder of the cannon still announced that the battle was undecided, and the manner of the prisoners themselves was that of men who expected speedy freedom and vengeance. One officer of cuirassiers was particularly remarked for his fine martial appearance, and the smile of stern contempt with which he heard the shouts of the exulting populace. "The emperor," he said, "the *emperor* will shortly be here;" and the menace of his frowning brow and clenched hand indicated the fatal consequences which would attend his arrival.' pp. 156—157.

Again the contest was renewed with double ferocity in our right wing, the enemy's attack being commenced by successive columns of cavalry, 'rolling after each other like waves of the 'sea.' At length, a brigade of horse-artillery commanded by Major Norman Ramsay, having opened its fire upon their columns, they retreated repeatedly, but as often returned to the charge with unabated fury.

'As frequently as the cavalry retreated, our artillery-men rushing out of the squares in which they had found shelter, began again to work their pieces, and made a destructive fire on the retiring squadrons. Two officers of artillery were particularly noticed, who, being in a square which was repeatedly charged, rushed out of it the instant the cavalry retreated, loaded one of the deserted guns which stood near, and fired it upon the horsemen. A French officer observed that this manœuvre was repeated more than once, and cost his troop many lives. At the next retreat of his squadron, he stationed himself by the gun, waving his sword, as if defying the British officers again to approach it. He was instantly shot by a grenadier, but prevented by his self-devotion a considerable loss to his countrymen. Other French officers and men evinced the same desperate and devoted zeal in the cause which they had so rashly and unhappily es-

poused. One officer of rank, after leading his men as far as they would follow him towards one of the squares of infantry, found himself deserted by them, when the British fire opened, and instantly rode upon the bayonets, throwing open his arms as if to welcome the bullet which should bring him down. He was immediately shot, for the moment admitted of no alternative. On our part, the coolness of the soldiers was so striking as almost to appear miraculous. Amid the infernal noise, hurry, and clamour of the bloodiest action ever fought, the officers were obeyed as if on the parade; and such was the precision with which the men gave their fire, that the aid-de-camp could ride round each square with perfect safety, being sure that the discharge would be reserved till the precise moment when it ought regularly to be made.' pp. 159, 160.

The coolness, the personal bravery, the *ubiquity* of the Duke of Wellington, on whose single life the fate of the battle seemed to depend, are truly astonishing, and merit all the encomiums that can be bestowed; but nothing serves to give such interest to his character, as the anecdotes which bespeak him to have felt, as well as acted, up to the occasion.

'"Believe me," he afterwards said, "that nothing, excepting a battle lost, can be half so melancholy as a battle won. The bravery of my troops has hitherto saved me from that greater evil; but, to win such a battle as this of Waterloo, at the expense of the lives of so many gallant friends, could only be termed a heavy misfortune, were it not for its results to the public benefit."'

At a moment when the French, though repulsed in every point, still continued their incessant attacks, 'with a perse-'verance of which they were formerly deemed incapable,' and no Prussians had yet appeared to decide the contest,

'One general officer was under the necessity of stating, that his brigade was reduced to one-third of its numbers, that those who remained were exhausted with fatigue, and that a temporary relief, of however short duration, seemed a measure of peremptory necessity. "Tell him," said the Duke, "what he proposes is impossible. He, I, and every Englishman in the field, must die on the spot which we now occupy." "It is enough," returned the general; "I and every man under my command are determined to share his fate." A friend of ours had the courage to ask the Duke of Wellington, whether in that conjuncture he looked often to the woods from which the Prussians were expected to issue.—"No," was the answer; "I looked oftener at my watch than at any thing else. I knew if my troops could keep their position till night, that I must be joined by Blucher before morning, and we would not have left Buonaparte an army next day. But," continued he, "I own I was glad as one hour of day-light slipped away after another, and our position was still maintained."—"And if," continued the querist, "by misfortune the position had been carried?"—"We had the wood behind to retreat into."—"And if the wood also was forced?"—"No, no; they could never have so beaten us but we could have made good the wood against them." pp. 171—172.

The sun was near setting, before the forces of Blucher appeared in strength issuing from the woods upon the flank of the contending armies. Napoleon's error consisted in his believing that they were followed by Grouchy, and 'either retreating, or 'moving laterally in the same line with him;' not, that the Prussians were his own forces under Grouchy. In this belief, he risked his final desperate effort. About seven o'clock, he determined to devote his reserve of 15,000 men of his own guard, as his last stake. As they defiled before him, he acquainted them 'That the English cavalry and infantry were entirely de-'stroyed, and that to carry their position, they had only to sus-'tain with bravery a heavy fire of artillery.'

'He concluded by pointing to the causeway, and exclaiming, "There, gentlemen, is the road to Brussels!"'

The sequel needs not be recapitulated. The sum of forty thousand slain on both sides, before the retreat commenced, is represented as being considerably within the mark. 'And all,' said the Belgic peasants, 'for one man!' Well, that one man is now *hors de combat* at any rate. Let us hope that no other man will ever again spring up, to cost us such a victory!

We shall not attempt to follow Cousin Paul through his subsequent epistolary narrations and observations. We were pleased, however, to meet at p. 225, with some free and just remarks on the modern system of *arrondissements*, and indemnification,—'A species of political legerdemain which transfers 'cities and districts from one state to another, substituting '"natural boundaries," instead of the moral limits which have 'been drawn, by habits of faith and loyalty to a particular 'sovereign or form of government, by agreement in political 'and religious opinions, and by resemblance of language and 'manners.' Our Author aptly compares it to the attempt of a charlatan to engraft upon the person of one patient the limb he had just amputated from another. He confesses that the chief misfortunes of Europe, may in great measure be traced to the partition of Poland: but he contends that the union between the Low Countries and the States of Holland, though opposed by the bigotry of the Flemish priesthood, was a highly desirable and truly politic measure; it being rather a restoration of the natural union which subsisted before the time of Philip the Second, than a new-modelled arrangement of territory.

The readers of "Paris Revisited," will be in possession of information collected subsequently to the date of Paul's Letters, with respect to the state of the capital: and with regard to the quality of the moral and political reflections, the Journalist generally discovers a deeper vein of thought, and a more ambitious style of philosophizing, than his name sake. The following passage merits, however, to be extracted.

'There are indeed fervent politicians, whom now and then of an evening we have heard breathe an ardent wish that Paris had been burnt to the ground. These are words soon spoken in the energy of patriotic hatred, or a desire of vengeance for outraged morality; but if we can picture to ourselves without shrinking those horrid scenes which ensue,

> "Where the flesh'd soldier, rough and hard of heart,
> In liberty of bloody hand shall range,
> With conscience wide as hell,"

we ought yet to remember upon how many thousands such dreadful vengeance must have fallen, who can only be justly considered as common sufferers by the very acts of aggression of which Europe has such just reason to complain, and how many thousands more age and incapacity exempted even from the possibility of having been sharers in the offence. It is impossible to look around upon this splendid capital without remembering the affecting plea which the Deity himself condescended to use with his vindictive prophet: "Should not I spare Nineveh, that great city, wherein are six score thousand persons that cannot discern between their right hand and their left, and also much cattle?" Least of all ought we to wish that any part of the British forces had been partakers in the horrid license that must have followed on such a catastrophe, during which the restraints of discipline and the precepts of religion are alike forgotten in the headlong course of privileged fury It was observed of the veteran army of Tilly, that the sack of Magdeburg gave a death blow to their discipline, and we know how the troops of France herself were ruined by that of Moscow. In every point of view, therefore, as well with regard to the agents as the sufferers. the averting the destruction of Paris, when it appeared almost inevitable, has added to the glories which the Duke of Wellington has acquired in this immortal campaign. For it is not to be denied. that to his wise and powerful interference was chiefly owing the timely arrangement of the articles of capitulation, in consequence of which the King of France again obtained possession of his capital, and the allied armies became the peaceful garrison of Paris.' pp. 354—356.

Paul's fifteenth letter is addressed, 'To the Reverend Mr. '——, Minister of the Gospel at ——,' and treats of the *religious* state of France. For the gratification, as we suppose, of his Presbyterian correspondent, he opens his letter with ridiculing the 'fidgetting' ceremonies, the antiquated and tawdry vestments, and the eclipsed condition, of the (Roman) Catholic Church. (Our Author strangely omits to distinguish the *pseudo*-catholic church by its proper designation.)

'In a word, the old Dame of Babylon, against whom our fathers testified so loudly, seems now hardly worth a passing attack, even in the *Nineteenthly* of an afternoon's sermon, and is in some measure reduced to the *pavé*. Old John Bunyan himself could hardly have wished to see her stand lower in influence and estimation, than she does in the popular mind in France; and yet a few years, and the

Giant Pope will be, in all probability, as innexious as the Giant Pagan. Indeed, since his having shared the fate of other giants, in being transported, like a show, from place to place, by the renowned charlatan Buonaparte, his former subjects have got familiar with his terrors. and excommunication scarcely strikes more horror than the *fee fau fum* of a nursery tale.' pp. 391—392.

We confess that, for our own parts, we more than question the propriety of treating a false religion with ridicule. There is a degree of profaneness, although, it is presumed, unintentional profaneness, in the very terms in which the symbolic representation of the Papal heresy in the Apocalypse, is alluded to. And when we call to mind the awful denunciations of Divine vengeance, upon that same spiritual usurpation, which our Author views as an object only of indifference or contempt, nothing will appear to be more misplaced than his flippant allusions to the sermons in which 'our fathers testified so loudly,' against the Church of Rome. Besides, there would seem to be a strange want of information, as well as of reflection, in Paul's representation of the matter of fact. At a time when the adherents to the Romish faith are decidedly increasing in number, in some counties of England, no less than throughout the sister kingdom, the Church of Rome can never be an object of indifference; nor so long as the only barriers presented to its dominion, in foreign countries, are infidelity and ignorance, have we any security that its enormous despotism shall not again become formidable. Superstition and practical atheism are, in the same mind, capable of so easy transmutation into each other, that the presence of fear is often found sufficient to change the character of the moral compound. The defier of his God so readily becomes the tool of man, in the attempt to arm himself against the secret warfare with Conscience, in the awful intervals of her slumbers, that an irreligious population must always be contemplated as the easy prey of the emissaries of a false religion. It is impossible to contemplate the present state of the Continent, without distrust of the reviving prevalence of the Romish faith. The activity and zeal of the Popish clergy, many of whom sustain a truly respectable character, when viewed in contrast with the supineness and heretical principles of a large proportion of the nominal Protestant clergy, presents a cause for alarming apprehensions. In many places, the pious traveller would find by far the most congenial society, within the pale of the Church of Rome, although the better sort of her ministers are, not less than the zealous clergy of more enlightened countries, subject to obloquy and persecution from their irreligious brethren. But almost universally he will find that both the Popish and the Protestant ministers on the Continent, hold in reality but different modifications of infidelity. The

kingdom of Wirtemberg, indeed, is said to exhibit, in the education and religious character of the lower classes, a striking exception to the ignorance which generally prevails, there being few that are unable to read. The opinion, however, of most men of intelligence and piety in Germany, is, that there is too just cause to fear the resurrection of the Giant Pagan in all his terrors. The Jesuits and the Inquisition are already re-established. If this should prove to be the event, we may be assured that the vials of the Almighty are not yet exhausted. "One woe is past," but other woes shall come hereafter.

The churches of Paris are empty and neglected. One can indeed hardly desire it were otherwise, under present circumstances. Our Author praises the conscientious efforts of the king to re-establish 'the altar,' but it is strange fire that is offered upon it. He admits that 'the order of the necessary reformation, has 'been, to a certain extent, the *reverse* of what would really have 'attained the important purpose designed by the sovereigns.' He subscribes to the inefficiency of forms and rites and ceremonies, when the public sense of religion, from which alone they can derive respect, is extinct.

'The attempt to re-establish processions, in which the officiating persons hardly know their places, tales of miraculous images, masses for the souls of state criminals, and all the mummery of barbarous ages, is far from meeting the enlarged ideas which the best and most learned of the catholics have expressed.'

Our Author conceives that the time is favourable for 'rebuilding the Gallic Church on a more solid basis than ever, by leaving room for the gradual and slow reformation introduced by the lapse of time.' Is Cousin Paul then a Roman Catholic at the bottom? Or does he think the Roman Catholic religion is good enough for the French nation; or that Presbyterian doctrines, being the indigenous produce of the more orthodox soil of his native country, would not endure a more southern climate! But, to be serious, has our Author never paused to reflect, that, by the very constitution of national churches, no room is left for the 'gradual and slow reformation,' he speaks of? If infallibility be disclaimed by any of them, still the Church can do no wrong, and innovation is deemed to be fraught with danger, if not with impiety. '*Semper eadem*' is inscribed on the banners of every establishment; and to talk of provision being made for gradual reformation, is to disregard the experience of ages.

Paul goes on to say, 'It is with the hearts of the French, and not with the garments of the clergy, that the reformation, or rather the restoration, of religion, ought to commence.' The *restoration* of religion in France! of a religion too, that needed not reformation! To what remote period in history, or to

chemist. It is formed on the principle of the Common Sliding Rule, and resembles that instrument in its mode of application. The establishment of the atomic theory, or the theory of volumes, of the substantial truth of which we apprehend there is now no doubt in the mind of chemists, has laid a foundation for so great a degree of precision and accuracy in its results, that it will be resorted to on most occasions, as a substitute for experiments or calculations which would occupy a large portion of time, even in the hands of the most expert chemist. We cannot give a better idea of its practical value, than by using the illustration of its ingenious inventor.

'The means by which this is effected, may be in part understood, by inspection of the Plate I. in which will be seen the list of substances intended to be estimated, arranged on one or the other side of a scale of numbers in the order of their relative weights, and at such distances from each other, according to their weights, that the series of numbers placed on a sliding scale, can at pleasure be moved, so that any number expressing the weight of a compound, may be brought to correspond with the place of that compound in the adjacent column. The arrangement is then such, that the weight of any ingredient in its composition, of any re-agent to be employed, or precipitate that might be obtained in its analysis, will be found opposite to the point at which its respective name is placed. In order to shew more clearly the use of this scale, the Plate exhibits two different situations of the slider, in one of which oxygen is 10, and other bodies are in due proportion to it; so that carbonic acid being 27.54, and lime 35.46, carbonate of lime is placed at 63. In the second figure, the slider is represented drawn upwards until 100 corresponds to muriate of soda; and accordingly the scale then shews how much of each substance contained in the table is equivalent to 100 of common salt.

'It shews, with regard to the different views of the analysis of this salt, that it contains 46.6 dry muriatic acid, and 53.4 soda, or 39.8 sodium, and 13.6 oxygen; or if viewed as chlorid of sodium, that it contains 60.2 chlorine, and 39.8 sodium. With respect to re-agents, it may be seen that 283 nitrate of lead, containing 191 of litharge employed to separate the muriatic acid, would yield a precipitate of 237 muriate of lead, and that there would then remain in solution nearly 146 nitrate of soda. It may at the same time be seen, that the acid in this quantity of salt, would serve to make 232 corrosive sublimate, containing 185.5 red oxide of mercury, or would make 91.5 muriate of ammonia, composed of 6 muriatic gas, (or hydro-muriatic acid) and 29.5 ammonia.

'The scale shews also, that for the purpose of obtaining the whole of the acid in distillation, the quantity of oil of vitriol required is nearly 84, and that the residuum of this distillation would be 122 dry sulphate of soda, from which might be obtained by crystallization, 277 of Glauber salt, containing 155 water of crystallization. These, and many more such answers, appear at once by bare inspection, as soon as the weight of any substance intended for examination, is

t least of both, have been loud in their appeal to principles of mode-ation when undermost, and very ready when they obtained the pper hand to abuse the advantages which the changes of the state ad alternately given to them. This is a deep and rankling wound, hich will require to be treated with no common skill. The protest-nts of the South are descendants of the ardent men who used to as-emble by thousands in the wilderness—I will not say with the coffer, to hear the psalms of Clement Marot sung to the tune of *Reveillez vous, belle Endormie*—but rather, as your Calvinistic heroes of moor and moss, in the days of the last Stuarts, are described by a far different bard, dear in remembrance to us both, for the affectionate sympathy and purity of his thoughts and feelings; when in the wil-derness

——— "arose the song, the loud
Acclaim of praise: The whirling plover ceased
Her plaint; the solitary place was glad,
And on the distant cairns the watcher's ear
Caught doubtfully at times the breeze-borne note."

'On the other hand, the catholics are numerous, powerful in the hope of protection and preference from the crown, and eager to avenge in-sults, which, in their apprehension, have been aimed alike at the crown and the altar. If we claim for the protestants, whose nearer approach to our own doctrines recommends them to our hearts as objects of interest, the sympathy which is due to their perilous situation, let us not, in candour, deny at least the credit of mistaken zeal to those whom different rites divide from us. In the name of that Heaven, to whose laws both forms of religion appeal, who has disclaimed enforcing the purest doctrines by compulsion, and who never can be worshipped duly or acceptably by bloody sacrifices, let us deprecate a renewal of those savage and bloody wars, which, founded upon difference of religious opinion, seem to convert even the bread of life itself into the most deadly poison. British interference, not surely so proposed as to affront France's feelings of national inde-pendence, a point on which late incidents have made her peculiarly irritable—but with the earnest and anxious assurances of that good-will, for which our exertions in behalf of the royal family, and our in-terest in the tranquillity of France, may justly claim credit,—might, perhaps, have some influence with the government.' pp. 401—405.

'It is certain, that the security of the protestant religion abroad is now, as in the days (of Charles the Second) a wall and defence unto that which we profess at home; and at all times, when England has been well administered, she has claimed and exercised the rights of inter-cession in behalf of the Reformed Churches.' pp. 405—406.

Art. VI. *Philosophical Transactions* of the Royal Society of London. For the Year 1814. Parts I. and II. 4to. G. and W. Nicol. London, 1814. *(Chemical and Physiological Papers.)*

A Synoptic Scale of Chemical Equivalents. By William Hyde Wollaston, M. D. Sec. R. S.

THIS most ingenious instrument will be found to possess a value almost incalculable in the hands of the practical

chemist. It is formed on the principle of the Common Sliding Rule, and resembles that instrument in its mode of application. The establishment of the atomic theory, or the theory of volumes, of the substantial truth of which we apprehend there is now no doubt in the mind of chemists, has laid a foundation for so great a degree of precision and accuracy in its results, that it will be resorted to on most occasions, as a substitute for experiments or calculations which would occupy a large portion of time, even in the hands of the most expert chemist. We cannot give a better idea of its practical value, than by using the illustration of its ingenious inventor.

'The means by which this is effected, may be in part understood, by inspection of the Plate I. in which will be seen the list of substances intended to be estimated, arranged on one or the other side of a scale of numbers in the order of their relative weights, and at such distances from each other, according to their weights, that the series of numbers placed on a sliding scale, can at pleasure be moved, so that any number expressing the weight of a compound, may be brought to correspond with the place of that compound in the adjacent column. The arrangement is then such, that the weight of any ingredient in its composition, of any re-agent to be employed, or precipitate that might be obtained in its analysis, will be found opposite to the point at which its respective name is placed. In order to shew more clearly the use of this scale, the Plate exhibits two different situations of the slider, in one of which oxygen is 10, and other bodies are in due proportion to it; so that carbonic acid being 27.54, and lime 35.46, carbonate of lime is placed at 63. In the second figure, the slider is represented drawn upwards until 100 corresponds to muriate of soda; and accordingly the scale then shews how much of each substance contained in the table is equivalent to 100 of common salt.

'It shews, with regard to the different views of the analysis of this salt, that it contains 46.6 dry muriatic acid, and 53.4 soda, or 39.3 sodium, and 13.6 oxygen; or if viewed as chlorid of sodium, that it contains 60.2 chlorine, and 39.8 sodium. With respect to re-agents, it may be seen that 283 nitrate of lead, containing 191 of litharge employed to separate the muriatic acid, would yield a precipitate of 237 muriate of lead, and that there would then remain in solution nearly 146 nitrate of soda. It may at the same time be seen, that the acid in this quantity of salt, would serve to make 232 corrosive sublimate, containing 185.5 red oxide of mercury, or would make 91.5 muriate of ammonia, composed of 6 muriatic gas, (or hydro-muriatic acid) and 29.5 ammonia.

'The scale shews also, that for the purpose of obtaining the whole of the acid in distillation, the quantity of oil of vitriol required is nearly 84, and that the residuum of this distillation would be 122 dry sulphate of soda, from which might be obtained by crystallization, 277 of Glauber salt, containing 155 water of crystallization. These, and many more such answers, appear at once by bare inspection, as soon as the weight of any substance intended for examination, is

made by the motion of the slider correctly to correspond with its place in the adjacent column.'

The mere enumeration of these advantages, is sufficient to prove its *great* and inestimable importance.

Analysis of a New Species of Copper Ore. By Thomas Thomson, M. D. F.R.S. L. and E.

The mineral of which this paper contains an analysis, was discovered about the year 1800, by Dr. Benjamin Heyne, in the Peninsula of Indoostan, near the eastern border of the Mysore. It is an anhydrous carbonate of copper; and consequently constitutes a species perfectly distinct from the two native carbonates of this metal already known, the malachite, and the blue carbonate, which are both hydrous carbonates, one containing twice as much water as the other. From the analysis of Dr. Thomson, this ore is composed of carbonic acid 16.70, peroxide of copper 60.75, peroxide of iron 19.50, silica 2.10, loss. 95, in 100 parts. And as an integrant particle of carbonic acid weighs 2.751, and an integrant particle of peroxide of copper, weighs 10, these numbers bear the same proportion to each other, that 16.7 does to 60.75; so that no reasonable doubt can exist that the carbonic acid and oxide of copper are combined in the ore, and that the other constituent parts are only in a state of mechanical mixture. All the specimens seen by Dr. Thomson, were amorphous.

The Bakerian Lecture: on some new Electro-chemical Phenomena By William Thomas Brande, Esq. F. R. S. Prof. Chem. R. I.

The experimental investigation of the chemical agency of the electrical fluid, has led, as might be expected, to the observation of some phenomena of a singular and unexpected kind, and which have not appeared to be easily explained on the generally received theory.

Mr. Cuthbertson had remarked, that when the flame of a candle is placed between two surfaces in opposite states of electricity, the negative surface becomes most heated; which he regarded as affording evidence of the passage of the electrical fluid from the positive to the negative surface. And Mr. Erman has shewn, that some substances are unipolar in regard to Voltaic electricity, or are only susceptible of transmitting one kind of electricity.

Mr Brande has endeavoured in this communication, to prove that these phenomena accord with the ordinary laws of electrical action; and he has at least rendered it probable that some of them are referrible to those laws. He made a number of experiments with [illegible] of different substances placed between

two hollow brass spheres in opposite electrical states, and each inclosing the bulb of a delicate thermometer. The spheres were placed at the distance of about four inches from each other, and the subject of examination equidistant between them. The general results of the experiments were such as to afford pretty strong proof that the phenomena were influenced by the known laws of electro-chemical agency. Substances which, during combustion, are changed into acids, were attracted by the positive surface; and those which form products of an alcaline nature, were attracted by the negative surface; and, consequently, the superior temperature of that sphere to which the flame was attracted, was obviously connected with the direction given to the flame by this attraction, and could not be attributable, as Mr. Cuthbertson supposed, to the transfer of electric matter. These phenomena were particularly obvious with phosphorus, whether in slow or rapid combustion, and benzoic acid, which were determined to the positive surface, and potassium, camphor, and resinous substances, which were inclined to the negative one. The flame of a small stream of olifiant gas, raised the thermometer on the negative side, in one minute, from 60° to 72°; the positive thermometer being raised only from 60 to 62°.

Some of the phenomena observed, were however rather anomalous. The flame of carburetted hydrogen, for example, was entirely and powerfully attracted by the negative surface, and the flame of carbonic oxide was not very evidently attracted by either pole. Mr. B. thinks it not improbable, that the carbonic acid produced during the combustion of carburetted hydrogen, may pass to the positive surface, and that the direction of the flame may be influenced rather by the combustible, than by the product of combustion. This, however, does not appear to us to be a very satisfactory solution of the difficulty. The facts contained in the paper are, notwithstanding, very interesting; they afford strong evidence in favour of the theory of the inherent electrical states of matter. And they confirm in the most decisive manner, the conclusion from Dr. Wollaston's experiments of the identity of the chemical powers of common, and of Voltaic electricity.

An Account of some new Experiments on the Fluoric Compounds; with some Observations on other Objects of Chemical Inquiry. By Sir H. Davy, LL. D. F. R. S. and P. R. I.

The experiments detailed in this communication, tend to confirm the inferences deduced from Sir Humphrey's former experiment on this subject, that pure fluoric acid is, like muriatic acid, a compound of hydrogen united to a base which from its

strong attraction for hydrogen, has not yet been exhibited in a separate form; but which may be detached from its combination with hydrogen by some metallic bodies. Since his former communication, Sir H. has made various attempts to separate the fluoric base by electro-chemical agency; but without success. Fluate of lead when moist, was found to be easily decomposed by ammoniacal gas, and a white powder was separated, which must contain oxygen, since carbonic acid was formed by igniting it with charcoal; but dry fluate of lead was fused in ammonia, without the slightest change being produced; so that the presence of water seems indispensably necessary for the production of oxidated bodies from the fluoric combinations.

Analogous results were obtained by the action of chlorine on silicated fluate of ammonia, and fluo-borate of ammonia. When the salts were moist, or when the gas was not free from vapour, silica and boracic acid were formed in small quantity; but if the presence of water was carefully excluded, these bodies were not produced; and the results were muriate of ammonia, and silicated fluoric gas, or fluo-boric gas and azote. Two points of charcoal were intensely ignited in fluo-boric and silicated fluoric gas, both pure, and mixed with oxygen; but there was no indication of any decomposition. A very small quantity of hydrogen was produced, which Sir H. supposes was disengaged from the ignited charcoal. Pure liquid fluoric acid, was passed over charcoal ignited to whiteness in a tube of platinum; no carbonic acid was formed; but as in the former experiment a minute quantity of hydrogen was produced. Sir H. renewed his attempts to ascertain the composition of some of the fluates, by a repetition of some of his former processes; and their general results lead him to conclude, that the number representing fluorine, is about 33, or less than half that which represents chlorine; which coincides with the conclusions drawn from his former experiments, already published in the Transactions.

Sir H. made some direct experiments to determine the proportions in which oxygen exists in silica; but they were not successful. He ascertained, however, that it requires more than three parts of potassium to decompose one part of silica; and silica it would appear therefore cannot contain much less than half of its weight of oxygen. The attempts made to separate the basis of silica in a pure form, were not perfectly satisfactory, though deserving of notice, as being likely to lead to more successful efforts. Silica was decomposed by passing potassium through it in a heated tube of platinum. The result obtained was alcali, having a dark-coloured powder diffused through it. This was presumed to be the basis of silica. The whole mass was fused with sulphur, and became ignited, by the combination of the sulphur with the dry alcali. The sulphuret of potash was

introduced into the closed end of a curved glass tube, and a portion of silver foil was placed in the upper part of the same tube. The foil was heated nearly to redness, and the vapour of the new substance being passed over it, an immediate combination took place, and a fusible substance was formed, in all its obvious characters the same as that obtained from the nitrate of silver. Supposing the new substance to be capable of decomposition, Sir H. thought it most likely to be effected by the action of the highly inflammable metals upon it, or by the action of chlorine, which in general disengages oxygen from its combination with inflammable matter. Some potassium was therefore heated in a small glass tube, and some of the new body in a state of vapour was passed over it; as soon as they came in contact, there was inflammation, and the potassium burnt slowly with a pale blue light. When the experiment was made in a mercurial apparatus, no gas was disengaged. The substance resulting from its combination with potassium, was white, fusible at a red heat, and soluble in water; its taste was peculiarly acrid; and when acted upon by sulphuric acid, it effervesced, and the new substance was disengaged. In this experiment there was evidently no decomposition effected.

It was next exposed to the action of chlorine in a small glass tube. The chlorine was absorbed, and the resulting compound was a yellow solid matter, volatile by heat, and soluble in water, the solution being of a yellowish green colour, and strongly acid. When the solution was acted upon by a solution of potash not in excess, it effervesced and afforded the peculiar substance. The acid formed by this combination with chlorine, reddened vegetable blues by its immediate contact, and soon after destroyed them entirely. The new substance heated in oxygen gas, or brought into contact with red hot hyperoxymuriate of potash, appeared to suffer no change. Sir H. heated the new substance with iron, mercury, tin, zinc, and lead, out of the contact of air: it combined with them without any violent action, and formed compounds fusible at a moderate heat, and volatile at a higher temperature. All these compounds, except that of zinc, which was white, were of different shades of red, brown, and orange; and that with mercury, when crystallized, was a bright crimson. The combination with iron, when exposed to the action of an alcaline solution, deposited black oxide of iron; but when heated in a retort with ammonia in the gaseous state, it combined with the ammonia, and the compound volatilized without leaving any oxide. The combination with tin was soluble in water, and had the character of an acid, and it formed combinations with the alcalies without depositing any oxide

The crimson coloured combination with mercury, united in the same manner to potash without decomposition; the addition of sulphuric acid to the combination, separated the compound of the substance with mercury, and sulphat of potash was formed.

The new substance combines with phosphorus with great rapidity at the temperature of the atmosphere, producing heat without light. A strongly acid gas arises from the mixture, the quantity of which is increased by the application of heat. When the new substance is in excess, a red coloured compound is formed, which is easily fusible and volatile, but when the phosphorus is in excess, the product is more fixed. The gaseous acid which it forms by combination with phosphorus, produces dense white fumes by combining with the aqueous vapour of the atmosphere; its odour resembles that of the solid compound of chlorine and phosphorus, which is very analogous to that of muriatic acid. It is rapidly absorbed by water. With ammonia it forms a dense white salt, from which sulphuric acid separates the peculiar substance, and the odour of hydrogen is at the same time perceptible. When mercury is heated in this acid gas, the same compound is formed as when that metal is combined directly with the new substance, and hydrogen equal in volume to half that of the gas is disengaged. It affords similar results with potassium; that metal is converted into the same compound as is produced by the direct combination of potassium with the new body, and a gas having the properties of hydrogen, is disengaged, equal to half the volume of the acid gas.

Of the two compounds which this substance forms with phosphorus, that which is volatile and easily fusible, readily dissolves in water when assisted by heat, and affords a strong acid, which, when evaporated, leaves hydrophosphorous acid; but, if neutralized by potash and acted upon by sulphuric acid, affords the peculiar substance. The other combination, which is with difficulty fusible, is acted upon by a small quantity of water, and heated in a glass tube, a spontaneously inflammable gas is disengaged, and a white sublimate is formed, which becomes hot when it is brought into contact with cold water, and affords a considerable quantity of hydrophosphoric gas. The solution of this crystalline substance in water, neutralized by potash, and decomposed by sulphuric acid, yields the peculiar body; but if the solution is heated strongly before it is neutralized, hydrophosphoric acid alone remains, which, when heated, gives off hydrophosphoric gas, and is converted into phosphoric acid. As this acid is formed by the combination of the peculiar substance with hydrogen, the existence of hydrogen in the phosphorus, or of hydrogen or water in the

partial decomposition; and by applying heat, the excess of muriatic acid is driven off, and the acid resulting from the combination of the new substance with hydrogen, remains in the solution. When mixtures of the two salts are employed, the new body itself appears. When the new body is exposed to the action of liquid ammonia, a black powder is formed, and the liquid, when evaporated, yields a saline substance, having the properties of that produced by the combination of ammonia with the acid formed by the new body and hydrogen. This renders it probable that part of the ammonia is decomposed; and when the experiment was made in a pneumatic apparatus, no azote was disengaged. The black powder is therefore most probably a compound of the new substance with azote. The highly detonating property of this powder was announced by Desormes and Clement, and Sir H. found on detonating it in a partially exhausted glass tube, that the results were the peculiar substance, and a non-inflammable gas, which does not support flame; and these seem to be the only products except moisture is present. From experiments made to determine the weight of its atom, Sir H. estimates it at about 160, a number higher than that of the simple inflammable bodies, and even greater than most of the metals.

This new body is not decomposed when Voltaic sparks are taken from ignited points of charcoal in its vapour. There is at first a production of white fumes; but these soon cease, and when the tube is cooled, the substance does not appear to have undergone any change.

There is strong reason to conclude from these facts, that it is a new simple body, which, though in its lustre and specific gravity, and the weight of its atom, it has a resemblance to the metals, yet in all its chemical properties appears to belong to the same class with oxygen and chlorine. It is a non-conductor of electricity; and like these bodies possesses the negative electrical energy in relation to metals, inflammable and alcaline substances, but the positive energy in relation to chlorine. This corresponds with their attractive energy, for chlorine expels it from all its combinations with which the experiment has been made. It possesses a stronger attraction for most of the metals than oxygen; but oxygen expels it from its combination with sulphur and phosphorus. The little production of heat and light when it enters into combination, is probably connected with the great weight of its ultimate atoms, and its solid form. Its powers of saturation appear to be greater than those of oxygen, and less than that of chlorine. It agrees with chlorine and fluorine in forming an

acid when combined with hydrogen; and with oxygen in forming an acid with chlorine.

The French Chemists have proposed to name this new substance *ione*, from the violet colour of its gas. Our countryman apprehending that this would lead to some confusion, as we have already the words Ionic and Ionian, applied to very different objects, proposed to call it *iodine*. He almost destroys the force of his own objection, however, when he admits that the acid formed by its combination with hydrogen, may be with great propriety named *hydroionic* acid, and with chlorine, *chlorionic*, and with tin *stannionic*. Its combinations with the metals Sir H. proposes should be called *iodes*, prefixing the Greek numerals to indicate different proportions. This seems unobjectionable; but we forbear to enter into the consideration of the other suggestions of Sir H. on the subject of nomenclature, as their adoption appears to us likely to lead to an almost inextricable degree of confusion, and to be very far remote from the simplicity which ought to pervade all systematic nomenclature. Nor can we see any satisfactory reason, if it is to retain the name of *iodine*, that its acids should not be *hydroiodic*, *chloroiodic*, &c. At least this would be consistent; nor does it appear that they are liable to objection on any ground whatever.

Art. VII. *Sermons designed chiefly for the Use of Villages and Families.* By Thornhill Kidd. In 2 vols (Second Edition of Vol. I. improved.) 8vo. pp. 710. Price 16s. Black, 1815.

WE are very glad that the encouragement given to the former edition of Mr. Kidd's first volume, has induced him to reprint it with a second volume, equally adapted to the purpose for which the work is peculiarly designed. In our review of the first volume, (Oct. 1814,) we ventured to characterize it as containing some of the best sermons for the purpose of village and family reading, that we had seen. There is a genuine simplicity of manner pervading them, never degenerating into quaintness, which we are disposed to value the more, from the extreme rareness of the quality. Simplicity of style is, however, rather to be felt by the reader, in the strong impression it is adapted to produce, than to be at once perceived on a cursory inspection of the work; and on this account, what we deem the peculiar merit of Mr. Kidd's discourses in a literary respect, may not be so obvious, as their interesting variety of subject, their practical tendency, and their affectionate tone. We are nevertheless persuaded that the style Mr. Kidd has adopted, will be found the best calculated to exhibit in their most striking aspect, the obvious and acknowledged truths of which practical Christianity consists. It is impossible for a preacher, whose object is to adapt his style to the humblest level of intelligence, to

avoid the occasional necessity of uttering a truism; and sometimes the most naked form in which this can be presented, may be found the most successful in startling the mind from moral forgetfulness, to consider the consequences of its admission. We all know the effect which a few words in the homely language of feeling, unexpectedly introduced in poetical compositions, are found to produce. Religion, so far as it has to do with the feelings, rejects any other dialect; and the plainest language, so long as it is free from coarseness and vulgarity, is the most consonant with *the real business of the heart.*

Mr. Kidd's second volume, of which we need only say, that it is in all respects equal to his first, contains seven-and-twenty sermons. One, "On the piety of Abijah," is addressed to young persons: it shall furnish an extract.

'It was piety "in the house of Jeroboam." This gave it a decided character, and made it more remarkable.

'Jeroboam, on the division of the kingdom, headed the revolt of the Ten Tribes, and by them was acknowledged as king, in opposition to Rehoboam, the son and legal successor of Solomon. Without education, without principle, and elevated to the throne of Israel from a very inferior situation, his conduct, as might be expected, was corrupt and cruel. He openly countenanced idolatry: forbidding the people to assemble at Jerusalem, he set up calves for worship at Dan and Bethel: he made priests of the lowest of the people: he treated the authorised prophets of the Lord with contempt and insult; and in many ways discovered the baseness of his character, the depravity of his heart. Such was the father of this amiable youth. There was evidently in his family much to oppose the spirit and practice of piety.

'*Rank* opposed it. Men in elevated stations are rarely eminent for religion. The palaces of kings, the scenes they continually present, and the dissipation they naturally produce, are not friendly to the growth of serious godliness.—*Idolatry* opposed it. The insult offered to Jehovah, which false worship implies, the absurdity and iniquity which it always involves, were directly inimical to spiritual devotion. —And *wickedness* opposed it. This doubtless prevailed in its varied forms, and to a serious degree, in the court of Jeroboam; for when men are alienated from the true God, when they reject his service, contemn his authority, and from motives of carnal policy prescribe for themselves, none can say to what lengths they will run. Restraint is removed, evil propensities are strengthened, a system of error and iniquity commences, which presently becomes established. Who does not feel for this amiable youth; surrounded with snares, and exposed to constant derision? We glorify the grace of God in him; and we admire the holy firmness he maintained amidst such powerful disadvantages.

'Others have held their integrity in dangerous situations. Joseph, and Nehemiah, and Daniel, were religious characters in the courts of heathen princes. Zaccheus was a publican, Zenas a lawyer, and

Cornelius a soldier; yet each was a convert to Christianity. Theer were saints in "Cæsar's household;" a fact no less remarkable than Abijah's piety "in the house of Jeroboam." But God preserved them! And their safety in such circumstances, while it reproves our sinful timidity, greatly encourages our faith and our hope.

'The lot of some who are present may be cast among profane and wicked persons: you may sit solitary in prayerless families; but be *decided*. Adore the grace which makes you to differ, and look to the same grace at once for prudence and preservation. Remember, your singularity is your honour. That for which you are reproached by men, is approved of angels, and is highly esteemed in the sight of God. Your situation also gives occasion to the exercise of benevolent affections, and these may produce the most beneficial effects.' pp. 65—66.

'The prayer of Jesus on the Cross,' is the title of an excellent sermon on Luke, xxiii. 34. Mr. Kidd remarks,

'One favourable circumstance attending the manner of the Saviour's death was, it allowed him time to express his feelings, and the compassionate Sufferer wisely improved it. Many gracious words proceeded from his lips, but none more kind than these. In the severity of his pain, he uttered no complaint, he charged no one with cruelty; he addressed himself to his heavenly Father, and what did he request? Nothing for himself; in the tenderness of his concern for others, he forgot himself. His petition was in behalf of his enemies, his murderers, and instead of calling for vengeance, he pleaded that *mercy* might reach them, and *forgiveness* be granted them. "Then said Jesus"—as he hung bleeding on the cross, in the extremity of his anguish, and amidst the barbarous insults of an infatuated crowd—"Father, forgive them, for they know not what they do."

'The immediate effect produced by this unparalleled combination of suffering, patience, benevolence, and love, was striking:—"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." pp. 96, 97.

The deductions on which the preacher proceeds to found his discourse, are

'I. That sin is founded in much IGNORANCE: "They know not what they do." II. That Ignorance is no sufficient EXCUSE for sin. III. That forgiveness of sin is an act of DIVINE MERCY, and the fruit of THE SAVIOUR'S INTERCESSION.'

The subject is in conclusion employed to enforce the duty of regarding the intercession of Christ in the forgiveness of sins; and that of imitating Jesus in the forgiveness of injuries.

We hope these specimens of the volume, will sufficiently recommend it to general use in 'villages and families.'

Art. VIII. *Headlong Hall.* 12mo. pp. 216. Price 6s. Hookham, Jun. and Co. 1816.

IT is truly refreshing to meet with a production of chaste and genuine humour. Our satirists are for the most part of that saturnine complexion, that forbids their relaxing into the easy hilarity which characterizes the pleasantry of Goldsmith or of Addison; while our professed comic writers seem to have no other notion of humour than that of caricature or broad farce. Some of our writers exhibit in their attempts to be facetious, an appearance analogous to the Sardonic grimace; and others, in their ursine capers, betray only a desperate determination to be droll, contrary to the irreversible decree of nature. We ought now, perhaps, to proceed to investigate, why our language presents so few specimens of humorous writing, and how far language, climate, and manners, may operate in characterizing the national productions in this respect, determining the solemn irony of Cervantes, and prompting the sparkling mirthful satire of Le Sage, or the keen sarcastic ridicule of Swift. We might then shew what rank such compositions hold in the scale of literature; and trace the decline of this species of wit to the French Revolution, or the Income Tax, or some other obvious political cause. But these discussions, tempting as they are, being such as, did we occupy the rank of Quarterly Journalists, we should feel it our bounden duty to exhaust in a preliminary dissertation, must now, owing to our narrow limits and the press of business, be unavoidably postponed; and we shall at once introduce our readers to Headlong Hall, the seat of Harry Headlong, Esq. of the ancient and honourable Welsh family of the Headlongs, of the Vale of Llanberris, in Caernarvonshire.

The Lord of the mansion has assembled a select party of London literati, to share the hospitalities of Christmas. Among them, the leading personages are Mr. Foster, (quasi φωντης, from φαος and τηρεω,) the perfectibilian; Mr. Escot, (quasi ες σκοτον, *in tenebras*, scilicet, *intuens*), the deteriorationist; Mr. Jenkison (αιει εξ ισων, *semper ex æqualibus*), the *statu-quo-ite*; and the Rev. Doctor Gaster (scilicet Γαστηρ, *Venter*, *et preterea nihil*).

The opinions of the former two of these gentlemen differ, as Mr. Jenkison (the round-faced little gentleman of forty-five) observes, *toto cœlo*.

'I have often (he adds) debated the matter in my own mind, *pro* and *con*, and have at length arrived at this conclusion, that there is not in the human race a tendency either to moral perfectibility or deterioration; but that the quantities of each are so exactly balanced

by their reciprocal results, that the species, with respect to the sum of good and evil, knowledge and ignorance, happiness and misery, remains exactly and perpetually *in statu quo.*"

'"Surely," said Mr. Foster, "you cannot maintain such a proposition in the face of evidence so luminous. Look at the progress of all the arts and sciences,—see chemistry, botany, astronomy——"

'"Surely," said Mr. Escot, "experience deposes against you. Look at the rapid growth of corruption, luxury, selfishness——"

'"Really, gentlemen," said the Reverend Doctor Gaster, after clearing the husk in his throat with two or three hems, "this is a very sceptical, and, I must say, atheistical conversation, and I should have thought, out of respect to my cloth——"' pp. 9—11.

The subsequent arrivals consist of Marmaduke Milestone, Esq. a picturesque landscape gardener of the first celebrity, with a portfolio under his arm, who is not without hopes of persuading 'Squire Headlong to put his romantic pleasure grounds under a process of improvement; Mr. Cranium, and his lovely daughter; Messrs. Gall and Treacle 'who followed the trade of reviewers, but occasionally-indulged themselves in the com-'position of bad poetry;' and 'two very multitudinous versifiers, 'Mr. Nightshade and Mr. Mac Laurel, who followed the trade 'of poetry, but occasionally indulged themselves in the composi-'tion of bad criticism'

'The last arrivals were Mr. Cornelius Chromatic, the most profound and scientific of all amateurs of the fiddle, with his two blooming daughters, Miss Tenorina and Miss Graziosa; Sir Patrick O'Prism, a dilettanti painter of high renown, and his maiden aunt Miss Philomela Poppyseed, an indefatigable compounder of novels, written for the express purpose of supporting every species of superstition and prejudice; and Mr. Panoscope, the chemical, botanical, geological, astronomical, mathematical, metaphysical, meteorological, anatomical, physiological, galvanistical, musical, pictorial, bibliographical, critical philosopher, who had run through the whole circle of the sciences, and understood them all equally well.' pp. 31, 32.

Mr. Milestone soon perceives that 'Squire Headlong's grounds 'have never been touched by the finger of taste,' and the 'Squire accords with Mr. Milestone, 'that the place is quite 'a wilderness.'

'"My dear Sir," said Mr. Milestone, "accord me your permission to wave the wand of enchantment over your grounds. The rocks shall be blown up, the trees shall be cut down, the wilderness and all its goats shall vanish like mist. Pagodas and Chinese bridges, gravel walks and shrubberies, bowling-greens, canals, and clumps of larch, shall rise upon its ruins. One age, Sir, has brought to light the treasures of ancient learning: a second has penetrated into the depths of metaphysics: a third has brought to perfection the science of astronomy: but it was reserved for the exclusive genius of the present times, to invent the noble art of picturesque gardening, which

has given, as it were, a new tint to the complexion of nature, and a new outline to the physiognomy of the universe!"

'"Give me leave," said Sir Patrick O'Prism, "to take an exception to that same. Your system of levelling, and trimming, and clipping, and docking, and clumping, and polishing, and cropping, and shaving, destroys all the beautiful intricacies of natural luxuriance, and all the graduated harmonies of light and shade, melting into one another, as you see them on that rock over yonder. I never saw one of your improved places, as you call them, and which are nothing but big bowling-greens, like sheets of green paper, with a parcel of round clumps scattered over them like so many spots of ink, flicked at random out of a pen*, and a solitary animal here and there looking as if it were lost, that I did not think it was for all the world like Hounslow Heath, thinly sprinkled over with bushes and highwaymen."

'"Sir," said Mr. Milestone, "you will have the goodness to make a distinction between the picturesque and the beautiful."

'"Will I?" said Sir Patrick, "och! but I won't. For what is beautiful? That which pleases the eye. And what pleases the eye? Tints variously broken and blended. Now tints variously broken and blended, constitute the picturesque."

'"Allow me," said Mr. Gall. "I distinguish the picturesque and the beautiful, and I add to them, in the laying out of grounds, a third and distinct character, which I call *unexpectedness*."

'"Pray, Sir," said Mr. Milestone, "by what name do you distinguish this character, when a person walks round the grounds for the second time†?"

'Mr. Gall bit his lips, and inwardly vowed to revenge himself on Milestone, by cutting up his next publication.' pp. 35—38.

The next conversation takes place after dinner, during the absence of the ladies, when the Burgundy had taken two or three turns of the table, and extorted from Mr. Mac Laurel the remark that it was 'the vara neectar itsel.' 'Ye hae saretainly 'deescovered the tarreestrial paradise,' he adds, 'but it flows 'wi' a better leecor than milk an' honey.'

'The Reverend Doctor Gaster.—Hem! Mr. Mac Laurel! there is a degree of profaneness in that observation, which I should not have looked for in so staunch a supporter of church and state. Milk and honey was the pure food of the antediluvian patriarchs, who knew not the use of the grape, happily for them.—*(Tossing off a bumper of Burgundy.)*

'Mr. Escot.—Happily, indeed! The first inhabitants of the world knew not the use either of wine or animal food; it is therefore by no means incredible that they lived to the age of several centuries, free from war, and commerce, and arbitrary government, and every other species of desolating wickedness. But man was then a very different animal from what he now is: he had not the faculty of speech; he was not encumbered with clothes; he lived in the open

* See Price on the Picturesque.

† See Knight on Taste, and the Edinburgh Review, No. XIV.

air; his first step out of which, as Hamlet truly observes, is *into his grave**. His first dwellings, of course, were the hollows of trees and rocks: in process of time he began to build: thence grew villages; thence grew cities: luxury, oppression, poverty, misery, and disease kept pace with the progress of his pretended improvements, till, from a free, strong, healthy, peaceful animal, he has become a weak, distempered, cruel, carnivorous slave.

'THE REVEREND DOCTOR GASTER.—Your doctrine is orthodox, in so far as you assert, that the original man was not encumbered with clothes, and that he lived in the open air; but as to the faculty of speech, that it is certain he had, for the authority of Moses——

'MR. ESCOT.—Of course, Sir, I do not presume to dissent from the very exalted anthority of that most enlightened astronomer and profound cosmogonist, who had, moreover, the advantage of being inspired: but when I indulge myself with a ramble in the fields of speculation, and attempt to deduce what is probable and rational from the sources of analysis, experience, and comparison, I confess I am too often apt to lose sight of the doctrines of that great fountain of theological and geological philosophy.

'SQUIRE HEADLONG.—Push about the bottle.

'MR. FOSTER.—Do you suppose the mere animal life of a wild man, living on acorns, and sleeping on the ground, comparable in felicity to that of a Newton, ranging through unlimited space, and penetrating into the arcana of universal motion—to that of a Locke, unravelling the labyrinth of mind—to that of a Lavoisier, detecting the minutest combinations of matter, and reducing all nature to its elements—to that of a Shakespear, piercing and developing the springs of passion—or of a Milton, identifying himself, as it were, with the beings of an invisible world?

'MR. ESCOT.—You suppose extreme cases: but, on the score of happiness, what comparison can you make between the tranquil being of the wild man of the woods and the wretched and turbulent existence of Milton, the victim of persecution, poverty, blindness, and neglect? The records of literature demonstrate that Happiness and Intelligence are seldom sisters. Even if it were otherwise, it would prove nothing. The many are always sacrificed to the few. Where one man advances, hundreds retrograde; and the balance is always in favour of universal deterioration.

'MR FOSTER.—Virtue is independent of external circumstances. The exalted understanding looks into the truth of things, and in its own peaceful contemplations rises superior to the world. No philosopher would resign his mental acquisitions for the purchase of any terrestrial good.

'MR. ESCOT.—In other words, no man whatever would resign his identity, which is nothing more than the consciousness of his perceptions, as the price of any acquisition. But every man, without exception, would willingly effect a very material change in his relative situation to other individuals. Unluckily for the rest of your argument, the understanding of literary people is for the most part

* See Lord Monboddo's Ancient Metaphysics.

exalted, as you express it, not so much by the love of truth and virtue, as by arrogance and self-sufficiency; and there is perhaps less disinterestedness, less liberality, less general benevolence, and more envy, hatred, and uncharitableness among them, than among any other description of men.

(The eye of Mr. Escot, as he pronounced these words, rested very innocently and unintentionally on Mr. Gall.)

'MR. GALL.—You allude, Sir, I presume, to my Review?

'MR. ESCOT.—Pardon me, Sir. You will be convinced it is impossible I can allude to your Review, when I assure you that I have never read a single page of it.

'MR. GALL, MR. TREACLE, MR. NIGHTSHADE, AND MR. MAC LAUREL.—Never read our Review!!!!' pp. 47—53.

We must break off: we feel the honour of the craft attacked; but we critics, like Sir Fretful Plagiary, are never put out of temper. No, no, we are 'not at all angry.' Only we cannot help wishing in revenge, that the Author was doomed, as a punishment for this defamatory attack, to be——a Reviewer himself. But possibly he is one, and has turned king's evidence. Out upon him, as Lord Byron says of Time; out upon the fellow!

Mr. Mac Laurel rebukes Mr. Escot in a becoming spirit for the manner in which he speaks 'o' the first creetics an scho-'lars o' the age.' The conversation then takes a turn, in consequence of a remark drawn from the same gentleman, that 'one 'of the ingredients of justice is disinterestedness.

'MR. MAC LAUREL.—It is na admceted, Sir, amang the philosophers of Edinbroo', that there is ony sic a thing as diseenterestedness in the warld, or that a mon can care for onything sae much as his ain sel: for ye mun observe, Sir, eevery mon has his ain parteecular feelings of what is gude, an' beautiful, an' consentaneous to his ain indiveedual nature, an' desires to see eevery thing aboot him in that parteecular state which is maist conformable to his ain notions o' the moral an' poleetical fitness o' things. Twa men, Sir, shall purchase a piece o' groond between 'em, and ane mon shall cover his half wi' a park——

'MR. MILESTONE.—Beautifully laid out in lawns and clumps with a belt of trees at the circumference, and an artificial lake in the centre.

'MR. MAC LAUREL.—Exactly, Sir; an' shall keep it a' for his ain sel; an' the other mon shall divide his half into leetle farms of two or three acres——

'MR. ESCOT.—Like those of the Roman republic, and build a cottage on each of them, and cover his land with a simple, innocent, and smiling population, who shall owe, not only their happiness, but their existence, to his benevolence.

'MR. MAC LAUREL.—Exactly, Sir: an' ye will ca' the first mon selfish, an' the second diseenterested; but the pheelosophical truth is seemply this, that the ane is pleased wi' looking at trees, an' the

ether wi' seeing people happy an' comfortable. It is anely a matter of individeeual feeling. A peeasant saves a mon's life for the same reason that a hero or a footpad cuts his throat: an' a philosopher deleevers a mon frae a preeson, for the same reason that a tailor or a prime meenester puts him into it—because it is conformable to his ain parteecular feelings o' the moral an' poleetical fitness o' things.

'SQUIRE HEADLONG.—Wake the Reverend Doctor. Doctor, the bottle stands with you.

'THE REVEREND DOCTOR GASTER.—It is an error of which I am seldom guilty.

'MR. MAC LAUREL.—Noo ye ken, Sir, eevery mon is the centre of his ain system, an' endeevours as much as possible to adapt eevery thing aroond him to his ain parteecular views.

'MR. ESCOT.—Thus, Sir, I presume, it suits the particular views of a poet, at one time, to take the part of the people against their oppressors, and at another, to take the part of the oppressors against the people.

'MR. MAC LAUREL.—Ye mun alloo, Sir, that poetry is a sort of ware or commodity, that is brought into the public market wi' a' other descreeptions o' merchandise, an' that a mon is parefectly justified in getting the best price he can for his article. Noo, there are three reasons for taking the part o' the people: the first is, when geeneral leeberty an' public happiness are conformable to your ain parteecular feelings o' the moral an' poleetical fitness o' things: the second is, when they happen to be, as it were, in a state of excitabeelity, an' ye think ye can get a gude price for your commodity, by throwing in a leetle seasoning o' pheelanthropy an' republican speerit: the third is, when ye think ye can bully the meenestry into gieing ye a peension to hau'd your din; an in that case, ye point an attack against them within the pale o' the law; an' if they tak nae heed o' ye, ye open a stronger fire; an' the less heed they tak, the maist ye bawl, an the mair factious ye grow always within the pale o' the law, till they seend a pleenipoteentiary to treat wi ye for yoursel; an' then the mair popular ye happen to be, the better price ye fetch.

'MR. CRANIUM.—I perfectly agree with Mr. Mac Laurel in his definition of self-love and disinterestedness: every man's actions are determined by his peculiar views, and those views are determined by the organization of his skull. A man in whom the organ of benevolence is not developed, cannot be benevolent: he, in whom it is so, cannot be otherwise. The organ of self-love is prodigiously developed in the greater number of subjects that have fallen under my observation.

'MR. ESCOT.—Much less, I presume, among savage than civilized men, who, *constant only to the love of self, and consistent only in their aim to deceive, are always actuated by the hope of personal advantage, or by the dread of personal punishment* *.

'MR. CRANIUM.—Very probably.' pp. 56—61.

* Drummond's Academical Questions.

During a subsequent conversation, an angry dispute arises between Messrs. Gall and Nightshade; the latter, as we are informed, pertinaciously insisting on having his new poem reviewed by Treacle, and not by Gall, whose sarcastic commendation he held in superlative horror.

'The remonstrances of Squire Headlong silenced the disputants, but did not mollify the inflexible Gall, nor appease the irritated Nightshade, who secretly resolved that, on his return to London, he would beat his drum in Grub Street, form a mastigophoric corps of his own, and hoist the standard of determined opposition against the critical Napoleon.'

We must indulge ourselves in one more extract, which shall be taken from Mr. Cranium's Lecture on Skulls. After some preliminary remarks on the difficulty of accounting for the varieties of moral character in men, contrasted with the similarity in all the individuals of other species, and proving the several definitions of man to be extremely defective or erroneous, the Lecturer thus proceeds.

'"Every particular faculty of the mind has its corresponding organ in the brain. In proportion as any particular faculty or propensity acquires paramount activity in any individual, these organs develope themselves, and their developement becomes externally obvious by corresponding lumps and bumps, exuberances and protuberances, on the osseous compages of the occiput and sinciput. In all animals but man, the same organ is equally developed in every individual of the species: for instance, that of migration in the swallow—that of destruction in the tiger—that of architecture in the beaver—and that of parental affection in the bear. The human brain, however, consists, as I have said, of a bundle or compound of all the faculties of all other animals, and from the greater developement of one or more of these, in the infinite varieties of combination, result all the peculiarities of individual character.

'"Here is the skull of a beaver; and that of Sir Christopher Wren. You observe, in both these specimens, the prodigious developement of the organ of constructiveness.

'"Here is the skull of a bullfinch; and that of an eminent fiddler. You may compare the organ of music.

'"Here is the skull of a tiger. You observe the organ of carnage. Here is the skull of a fox. You observe the organ of plunder. Here is the skull of a peacock. You observe the organ of vanity. Here is the skull of an illustrious robber, who, after a long and triumphant process of depredation and murder, was suddenly checked in his career by means of a certain quality inherent in preparations of hemp, which, for the sake of perspicuity, I shall call *suspensiveness*. Here is the skull of a conqueror, who, after over-running several kingdoms, burning a number of cities, and causing the deaths of two or three millions of men, women, and children, was entombed with all the pageantry of public lamentation, and figured in

the hero of several thousand odes and a round dozen of epics; while the poor highwayman was twice executed,

'At the gallows first, and after in a ballad,
'Sung to a villanous tune.'

You observe, in both these skulls, the combined developement of the organs of carnage, plunder, and vanity, which I have just pointed out in the tiger, the fox, and the peacock. The greater enlargement of the organ of vanity in the hero, is the only criterion by which I can distinguish them from each other. Born with the same faculties and the same propensities, these two men were formed by nature to run the same career: the different combinations of external circumstances decided the difference of their destinies.' pp. 154—157.

After some further illustrations, Mr. Cranium proceeds to deduce his practical inferences.

'"It is obvious, from what I have said, that no man can hope for worldly honour or advancement, who is not placed in such a relation to external circumstances, as may be consentaneous to his peculiar cerebral organs; and I would advise every parent, who has the welfare of his son at heart, to procure as extensive a collection as possible of the skulls of animals, and, before determining on the choice of a profession, to compare with the utmost nicety their bumps and protuberances with those of the skull of his son. If the developement of the organ of destruction point out a similarity between the youth and the tiger, let him be brought to some profession (whether that of a butcher, a soldier, or a physician, may be regulated by circumstances), in which he may be furnished with a license to kill: as, without such license, the indulgence of his natural propensity may lead to the untimely rescission of his vital thread, 'with edge of penny cord and vile reproach.' If he trace an analogy with the jackall, let all possible influence be used to procure him a place at court, where he will infallibly thrive If his skull bear a marked resemblance to that of a magpie, it cannot be doubted that he will prove an admirable lawyer; and if with this advantageous conformation be combined any resemblance to that of an owl, very confident hopes may be formed of his becoming a judge."' pp. 159, 160.

We have been induced to make larger quotations from this little volume, than its size or importance might seem to demand; but we confess that we have been so much amused with it ourselves, as to wish our readers to partake in the entertainment. We will not extend our approbation of the work to every expression which it contains. The character of Dr. Gaster will be considered as falling under the same objection as that to which Dr. Syntax, and similar caricatures, are justly exposed. That such characters exist in real life, is an insufficient excuse for their being brought out on the canvass. The general design of the volume is however so unexceptionable, the execution is so spirited and good-humoured, and the satire in general so well-directed, that we cannot but accord to it, on the whole, a high measure of commendation.

Several songs of various casts are scattered through the volume. The following is the best:—

LOVE AND OPPORTUNITY.

O! who art thou, so swiftly flying?
My name is Love, the child replied:
Swifter I pass than south-winds sighing,
Or streams through summer-vales that glide.
And who art thou, his flight pursuing?
'Tis cold Neglect whom now you see:
The little god you there are viewing,
Will die, if once he's touched by me.

*O! who art thou, so fast proceeding,
Ne'er glancing back thine eyes of flame?
Marked but by few, through earth I'm speeding,
And Opportunity's my name.
What form is that, which scowls beside thee?
Repentance is the form you see;
Learn then the fate may yet betide thee—
She seizes them who seize not me. p. 90.

Art. VIII. *The Story of Rimini*, a Poem. By Leigh Hunt. Foolscap 8vo. pp. xx. 112. Price 6s. Murray, 1816.

WE have, in the present affluence of poetical genius, almost every style of poetry yearly issuing from the press; the imaginative philosophy of Wordsworth, the bosom-touches of Southey, the stir and spirit of Scott, the voluptuous elegance of Moore, the intense feeling of Lord Byron and Joanna Baillie: yet we have nothing exactly in the manner of the 'Story of Rimini,' the easy graceful style of familiar narrative. This was a favourite style with the Italians. Chaucer brought it into our own country; but it is, perhaps, best known as that which Dryden adopted in his fables. Dryden, however, was not the best fitted to excel in this kind. Powerful interest, it is true, is not required in the narration; our pleasure is to arise chiefly from the description, and from the passion of the story. It was exactly in these two particulars that Dryden failed; what he was acquainted with, Dryden could indeed describe forcibly, for he always went strait to the point, never blundering about his meaning; but there is hardly to be found, in all his voluminous productions, a single image immediately from nature; and he has not a passage that strikes upon the heart, as if sent from the heart. Accordingly, we believe, the vigorous writing and free versification of Dryden's fables, are more praised than read.

We are very glad to see the style revived by one so fitted to excel in it as Mr. Hunt. We wish indeed that the story

---

* This stanza is imitated from a passage in the Orlandino of Machiavelli.

d moved on a little more rapidly; but we are not unwilling to ter among the beautiful descriptions, and enjoy the fresh dic- n of Mr. Hunt.

The tale is soon told. It consists of nothing but the gradual ›gress and final accomplishment of a criminal passion—a mu- il passion of wife and brother-in-law. We give the Author l cr dit for the decency of his representations, for the absence every thing that can disgust, or seduce, or inflame: but still : doubt whether such stories are not likely to do some hurt to : cause of morality; whether it is possible so to distinguish be- een the offence and the offender, as to render the one detestable, ile the other is represented as so very amiable; and whether leed this amiableness is not gotten by paring off sundry little tions of the sin; such as selfishness—that unheroic quality, on : part of the seducer; base infidelity on the part of the woman. ir objections to these stories on the score of good taste, we ve formerly stated.

But we hasten away from criticism to poetry. We shall give : reader a few specimens of Mr. H.'s powers in those two ind parts of poetry, the descriptive and the passionate.

Nothing can be more fresh and fragrant, more unfeigned and *amore*, than the following description of a clear spring rning, with which the poem opens.

> 'The sun is up, and 'tis a morn of May
> Round old Ravenna's clear-shewn towers and bay,
> A morn, the loveliest which the year has seen,
> Last of the spring, yet fresh with all its green;
> For a warm eve, and gentle rains at night,
> Have left a sparkling welcome for the light,
> And there's a crystal clearness all about;
> The leaves are sharp, the distant hills look out;
> A balmy briskness comes upon the breeze;
> The smoke goes dancing from the cottage trees;
> And when you listen, you may hear a coil
> Of bubbling springs about the grassy soil;
> And all the scene, in short—sky, earth, and sea,
> Breathes like a bright-eyed face, that laughs out openly.
>
> 'Tis nature, full of spirits, waked and springing;—
> The birds to the delicious time are singing,
> Darting with freaks and snatches up and down,
> Where the light woods go seaward from the town;
> While happy faces, striking through the green
> Of leafy roads, at every turn are seen;
> And the far ships, lifting their sails of white
> Like joyful hands, come up with scattery light,
> Come gleaming up, true to the wished-for day,
> And chase the whistling brine, and swirl into the bay.'
>
> pp. 3—4.

The evening is nearly as good.

'It was a lovely evening, fit to close
A lovely day, and brilliant in repose.
Warm, but not dim, a glow was in the air;
The softened breeze came smoothing here and there;
And every tree, in passing, one by one,
Gleamed out with twinkles of the golden sun;
For leafy was the road, with tall array,
On either side, of mulberry and bay,
And distant snatches of blue hills between;
And there the alder was with its bright green,
And the broad chestnut, and the poplar's shoot,
That like a feather waves from head to foot,
With, ever and anon, majestic pines;
And still from tree to tree the early vines
Hung garlanding the way in amber lines.' pp. 32—33.

The following are but touches, but they are exquisite ones.

'One day,—'twas on a summer afternoon,
When airs and gurgling brooks are best in tune,
And grasshoppers are loud, and day-work done,
And shades have heavy outlines in the sun.—' p. 72.

''Twas a fresh autumn dawn, vigorous and chill;
The lightsome morning star was sparkling still,
Ere it turned in to heaven; and far away
Appeared the streaky fingers of the day.' p. 92.

In this season of the year, when spring is just waking in the country, and bringing in hope and love and poetry, we cannot refrain from tantalizing our London readers with one extract more.

'A noble range it was, of many a rood,
Walled round with trees, and ending in a wood;
Indeed the whole was leafy; and it had
A winding stream about, clear and glad,*
That danced from shade to shade, and on its way
Seemed smiling with delight to feel the day.
There was the pouting rose, both red and white,
The flamy heart's-ease, flushed with purple light,
Blush-hiding strawberry, sunny-coloured box,
Hyacinth, handsome with his clustering locks,
The lady lily, looking gently down,
Pure lavender, to lay in bridal gown,
The daisy, lovely on both sides,—in short,
All the sweet cups to which the bees resort,
With plots of grass, and perfumed walks between
Of citron, honeysuckle and jessamine,
With orange, whose warm leaves so finely suit,
And look as if they'd shade a golden fruit;

* A syllable has slipped out of this line, at press, we suppose.

And midst the flowers, turfed round beneath a shade
Of circling pines, a babbling fountain played,
And 'twixt their shafts you saw the water bright,
Which through the darksome tops glimmered with showering light.
So now you walked beside an odorous bed
Of gorgeous hues, white, azure, golden, red;
And now turned off into a leafy walk
Close and continuous, fit for lovers' talk;
And now pursued the stream, and as you trod
Onward and onward o'er the velvet sod,
Felt on your face an air, watery and sweet,
And a new sense in your soft-lighting feet;
And then perhaps you entered upon shades,
Pillowed with dells and uplands 'twixt the glades,
Through which the distant palace, now and then,
Looked lordly forth with many-windowed ken;
A land of trees, which reaching round about,
In shady blessing stretched their old arms out,
With spots of sunny opening, and with nooks,
To lie and read in, sloping into brooks,
Where at her drink you started the slim deer,
Retreating lightly with a lovely fear.
And all about, the birds kept leafy house
And sung and sparkled in and out the boughs;
And all about, a lovely sky of blue
Clearly was felt, or down the leaves laughed through;
And here and there, in every part, were seats,
Some in the open walks, some in retreats;
With bowering leaves o'erhead, to which the eye
Looked up half sweetly and half awfully,—
Places of nestling green, for poets made,
Where when the sunshine struck a yellow shade,
The slender trunks, to inward peeping sight,
Thronged in dark pillars up the gold green light.' pp. 65—68.

We pass on to the human part of the story. The description the bride is, we think, very touching.

'She, who had been beguiled,—she, who was made
Within a gentle bosom to be laid,—
To bless and to be blessed,—to be heart-bare
To one who found his bettered likeness there,—
To think for ever with him like a bride,—
To haunt his eye, like taste personified,—
To double his delight, to share his sorrow,
And like a morning beam, wake to him every morrow.' p. 55.

Very amiable too are the following lines, in which the first feelgs of love are described in the brother.

And she became companion of his thought:
Silence her gentleness before him brought,

Society her sense, reading her books,
Music her voice, every sweet thing her looks,
Which sometimes seemed, when he sat fixed awhile,
To steal beneath his eyes with upward smile:
And did he stroll into some lonely place,
Under the trees, upon the thick soft grass,
How charming, would he think, to see her here!' pp. 57,58.

The following needs no comment.

'But she, the gentler frame,—the shaken flower,
Plucked up to wither in a foreign bower,—
The struggling, virtue-loving, fallen she,
The wife that was, the mother that might be,—
What could she do, unable thus to keep
Her strength alive, but sit and think, and weep,
For ever stooping o'er her broidery frame,
Half blind, and longing till the night-time came,
When worn and wearied out with the day's sorrow,
She might be still and senseless till the morrow.

'And oh, the morrow how it used to rise!
How would she open her despairing eyes,
And from the sense of the long lingering day,
Rushing upon her, almost turn away,
Loathing the light, and groan to sleep again!
Then sighing once for all, to meet the pain,
She would get up in haste, and try to pass
The time in patience, wretched as it was;
Till patience self, in her distempered sight,
Would seem a charm to which she had no right,
And trembling at the lip, and pale with fears,
She shook her head, and burst into fresh tears.
Old comforts now were not at her command:
The falcon reached in vain from off his stand;
The flowers were not refreshed; the very light,
The sunshine, seemed as if it shone at night;
The least noise smote her like a sudden wound;
And did she hear but the remotest sound
Of song or instrument about the place,
She hid with both her hands her streaming face,
But worse to her than all (and oh! thought she,
That ever, ever such a worse could be!)
The sight of infant was, or child at play;
Then would she turn, and move her lips, and pray,
That heaven would take her, if it pleased, away.' pp. 87—89.

Her death must close our extracts.

'Her favorite lady then with the old nurse
Returned, and fearing she must now be worse,
Gently withdrew the curtains, and looked in:—
O, who that feels one godlike spark within,
Shall say that earthly suffering enough not finds in!

'There lay she praying, upwardly intent,
Like a fair statue on a monument,
With her two trembling hands together prest,
Palm against palm, and pointing from her breast.
She ceased, and turning slowly towards the wall,
They saw her tremble sharply, feet and all,—
Then suddenly be still. Near and more near
They bent with pale inquiry and close ear:—
Her eyes were shut—no motion—not a breath—
The gentle sufferer was at peace in death.' pp. 104, 105.

he tenderness, the exquisite pathos of these passages, notstanding the affectation of quaintness which occasionally rms our Author's manner, cannot fail, we think, to touch heart of the most careless reader, and to awaken emotions different from those which we described in our last ber, to be excited by the perusal of Lord Byron's Parisina. impossible for us, however, to close this article, without adng to the flippant and infidel remark which disfigures the of the above extracts. Whether Mr. Hunt disbelieves in uthority of Revelation, or is only ignorant of its doctrines, now not; but on either supposition, this empty sneer at the rine of the atonement, is discreditable to his understanding, does not argue well of his principles. Mr. Hunt's talents it procure him the unqualified thanks of the public.

IX. 1. *The Present of a Mistress to a Young Servant: consisting Friendly Advice and Real Histories.* By Mrs. Taylor, of Ongar. uthor of "Maternal Solicitude," &c. fcap 8vo. pp. 168. Price 6d. Taylor and Hessey, 1815.

riendly Hints to Female Servants. By Henry George Watkins, M. Rector of St. Swithin, London Stone. 18mo. Price 4d. wed. Hatchard.

Hints and Observations seriously addressed to Heads of Families, in ference, chiefly, to Female Domestic Servants. (By the same uthor) 12mo. pp. 100. Price 2s. 6d. Hamilton, 1816.

econd Report of the London Society for the Improvement and Enuragement of Female Servants, Instituted 1813. Price 6d. 1815.

O part of the population h[illegible] be so g[illegible] in schemes for the meliora[illegible] y, as [illegible] ie Servants. As a class, eit[illegible] y [illegible] portant to engage specifi[illegible] a [illegible]tion, or t[illegible] not been recognised; whi[illegible] ir very [illegible] ed peculiar obstacles to [illegible] y g[illegible] d pl[illegible] fit. So long as they retain t[illegible] station o[illegible] are placed above immedi[illegible] out [illegible] h of benevolent interference; [illegible] that station,

the lower classes of society, that they individually present themselves as objects of benevolence.

If, however, during the time of their retaining the character of servants, they are exempted from the pressure of want, and other evils to which the lower classes are exposed, their liability to be thrown out of that situation by accident or by illness, their dependent condition, and the dreary prospect which for the most part the decline of life presents to those who have scarcely any opportunity for making provision for the future, might seem to render them, in many respects, claimants upon public philanthropy. There are, it is true, many excellent establishments, in which meritorious individuals of this description obtain a peaceful asylum; but these can by no means be considered as meeting the wants of the class. The admirable plan of *Savings and Provident Banks*, which are intended to form the subject of an article in an early Number, is wisely calculated to benefit this description of persons, in common with others in the lower classes of society. But the most efficient way of reaching the pecuniary wants, and of benefiting the temporal interests of any class in the community, is, by operating on their moral character, and making them the agents in the improvement of their own condition.

It is with respect to their *moral condition*, that female servants become so prominently objects for compassionate regard; and that the neglect with which they have hitherto been treated, is so deeply to be deplored, from its fatal consequences on the individuals themselves, and on society in general. As to themselves, they are more than any other class in the humbler ranks, removed from the opportunities of moral and religious instruction, while their situation exposes them to peculiar temptations. Many of them enter upon a state of servitude, before they have had time to undergo any educational process; their minds remaining uncultured, and their principles unformed. They are then placed in a situation that combines, in some respects, the evils of luxury and those of slavery: they are without the discipline of want, and the stimulus of freedom. Corrupt example in the person of their superiors, is exhibited to them under an aspect which makes it next to impossible to escape from its contagion. And the leisure afforded by many situations for the indulgence of a vitiated imagination, and the incentives which arise from a state of comparative ease, conspire in hundreds of instances to lead the miserable victim of her passions to become, *and this while still retaining the situation of a domestic*, the seducer and the destroyer of others.

As to religious advantages, how small a proportion, even of those who have any disposition to avail themselves of them, have had cause to

'smile when a sabbath appeared!'

The nursery maid, the housemaid, or the cook,—whatever, in fact, be the official situation of the female servant,—is not less in requisition on the day of rest, than on any other day. The probability is, that her services are more called for then than usual. Even in religious families, it is to be apprehended that there exists a considerable, a shameful degree of inattention in this particular; and there are thousands of well-disposed females, who would feel a disinclination from various motives, to scrutinize, if they had opportunity, the religious character of the family in which they engage themselves. Of the well-disposed, those who have imbibed in the cottage or in the Sunday school, some notions of religion, sufficient at least to awaken a general sense of duty, how few can be expected to persevere in seeking for means of religious improvement, when debarred by inconvenience, ridicule, or example!

When all these circumstances are weighed, it needs not be a matter of so much surprise, that the character of servants has for the most part justified their being placed as the climax of the miseries of human life; that they have been condemned as a body, as being improvident, ungrateful, dishonest, and dissolute; that they exhibit the traces of that feudal degradation in which they are held. Yet it is to this class, between whom and their masters and mistresses, there seem to prevail a natural animosity, and an essential separation of interests,—it is to persons of this class, that some of the most important duties are consigned, and that means of almost illimitable influence on society, are heedlessly confided. Not only is the future health of the man often staked on the prudence or fidelity of the infant's attendant, but he receives the first rudiments of his intellectual education from the same source: he is very frequently left to imbibe his first moral notions from the maid-servant; and when school has initiated him into some of the mysteries of manliness, the discretion of a female servant is not unfrequently called for, under new circumstances of trial. It is unnecessary to point out the numerous ways in which the peace and welfare of families are made to depend, in an essential degree, on the moral character of female domestics; and yet it is as obvious, that no subject appears to have excited so little serious attention.

We trust that these observations, trite as they may be thought, will have the effect of giving force to our recommendation of the excellent little works at the head of this Article; and that they will lead our readers to appreciate the value of every meritorious exertion to instruct the minds, or benefit the moral condition, of this neglected class of the community. Many admirable little works have indeed been published by different

writers, as materials for the Kitchen Library; in which the Cheap Repository Tracts of Mrs. More deserve to hold a distinguished place, by the side of the Pilgrim's Progress, and Doddridge's Rise and Progress. The Rev. Mr. Cecil's Friendly Advice to Servants, has been distributed with extensive benefit. The present publications, however, are of a nature that claim particular attention.

Mrs. Taylor of Ongar, as the "Author of Maternal Solicitude," and "Hints to Young Females," has already received the meed of our warm approbation for her judicious and affectionate method of conveying simple practical truth. The present work is of the same character; it puts forth the same modest pretensions; and is not less adapted to be importantly beneficial to the class for which it is designed. The 'real histories' with which this little volume is enlivened, are, with one exception which we shall notice, well-told, pertinent, and sometimes touching pieces of humble biography. We shall extract the following as a specimen of the Work.

'There was a little building in the yard, which was furnished with a bed, a table, and a chair; and here, because he took up too much room at the parlour fire, James Marshall placed his father! The chimney smoked, the room was damp, and the walls were mouldy; for neither the father, nor the son, of any human being, had lived there for many a year. His food generally consisted of the cold scraps, that had been left the preceding day. Of a hot joint he never partook, and there were continual remarks made upon the amazing quantity he devoured.

'He soon became so very lame, from the rheumatism, as to be unable to walk to his bed; and an unfeeling apprentice used to assist him, by running him across the room, and throwing him down violently, leaving him to cover himself as he could. He had enjoyed a warm house, a comfortable fire-side, a soft bed, and nourishing food, at a time when he could have endured hardships much better than at present.

'In this way he spent his lonely hours, never hearing his son's, or daughter in-law's voices, but to chide him. He could hear the children playing about the yard; and they would sometimes put their heads in at the door, to abuse and torment him, in imitation of their parents.

'He had a grand-daughter, the child of another son, long since dead. Her visits were always rendered miserable by the forlorn situation of her grandfather. She had no relish for their good cheer, while she knew that he was dining upon cold scraps in an outhouse. She could not notice him as she wished to have done, from fear of offending her uncle; though she sometimes stole in, and consoled him in the best manner she was able. She might have been seen once, standing with her arm around his neck, while his grey head lay on her bosom; he looked up in her face, with an expression of silent sorrow, her tears fell, and mingling with his, rolled down the

furrowed cheek he raised his swollen hands, and by signs told her all his suffer but she heard her uncle's voice, she kissed her grandfather's cheek, and bid him a hasty farewell. She saw him no more! A few weeks put a period to his sorrows, and gave his *dear Jemmy* full possession of his property. Let us see how it prospered in his hands.

'He made a grand funeral (for people of his class are apt to be fond of show, but this did not prevent the murmurings of the neighbours, whose disapprobation was expressed loud enough to be heard by the chief mourner, as he rode slowly along, behind the feathered hearse. They said, among other things, that such expense would have been far better bestowed upon his father while living, than when dead! But these reproaches could have little effect upon a heart like his.

'And now he had reached the summit of his wishes, and expected all to go well. No such thing: for though he enlarged his shop, and increased his stock, and procured more assistance, his stock did not sell, for his custom failed: by his assistants he was cheated and plundered: persons broke in his debt and at length he became a bankrupt himself, for he was "*cursed in hi basket and in hi store.*" His children, however, proved the chief instruments of divine displeasure His only daughter, after very irregular conduct, became the wife of a poor (and what is worse), of a wicked man. One son enlisted for a soldier, another went to sea, and those who remained were neither able nor willing to afford their distressed parents any assistance; nor did they leave any room for questioning their inclination, to place them in an out-house, had the opportunity offered.

'James Marshall died, unregretted by his family. No feathered hearse carried him to the grave; but while he was hurried along on the shoulders of four poor neighbours, his shabby family, paced after him with unconcerned and vacant countenances; for his death was unaccompanied by either gain or loss to give them any expression.

'His wife, who had been a dressy lady in her time, was seen wandering, and muttering, about the streets, in an old red cloak, and leaning on a crook stick. Glad would she have been to have sheltered her head in the out-house, and to have eaten of the cold scraps, which she once thought too good for her husband's father.' pp. 145—149.

The account of 'Jane Batson, the girl at the King's Arms, whose good-natured smile induced 'a rich London merchant' to fall in love with her, and marry her, though probably very true, might we think have been suppressed without disadvantage to the work. Mrs. Taylor attempts to guard the story, so as to prevent its making any false impression; but we still think that the beneficial effects of good temper and agreeable manners, might have been illustrated by some anecdote less liable to misconstruction, and more useful as an example.

The Contents of the volume relate to—Keeping in Place; Teachableness; Good Temper; Speaking the Truth; Honesty and Sobriety; Grooming and Holiday-making; Frugality; Industry; Mis ; Cleanliness; Observation and Memo-

ry; The Nursemaid; Sickness; Dress; and Behaviour to Parents. It abounds with striking remarks on each of these topics, fraught with experimental wisdom. It is a volume which may with great advantage be placed in the hands of young girls on leaving Charity or Sunday schools; and we shall be very glad to see a cheaper edition of the work for this express purpose, as there is no doubt of its obtaining a very extensive circulation.

The Rev. Mr. Watkins is generally known to be the benevolent originater of the 'London Society for the Encouragement of Faithful Female Servants.' His Second Report we have thought it highly worth while to bring forward to the notice of our readers.

We must refer to the Report itself for an account of the plan and successful operations of this well-intended Society, which reflects the highest credit on the benevolence of the truly excellent and laborious clergyman who has so much exerted himself in the cause of this neglected class. But we copy from the Report the remark that,

'While charitable institutions to recover the wicked from the error of their ways are numerous and laudable, few *public* endeavours comparatively have been made expressly to *prevent* vice, or to *encourage* a virtuous behaviour among the inferior ranks of Society.'

The Committee conclude their Report, by stating that

'Committing the cause they have taken in hand to the superintendence of Divine Providence, they are fully assured that it is necessary to call the attention of Christians to this *home* department of religious service. They are aware, that from various causes, a very large majority of the domestic servants in England are as destitute of Christian hope, and living as much without God in the world, as any native of the Asiatic or African continent, whose souls are nevertheless *equally* precious in the sight of God, and whose good services are more necessary to *our* comfort. Let our charity be as diffusive as our means; but let us not forget the servants of our own families—For, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel."'

The "Friendly Hints to Servants" were drawn up expressly for the above Society, and bear all the marks of the Author's peculiar talent for conveying with impressive simplicity, moral and religious truth to the minds of the young and uninstructed. The singular excellence of most of the Author's "Sunday School Tracts," among which these 'Friendly Hints' first appeared under the title of 'The Servants' Remembrancer,' has been duly appreciated by the religious public. Nearly fourteen thousand of the several editions of this Tract, have already been circulated.

It remains for us only to notice the "Hints and Observations "to Heads of Families," respecting which the Author shall be allowed the privilege of being heard in his own words.

'The writer is aware, that, on this literally *home* subject, the details of which are so multifarious, very different opinions will be formed, by different readers; very much according to each one's temper and views, and ability, or previous domestic practice. *Without doubt* many of the following Hints will be *wholly irrelative* as to some; and not within the ability of others to reduce to practice. His only fear is, that the book will be despised by those who have, in their domestic management, been the least guided by such considerations and reasonings, as are contained in the Holy Scriptures. He is free to confess, that his whole argument rests upon christian principles—upon the imitable *example*, and the declared will of Jesus Christ.

'As these pages were written only for the use of "*those whom they may concern;*" if but *one* of the following Hints shall have a useful practical result in one case, and another in another—If these observations occasion one vigilant or benevolent feeling, which did not before exist, or confirm one already in operation—If they direct a conscientious master and mistress to some object, *practicable* in *their especial case*, to which they had not before adverted—or, if the subject itself, shall excite others better qualified, to present it in a superior form—in any of these cases, the design of the writer will be answered. Whatever reception the following pages may meet with, they are certainly scriptural; and they have been written with no other view, than as a mite to be thrown into the common treasury of christian philanthropy, with a hope that it may somewhat increase the aggregate of human happiness, socially and individually, here and hereafter: for what is human happiness but an accumulation of minute endeavors to do good? In instituting the present endeavor toward so laudable an end; whether a mistake has, or has not been made, in the choice, or the management of the means, is a question which it would ill become the writer to determine.' pp. vii, viii.

We cannot make room for further extracts, and, indeed, they would be superfluous as attestations of the value of this little work, which we cordially recommend to the serious perusal of all who are concerned for the happiness and moral character of their servants and dependents.

Art. X. *On the late Persecution of the Protestants in the South of France.* By Helen Maria Williams. 8vo. pp. 62. Price 3s. 6d. T. and G. Underwood. 1816.

OUR countrywoman in Paris, has availed herself of an advertisement in the English Journals, containing the words—"H. M. Williams's Confession," to introduce to the British public a Letter on the late Persecutions of the Reformed in France. Whether anxiety to perfect her exculpation, zeal for the Protestant interest, or any other feeling of a more ordinary

and business-like nature, dictated the correspondence, we presume not to determine; but this letter forms a bulky pamphlet, of 62 pages, of very large bold type; and besides a great deal more of extraneous matter, one whole quarter, that is from p. 16 to p. 32, consists of the tale of other times, and anecdotes of the sufferings of Protestants in the *good* days of Louis 15th, &c. &c.

The Letter is however highly important, from the circumstance of its being written by a distinguished Protestant in Paris, who must have had access to the best informed persons in the Protestant Communion, and also to many respectable fugitives from the various scenes of desolation. And it is still more important, as it is written by a devoted admirer and a voluntary panegyrist of the Bourbon family, under whose reign these unhappy events have taken place. The *Times*, the *Courier*, and even the *Christian Observer*, may surely venture to quote this Pamphlet, as pure and high authority.—Does Miss Williams, then, with the last publication, style the tragedies of the South, "PRETENDED *persecutions*?" or, with the others, describe them as the mere factious struggles of Jacobins and Bonapartists?

The following extracts will furnish our readers with the means of forming a just decision on this point.

'The persecutors of the Nineteenth Century have not entered into the niceties of religious belief; they have not, in the indulgent spirit of their predecessors under Lewis XIV. proposed the alternative of *La messe ou la mort*;"—"repent, or perish; become Catholics, or we kill you;" they have proceeded at once to execution; their victims were marked, and they have plundered and murdered as their fury directed, wherever they found *Protestant* property, or persons professing the *Protestant* faith.'

'From whatever cause this violence has proceeded, the Protestants *alone* have been the victims. Were it a local insurrection against property or lives, such as sometimes has desolated part of France during the Revolution, the assailants would not have been so discriminate in their choice. It is on Protestants only that their rage has fallen: and the selection of the professors of this faith appears to them an unequivocal proof, that it was an organised religious persecution. We were for a long time incredulous; and, what added to our incredulity on this subject, was, that this persecution should have taken place while the country was in possession of the Protestant powers of Europe, by either of which it might instantly have been crushed.

'The silence and inaction of these Protestant powers, left to the disbelief of such violence arising from such a cause; but diplomatic observant of etiquette, and interference with the internal government might have been deemed an humiliation of royal authority. The foreign troops were also too much occupied for [illegible]

and sieges, and in re-forming the Museum, to heed disturbances in the departments: no French army existed.

'What then were the crimes which have drawn down on the heads of those respectable Calvinists the persecution of which they have been of late the victims? Crimes! their foulest enemies bring none to their charge. One leading cause of this persecution dates from far: it is a renovation of that old spirit of *fanaticism*, which once infected even the court; and which, driven from the powerful and the great, now sought for refuge in the lowest of the multitude.'

In comparing the former and the present state of the Protestants, with that from which they have lately been reduced, Miss Williams does homage to the Revolution, the abuses of which she will not be supposed to advocate.

'Amidst all the various phases, (she remarks) of the French Revolution, the star of religious liberty had moved calmly in its majestic orbit, and cheered despairing humanity with a ray of celestial radiance. Amidst the violations of every other principle, the domain of conscience appeared to be consecrated ground, where tyranny feared to tread.'

'The revolution took place, fraught with all happy omens for the Protestants. They cast their eyes back on the iron bondage of the past, on the edicts of the last hundred years against their fathers, and blessed the dawn of religious liberty. Yet, during the Constituent Assembly, how many hesitations, exceptions, and discussions took place on the subject of the Protestants! It was with some difficulty, notwithstanding the proud promulgation of equal rights, and equal laws, that they obtained the privilege of being tolerated. Rabaut St. Ethienne fought against the Abbé Maury, under the shield of Mirabeau, who exclaimed, "that he knew nothing more intolerable than toleration."

'The Protestants were now tolerated in the public exercise of their worship, and enjoyed their civic rights, but they received no portion of what was allotted to the ministers of religion by the government; to whom, on the contrary, they paid an annual tribute for the hire of the churches in which they officiated. Their state was that of temporary tranquillity—but it was not confirmed repose.' p. 33.

And, finally, alluding to the reign of Bonaparte, she makes this full and candid declaration.

'Whatever might have been the advantages to the Pope, the Church, or Buonaparte from this compact, the Protestants completely gained their cause. It was no longer the persecuted, or the tolerated sect. They were at once enthroned in rights equal to those of the Catholic Church, and became alike the objects of imperial favour.' p. 37.

But no sooner doe s our Letter-writer come down to the period of the Restoration, than she adopts the language of apology, and is even compelled to acknowledge, that a sad reverse has been experienced.

'The Royal Family of France (she [illegible]) [illegible]. By some oversight in the King's charter there [illegible] state religion, and the Protestants were consequently obliged to sink back to toleration.

'The charter had been less favourable with respect to their religious rights than the Concordat; but they were justly satisfied in believing, that their religion could never have been safer under a ruler, indifferent to every system of faith, than under the protection of a pious and philosophical prince. Secure in the virtues of the monarch, and the lights and philosophy of the present times, they little dreamt that they should ever become again the objects of religious persecution.'

'It might have been hoped that the conduct which the Protestants had observed since that glorious epocha which confirmed to them their religious rights, would have disarmed the most rigorous of their foes. They had shewed no exultation in the victory they had obtained; their joy had been confined to their own bosoms, or breathed in secret thanksgivings. The blessings of the Revolution had not been perverted by them to any private advantage; they had not been forward to solicit the honours, but had always cheerfully borne their share in the burdens and charges of the state.

'But no conduct, however void of offence, can disarm the malignant passions. The tranquillity enjoyed by France during a few months after the first return of the king, presented no means to the fanatics of gratifying their rage, except by menaces.

'We were then far indeed from any conjecture that the disastrous event of the landing of Buonaparte on the coast of Provence was so near. He glided rapidly by the southern provinces, and established himself at Lyons. His presence affected the Protestants in *no other manner* than as it affected all other Frenchmen.

'Amidst the most important changes in the state, many partial disorders took place in various parts of France. Partial insurrections were formed, and various outrages committed at Marseilles, Montpellier, Toulouse, Avignon; and the disorders of Nismes were long believed at Paris to have the same source, and to be no other than the last convulsion of political contests.

'But it was at length recognized that, when the troubles which had prevailed in other provinces were hushed into peace, the department of the Gard was still the scene of violence and horror. It was found that some evil of a darker hue, and more portentous meaning than the desultory warfare of political parties, hung over the devoted city of Nismes. A fanatical multitude, breathing traditionary hatred, was let loose:—the cry of "Down with the Hugonists!" resounded through the streets. Massacre and pillage prevailed; but Protestants *alone* were the victims. The national guard of Nismes, composed of its most respectable citizens, had been *dissolved*, and a new enrolment of *six times the number* had taken place, and in which many of the fanatics had found admission. Here, and here only, by some cruel fatality, the national guard betrayed its trust, and abandoned its noble function of protecting

its fellow-citizens. In vain the unhappy Protestants invoked its aid; no arm was stretched out to shelter, or to save them!—their property was devastated without resistance, and their murderers were undisturbed.'

After such testimony, it is unnecessary to offer any arguments; we shall therefore conclude by an extract, which, though sufficiently bombastic, will prove that Miss Williams differs as much from the *apologists of persecution* in this country, on the character and conduct of the Dissenting Ministers, as on the nature of those evils which they have laboured to arrest.

'The high-toned and generous resolves, proceeding from the three denominations assembled in London, and which were re-echoed by all other denominations, were not unheard in France. This intervention was the calm commanding voice of a great people lifted up against persecutors, and claiming kindred with the persecuted. Its sound in Paris was noble and persuasive; and it glided over the South like that sacred harmony of the heavenly host, which spoke to the watch of shepherds "of peace and of good-will."'

Art. XII. *The Journal of Llewellyn Penrose, a Seaman.* 4 vols. f.cap 8vo. pp. xvi. 872. Price 24s. Murray. 1815.

IS it true? is generally the first question that a child asks respecting any story that interests him. And though the feeling that prompts this, is lost as we grow older; and we are content, in proportion as interest grows at the same time more necessary and more rare, to take what we can find upon any terms; yet, when any thing depends upon the truth of the narrative, when it involves anecdotes and assertions, of consequence only as they are trust-worthy, it becomes necessary to enquire into the authenticity of what we are required to believe.

The book before us is of this kind. It purports to be the journal of another Robinson Crusoe,—a real and true one; a man who was thrown on an uninhabited shore, and passed there the remaining eight and twenty years of his life. He had great opportunities of observing the lives and manners, and dispositions of savages; for he did not live in solitude. A girl and boy were accidentally cast upon the same shore; the girl he married, and the boy settled with him, and in process of time obtained a wife also from among his own people. Other Indians also came to live with them, and they were frequently visited by large parties, who staid with them for several days together.

The internal evidence is, on the whole favourable, we think, to the authenticity of the story. Some of the traits of character

are so *naïve*, some of the expressions so natural, the whole course of the story so matter-of-fact, so utterly unlike a *made* tale, that, if it be a fabrication, it is, to say the least, an uncommonly skilful one. The natural history too is just such as might be expected from a man in Penrose's situation;—not a set of curious anecdotes, diligently compiled from all American travellers, and artfully disposed in commodious places, but sometimes common-place, sometimes original, sometimes perhaps erroneous. The gentleness of the natives, their docility, their delicacy towards the women, their easy acquiescence in every thing Penrose proposed like civilization,—are not, perhaps, what we should have looked for among them. At the same time, it must be acknowledged that any general account, like Robertson's, of uncivilized manners, must necessarily be found erroneous, in many particular cases. Cook found gentleness among the South-sea islanders; and Parke gentleness and delicacy among the negroes.

If, however, internal evidence were sufficient, Robinson Crusoe would probably by many readers be judged authentic: not but that there is in Robinson Crusoe a much more novel-like concatenation of story, than in the work before us. Still, it is absolutely necessary to inquire into the external evidence of the work: and this, we are compelled to say, completely fails. The advertisement is simply signed 'John Eagles.' It states that

'Some years since an old man, who had apparently seen better days, applied to my father for charitable relief. His language and address bore a character of interest, that must have struck the least minute observer. My [illegible] was, however, a man of discrimination as well as feeling, who seeing [illegible] the superior cultivation of his mind adapted him [illegible] ele of paupers, which was his object) supp[illegible] wants: which benevolence continuing from t[illegible] was so much charmed with his good sense and conversation [illegible] became much attached to him. He supplied him with the necessaries of life, and after a time, was enabled to place him comfortably in the Merchants Alms' Houses in this city, [illegible] for the reception of decayed mariners, where, with some weekly addition to the allowance of the charity, he was placed much above want. Here he enjoyed several years of tranquillity. He was beloved by all our family; and such was the kindness with which my father treated him, that I have often, when a boy, seen the old man sit at our table with the familiarity of an old friend. In this asylum he died, and left to my father all he was possessed of. And let not the reader smile at his legacy; for it was not to be despised; it consisted of many volumes of books, collections of prints, MSS., in particular the following Narrative. It was not in my father's disposition to make inquiries into the details of private history, [illegible]lly where it is probable they would excite painful sensations; [illegible] be wondered at, therefore, that he did not make himself

acquainted with circumstances, the knowledge of which would now be so interesting.' p. v—vii.

This old man, we are left to collect, was Llewellyn Penrose. But further: Mr. (now Sir B.) West stated to Mr. Eagles, that he was acquainted with the man; that he knew him at Philadelphia, previously to which he considers him to have met with the adventures recorded in the Journal. How this could be, is not very apparent: the Journal is carried on by Llewellyn to his last illness, and then continued by his son Owen, who relates the death and burial of his father. Yet after this Mr. West sees him in America and England. The name of the man too, whom Mr. West knew, was *Williams*. Mr. Eagles supposes that he assumed the name of Penrose; but of this there is no hint in the Journal, (minute enough too in other respects,) though Penrose is more than once in circumstances in which it was impossible he should have concealed such a thing, had it really been the case. Lastly, the account given of the MS. in the beginning of the first volume, is utterly inconsistent with that given at the end of the last. We shall give this as we find it.

'The following Letter gives some account how and by what means this Journal was conveyed to Europe. The address is unfortunately wanting:—

MR. PAUL TAYLOR'S ACCOUNT OF THE JOURNAL.

'Being mate of a large brig, commanded by one Captain Smith, 'and lying at the Havannah, anno 1776, it happened that at the same 'time a Spanish sloop, late from the Main, lay near to us. Having 'some knowledge of the Spanish tongue, I became acquainted with 'the mate. He asked me one day to come on board and spend an 'hour or two with him, as he had something to shew me. The next 'day being Sunday, and nobody on board but himself and an old 'negro, I accepted his invitation We had not been long together, 'before he unlocked a cedar chest, and took out a bundle of old pa-'pers; he desired me to look at them, saying they were English. I 'asked him by what means they came into his hands; he said they 'were given to him by two Indians who spoke good English; and that 'one of them told him in Spanish, that the whole was written by his 'father, with a small addition by himself: that his father had lived 'there for many years, and had died there; making it his last request, 'that these papers should be put into the hands of the first person 'who would promise to deliver them to some trusty and good English-'man, to be by him conveyed to his native country. They made me 'swear, said he, that I would execute this commission justly and truly, 'and then gave me fifty pieces of eight, as a reward for undertaking 'it.' Vol. IV. 193—5.

These two accounts the Editor makes no attempt to reconcile; he does not even hint at their discrepancy.

As the case stands at present, therefore, we do not see how

the book can be looked upon in any other light than that of an interesting story. Interesting it certainly is;—to children, in a very high degree. The interest is of the same romantic cast as in Robinson Crusoe; though the work is by no means a copy from that ingenious tale.

"Llewellyn Penrose" may be safely recommended to every juvenile library. The scissars and the pen must indeed be applied to some few half-pages and individual words; but of how few books must not this be said?

Art. XIII. *The Deserted Village Restored. The Blind Beggar of Bethnal Green,* in three Cantos. Pastorals, &c. By Arthur Parsey. 12mo. pp. 237. Price 6s. Nunn, 1815.

THIS is a curiosity in the present day. Our readers shall judge for themselves.

'Enubilous scen'ry and emphatic spring,
Where health and peace are ever on the wing;
Where lovely airs and sweetly humid rains,
Bless all thy blooms, and bless the happy swains.
Dear, fragrant bow'rs of true delight and ease,
I turn to thee, for thou canst sweetly please;
Thou canst possess, enfold, and rule my heart
In sov'reign sway, and in a lovely part,
And give to living-memory thy charms—
Oh! take me back and fold me to thy arms.
Thy scenes contain sweet intellectual mines,
Colloquial lessons and replete confines;
Warms at my breast, so many charms and rare,
I can but wonder how they enter there;
How art so secret, and so finely laid,
Can pierce thy breast, and make superb each shade,
And touch sequacious to a hidden plan,
The secret, deep, immortal part of man.' p. 4.

'Aurora rise! and rouse the slumb'ring day,
I wait impatient at the long delay.
Display thy charms, and hail the tinctur'd east,
Light up thy lamp, and fire the slum'bring west.
Come from the Memphian, soporific hills,
And fill with Iris' gleams the dew-strung rills.
And one lone being, musing, wander'd here,
Where hyperborean blasts depress the sphere.
Inspire with warmth, as rising beauties throng,
And aspirate and urge my vernal song.' p. 143.

'O'er which, long since (tis not unlike) there wept
A village *Plutarch* or a Laura fair.' p. 192.

'TO THE SOUL.

'And wilt thou go,
And leave below
Thy prison and thy cage?

Which bound within its crimes the vital spark,
And must thy whispers shortly say, hark! hark!
I must in bliss engage?' p. 151.

Now for the Author's modest preface.

'Fully conscious am I of the difficulties under which an Author ranges the literary world, but more particularly I feel the awkward situation of his "entrée;" all eyes upon him, and eager either to approve or to condemn. How can I, thus situated, but experience a bashful palpitating anxiety for my fate: though I feel myself conscious of intending only to gratify the Reader, whose delight and approval are the consecutive reasons for publishing.

'Among the numerous and deservedly popular productions, I do not expect to range with the foremost, nor is it any part of my design to enter the list of competition; contenting myself merely with the hope of seeing my productions moderately spread among the collections of British poetry; and, should I deserve the name of a Poet, I shall gain the consummation of my hopes.'

Poor Arthur Parsey!!

Art. XIV. *Leaves.* 8vo. pp. 184. Price 9s. Longman and Co. 1816.

'IN seeking an appropriate title for these little poems,' says the Author, 'I have feared to imply too much; I have 'called them *Leaves*.' But what leaves are they? Rose-leaves, of faint but undecaying fragrance, fit for a lady's dainty apparel; or bay leaves, or myrtle leaves, such as may form an evergreen chaplet for the bard? Or are they such leaves as nobler trees in the exuberance of their strength put forth in honour of the spring, and shed with the changing season to the passing breeze,—leaves whose only value was their freshness, and which we tread upon in soberer age, and moralize on their decay. Our Author has taken for the motto on his title page,

'—— leaves that strow the brooks
In *Vall' ombrosa*.' Milton.

They are leaves that have fallen, we suppose, in the silence of contemplative solitude.

The Volume consists, in fact, of a series of poems, of very unequal merit; some of them are imitations from the Italian; others reminded us of Gessner's Idylls: none of them display any considerable degree of energy of mind, or originality, but they are for the most part highly elegant and pleasing. They are such productions as would never confer distinction on their Author's name, but yet they afford no reason for concealing it. 'Children' are the subjects of most of them. 'Beauty,' 'Attachment,' 'Sensibility,' 'Evening,' are the titles of others. The Author scarcely attempts any thing of a higher character. They are what the title designates them,—*leaves*. We select the following as no unfavourable specimen.

'THE CHILD LOVE, AND GENIUS.

'It chanced in lonely vale afar,
By woods, and purple evening shaded,
While o'er it hung the Idalian star,
That Love, with tiny pomp, paraded.

'"And mine the scene, and mine the hour!"—
He said, and flung his bow beside him;
But as it fell it crushed the flower,—
His own dear flower when joys betide him!

'Then sorrowing wept the wayward child,
His pride was gone, his star declining!
When Genius o'er him cheering smiled,
And lent his lyre,—with amaranth twining.

'He touched, and triumphed at the tones;
(Though but to soothe had Genius meant it;)
And soon its mightier power he owns,
And oh! the heightening grace he lent it!

'Wondrous the charm! its plaintive sound
Through all the heart's recesses roving;
While beamed its strings in light around,
And loveliest visions o'er it moving.

'The boy with rapture viewed the lyre,
As on its chords his touch reposes;
Yet, childish still, with fond desire,
Would change its amaranth for roses.

'Then Genius loud exclaimed—"Forbear!
Nor from my lyre its own wreaths sever!—
But, wiselier, twine thy flowrets there,
To bloom with mine, and bloom for ever!"' pp. 87—89.

The volume is not entirely free from a species of affectation which may be styled the pedantry of taste: and it displays, perhaps, more reading than thought. The Cottage Girl, p. 17, might have been omitted with advantage. The following poem, too, is liable to objection on the score of being either a very improbable or a very ill-told story. We must confess, that we do not quite understand, whether our Author designed to represent the child as an interesting *infant suicide*, or to convey the idea, that he mistook the unconscious wave for 'emerald groves' and a heaven of beauty, and fell by the sea shore, a victim to the calenture!

Art. XIV. *The History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark*, including the Lives of their Ministers: with an Appendix on the Origin, Progress, and present State of Christianity in Britain. By Walter Wilson, of the Inner Temple. 4 Vols. 8vo. with 26 Portraits. Price 3l. 10s.

THE history of Establishments is so connected with the State, and so many literary persons are maintained by them, that there is no fear of their wanting able historians, whose interest in the cause is indeed sufficient to excite their utmost energies. It is not so, however, with the sects which dissent from Establishments. Obscure and unendowed, dissenting ministers are generally too deeply occupied in pastoral duties, to undertake works of this nature. Their churches have no emoluments to draw among them men of aspiring talents; or, when they volunteer their services, to reward them. The Dissenters are, therefore, deeply indebted to such public spirited lay-men as Mr. Wilson, who devote years of study, and a considerable risk of property to their service; for in the present age, so indifferent are Dissenters for the most part about their own history, that such a work could not be published without very considerable risk.

When Mr. W. proposes to exhibit the History of Dissenting Churches, the Non-conformist reader will easily understand, that he does not mean their Places of Worship, formerly called Meeting-houses, but now generally dignified with the name of Chapels, though of these he has given many interesting accounts. He employs the word *church* in the sense explained in the nineteenth Article of the establishment, *as a congregation of faithful men*; and it is a curious fact, that this use of the word, the only one recognised by *Authority*, should be almost peculiar to Dissenters.

In the introductory chapter, the Author gives the history of the first Non-conformist churches established in this kingdom; at the head of which, he places a congregation formed in London soon after the accession of Queen Mary.

'This church consisted of about 200 Members. Their meetings were held alternately at Blackfryars, in Thames Street, and in ships upon the River. Sometimes they assembled in the villages about London, and especially at Islington, that they might more easily elude the Bishops' officers and spies.' p. 4.

This fugitive congregation was successively under the care of Dr. Scamber, Mr. Fowler, Mr Rough, Mr. Bernher, and Dr. Bentham. Mr. Cuthbert Simpson was a deacon of the same church, and contemporary with Mr. Rough. This deacon exhibited an extraordinary degree of patience and fortitude, Bonner himself being witness, and was honoured with the crown of martyrdom in Smithfield.

'THE CHILD LOVE, AND GE

'IT chanced in lonely vale afar,
By woods, and purple evening s
While o'er it hung the Idalian sta
That Love, with tiny pomp, pa

'"And mine the scene, and mine
He said, and flung his bow besi
But as it fell it crushed the flower.
His own dear flower when joys

'Then sorrowing wept the wayw
His pride was gone, his star de
When Genius o'er him cheering s
And lent his lyre,—with amara

'He touched, and triumphed at t
(Though but to soothe had Ge
And soon its mightier power he o
And oh! the heightening grace

'Wondrous the charm! its plainti
Through all the heart's recesse
While beamed its strings in light
And loveliest visions o'er it mo

'The boy with rapture viewed the
As on its chords his touch repo
Yet, childish still, with fond desire
Would change its amaranth for

'Then Genius loud exclaimed—"
Nor from my lyre its own wreat
But, wiselier, twine thy flowrets th
To bloom with mine, and bloom f

The volume is not entirely free from a s
which may be styled the pedantry of taste: an
more reading than thought. The Cottage
have been omitted with advantage. The fol
liable to objection on the score of being eith
or a very ill-told story. We must confe
quite understand, whether our Author d
the child as an interesting *infant suicid*
idea, that he mistook the unconscious wave f
and a heaven of beauty, and fell by the sc
the calenture!

The first *Presbyterian* church in England, was formed at Wandsworth in 1572. The members were closely watched by the Bishops, and the High Commission; but by secrecy and caution, they eluded their search.

About this time arose the *Brownists;* but their founder, Robert Brown, proving to be a man of unworthy character, his followers afterwards deserted him, and renounced the name. A congregation on this plan was, however, formed in London in 1592, Mr. F. Johnson, Pastor, and Mr. Greenwood, Teacher. After concealing themselves for some time, during which they met in small parties only, thirty-six of them were at length apprehended at Islington, in the same house in which the Protestant congregation before mentioned had been detected in Queen Mary's days, and many of them died in prison.

But the first *Independent* church, properly so called, in England, was formed at London by Mr. Henry Jacob in 1616. He had been minister of such a congregation in Holland, and upon returning to this country was joined by many of the Puritans. A few years after this, however, he went to America, and was succeeded by Mr. Latrop, who, together with his congregation, fell under the persecuting power of the bishops. He suffered two years imprisonment, and was then permitted, with several of the members of his church, to emigrate to North America. After this, the remaining part of the congregation divided, and part of them formed the first *Baptist* church in this country.

Of these early Non-conformists, Mr. W. gives an interesting description, with an accurate delineation of their principles, and a succinct account of their respective pastors. The work then assumes a topographical form, and the first volume contains an account of Dissenting Congregations and Meeting-houses in the eastern and southern divisions of the Metropolis, and of their respective ministers and denominations, interspersed with a great variety of anecdotes, and many curious and judicious observations. The second volume completes the southern division, and contains part of the northern. The third comprises the remaining churches of the northern and part of the western division, reckoning from the centre of the city: it then proceeds to Westminster, commencing at Temple Bar, of which district only four places are comprehended in this volume. The remainder, with an Appendix of considerable extent and importance, forms the contents of the last volume.

Under this arrangement, the work will particularly interest Dissenters of the Metropolis, of which, we have the history of nearly 180 distinct congregations; with anecdotes of several hundreds of their ministers, of all existing, and of some extinct denominations. Among these, are recorded the chief worthies of Non-conformity, and some (for all denominations furnish such) who were by no means ornaments to their profession;

but whose memoirs derive considerable interest from their sufferings, their writings, or their eccentricities. Among the articles that are the most original, curious, and entertaining, are the lives of Wm. Kiffin, John Barker, Simon Browne, John Goodwin, Thomas Venner, Robert Fleming, Edmund Calamy, John Caune, Joseph Hussey, Samuel Stockwell, Stephen Lobb, and Thomas Bradbury, most of which are extended to a considerable length. We shall give an example of Mr. W.'s Biographies, in some extracts from the first of the above, derived in great part from an original M.S. with which the Author has been favoured by one of Mr. K.'s descendants.

Mr. W. Kiffin was born about the year 1616, and lost his parents in the great plague of 1625, from which himself very unexpectedly recovered. He was apprenticed to the famous John Lilburn of turbulent memory; and was afterwards engaged in mercantile speculations, whereby, notwithstanding many losses, he realized considerable property.

It was during his apprenticeship, that he received his first religious impressions, by means of an occasional sermon at St. Antholin's. After this, he attended the preaching of the Puritans, and was led to study the question of conformity: his consequent scruples subjected him to much obloquy, and his enemies having raised against him the charge of treasonable words, he was imprisoned till judge Mallet, who had refused him bail, was himself impeached and committed to the Tower.

Mr. Kiffin had been raised by his commercial successes to the possession of considerable influence, both with the Parliament and in his religious connexions among the dissenters, to whom he preached gratuitously, and with much acceptance.

'Having brought Mr. Kiffin to that situation (says Mr. W.) in which he may be said to be at the pinnacle of worldly prosperity, we proceed to give some account of his religious connexions during this period It has been already noticed, that he was in communion with an Independent congregation, under the care of Mr. Jessey. After he had been connected a few years with that Society, he embraced the principles of the Baptists, and in 1638, was dismissed with several other members, to the Baptist congregation in Wapping, under the care of Mr. John Spilsbury. In a course of time, a controversy arose in that church, on the propriety of admitting persons to preach, who had not been baptized by immersion. This produced an amicable separation, headed by Mr. Kiffin, who seems to have been averse to the plan of mixed communion; but the two Societies kept up a friendly correspondence. To this separation, the church in Devonshire-square, owes its origin; but, in what year it took place seems not quite certain. We have seen a memorandum which places it in 1653. Mr. Kiffin, however, must have been a pastor much earlier, as his name is united with that of Patient, in the Confession of Faith, published by the seven Baptist churches in London, in 1644.

'But Mr. Kiffin did not confine his labours to a single congregation:

He travelled with his colleague, Mr. Thomas Patient, into various parts of the kingdom, to propagate and establish his mode of faith.

'On the 17th of October, 1642, Mr. Kiffin, and three other Baptists, held a disputation in Southwark, with that celebrated champion, Dr. Daniel Featly. The only account we have of this dispute, is that given to the public by the Doctor, about two years afterwards, in a book entitled, 'The Dippers Dipt: or, the Anabaptists Duck'd and Plung'd over Head and Ears, at a Disputation in Southwark." Whatever of argument is contained in this book, the Doctor has loaded his adversaries with plenty of abuse. But in such repute was the Doctor's book held at that time, that it passed through no less than six editions in as many years.

'In 1645, was published, "A Looking-Glass for the Anabaptists, and the rest of the separatists: wherein they may clearly behold a brief confutation of a certain unlicensed, scandalous pamphlet, entitled, *The Remonstrance of the Anabaptists, by Way of Vindication of their Separation.* The Impertinences, Incongruities, Non-consequences, Falsities, and Obstinacy of *William Kiffin*, the Author and grand Ringleader of that seduced Sect is discovered and laid open to the View of every indifferent-eyed Reader, that will not shut his Eyes against the Truth. With certain queries, vindicated from Anabaptistical Glosses, together with others propounded for the Information and Conviction, (if possible) Reformation, of the said *William Kiffin* and his Proselytes. By JOSIAH RICRAFT, *a Well-willer to the Truth.*" The curious tract to which this long title is prefixed, consists only of twenty-six pages, in the quarto form. It contains a number of queries, with Kiffin's answers, and Ricraft's replies. This "Well-willer to the Truth," was a merchant of London, a bigotted Presbyterian, and sufficiently conceited of his polemical abilities, as appears by the above piece. He also wrote "A Book of Alphabets;" and a small volume, entitled, "A Survey of England's Champions, and Truth's Faithful Patriots, &c." 8vo. 1645, called by Mr Wood "a canting book." It contains an account of twenty-one persons who distinguished themselves in the civil wars, with their portraits prefixed. A copy of this book is extremely valuable, and difficult to be procured.

'When Mr. Kiffin was at Coventry, he held another public disputation in defence of his peculiar sentiments The combatants were Mr. Kiffin and Mr. Knollys, on the side of the Baptists; and Dr. Bryan, and Dr. Grew, for the Pœdo-Baptists. The debate was managed with good temper, and great moderation. Both sides, as is usual in such cases, claimed the victory; and much to their honour, they parted good friends.

'Some time after, Mr. Kiffin was prosecuted on the ordinance of parliament for punishing blasphemies and heresies. He was convened before the Lord-Mayor of London, at Guildhall, on Thursday, July 12, 1655, and charged with a breach of the ordinance, by preaching, "That the baptism of infants is unlawful." But the Lord-Mayor being then busy, the execution of the penalty required by the act, was deferred till Monday following, and it is very likely that he afterwards heard no more of the prosecution.

After the Restoration, Mr. Kiffin, as might be supposed, became a very obnoxious character, both on account of the religious opinions he professed, and the ample estate with which Providence had favoured him. For about six months, he enjoyed tolerable repose; but the Princess of Orange dying, a plot was laid to his charge, which, if it had taken effect, would have been attended with the loss of his property and life. A letter was forged from Taunton, to this effect. "That the Princess of Orange being now dead, they were ready to put their design in execution; and that Mr. Kiffin, according to his promise, was to provide, and send down powder, match, bullet, &c. for they believed the word, That one of them should chase a thousand." This letter being put into the hands of the government, Mr. Kiffin was seized on a Saturday, at midnight, and carried to the guard at Whitehall. There he continued the whole of the next day, subject to many taunts and threats of the soldiers, and not suffered to speak with a single person. In the evening, he was ordered before General Monk, and others of the council, who questioned him upon the contents of the said letter. Mr. Kiffin alleged his ignorance of the person, from whom it was said to be written, and expressed his abhorrence of every attempt to disturb the peace of the kingdom. After examination, he was remanded into custody of the soldiers. On the following day, he was taken under a guard of soldiers to Serjeants' Inn, to be examined before Lord Chief Justice Foster. Mr. Kiffin having obtained liberty to speak for himself, told his lordship, that the very contents of the letter would prove it a forgery." Proving this to his lordship's complete satisfaction, the judge looking stedfastly at the lieutenant colonel, whose prisoner he was, expressed great anger at so malicious a proceeding, and discharging Mr. Kiffin, told him, he was perfectly satisfied of his innocence; and that, if he could find out the authors of the letter, he would punish them severely.

'Not long after this narrow escape, Mr. Kiffin was apprehended on a Lord's-day, at a meeting in Shoreditch. Being taken before Sir Tho. Bide, he was committed to the New-Prison, together with several other persons, but, after four days, was released. Another attempt was made to injure him in the business of the Hamburgh Company, but it ended in his favour. Indeed, so apparent was his innocence, that the King ever afterwards entertained a good opinion of him, as did several members of the council. Lord Arlington told him, that in every list he received, of disaffected persons, proper to be secured, his name was inserted; yet the King would never believe any thing against him. The Lord Chancellor Clarendon, also, stood very much his friend.

"About a year after this event, Mr. K. was again seized at midnight by one of the messengers of the council, at the instance of the Duke of Buckingham. Being conveyed to York-house, he continued there under a guard of soldiers till the next night; when he was convened before the Duke, who charged him with having hired two men to kill the King, and in case they failed, with an intention of doing the business himself. Though Mr. K. was conscious of his innocence, yet he was not a little terrified at the treatment he met with; but it pleased the Lord to comfort and strengthen him for the

day of trouble. On the following day, Lady Ranelagh paid him a visit, and inquiring into his case, advised him to write a letter to the Lord Chancellor, to acquaint him with his circumstances, and offered to deliver it herself. She accordingly gave it into the hands of the Chancellor, who informed her that no such charge had been made before the council, but he would acquaint the King with it the next day. This he punctually performed, and an order was made for his discharge, without the payment of fees.

'Mr. Kiffin now thought that the storm was blown over; and understanding how much he was indebted to the kindness of the Lord Chancellor, went to his house the next morning to pay his acknowledgments.

'In the mean time, however, the Duke had lodged his charge against Mr. K. and he was remanded to prison, but admitted to bail through the good offices of the Chancellor.

'Some time after, some soldiers broke into his house, ransacked his papers, and carried him prisoner to the guard at the Exchange. Sir Tho. Player the commander, after asking him several questions, said, that he had a special order to secure him, but if he would pass his word to be forth coming when sent for, he would let him go. To this Mr. Kiffin consented, and, afterwards, enjoyed a long interval of peace.

'The laws against Nonconformists being executed with severity, Mr. Kiffin was apprehended at a meeting, and prosecuted for the penalty of forty pounds, which he deposited in the hands of the officer. But finding a flaw in the proceedings, he obtained a verdict in his favour, though it cost him thirty pounds. It had, however, this good effect, that many poor persons, who were prosecuted upon the same account, were now relieved, the informers being afraid to proceed against them. About 1682, he was again prosecuted for fifteen meetings, in the penalty of £30: The informers managed their matters so secretly as to get the record for the money in court before Mr. K. was acquainted with the transaction. But it happened that there were some errors in this record also; and Mr. K. having some friends in court, they moved, that the cause should be heard before an order was made to amend them. In the mean time, Mr. K. being informed of the particulars, employed able counsel; and after several hearings, the informers let the suit drop.

'In 1684, when the discovery of the Popish Plot, gave the court an opportunity of sacrificing those noble patriots Lord W. Russel, and Algernon Sidney, strong attempts were made to involve Mr. Kiffin in the common ruin. But nothing to his prejudice could be extracted from the witnesses At this time several persons fled to Holland; and among others, Sir Tho. Armstrong, who was outlawed. Some of his friends having transmitted him money by means of exchequer bills, the court got scent of it; and the offence being laid at the door of Mr. Jos. Hayes, Mr. Kiffin's son-in-law, he was apprehended, and tried for his life. Hayes, whose circumstances were ruined by this affair, narrowly escaped the halter, which the court, under Charles II., earnestly desired to be put about his neck.

'Upon his return home from this trial, in which it may be sup-

posed he took considerable interest, Mr. Kiffin found a packet of letters, which had been left at his house by some unknown person about half an hour before. Upon his opening them, he found one directed to the Lord Chief Justice Jeffries, and another to himself, full of threats and treasonable expressions. As he could not but suspect some malicious design, he immediately sent them to Jeffries, whose clerk told Mr. Kiffin's servant, that he knew the hand-writing. This still further strengthened his suspicions; and it is not a little surprising that he never heard any thing further concerning them.

'Some particulars above related, will convince the reader, that Mr. K. was in great favour with his sovereign, and with some of the most considerable persons about his court. Perhaps it may be difficult to account for this circumstance, unless we suppose his skill as a merchant, and the property he acquired, had any weight. His principles, certainly, were not in his favour, he being a Dissenter of the most obnoxious sort. Though we cannot vouch for the authenticity of the following anecdote, it is too curious to be omitted.—King Charles II., it is well known, was often in want of money, to defray the expences of his pleasures, and would sometimes condescend to borrow of his subjects. On one of these occasions, it was currently reported, that he sent to Mr. Kiffin, to borrow of him 40,000*l.* Mr. Kiffin apologized for not having it in his power to lend his Majesty so much, but told the messenger, that if it would be of any service, he would present him with 10,000*l.* which was accepted: and Mr. Kiffin used afterwards to say, that in so doing, he had saved 30,000*l.* It is certain that Mr. Kiffin had much interest with the King, and was often a successful advocate at court, for his persecuted brethren.

'King Charles II. dying in Feb 1684-5, was succeeded by his brother, James II. In the summer of that year, the Duke of Monmouth landed at Lyme, and setting up his standard, invited the people to take up arms against the gloomy tyrant. But this ill-judged expedition, soon afterwards, cost him his head. Among the unfortunate persons who attached themselves to his cause, were two grandsons of Mr. Kiffin, Benj. and W. Hewling; the latter of whom accompanied the Duke from Holland, whither he had been sent to complete his education. These interesting youths being taken prisoners, were conveyed to London, and lodged in Newgate. It having been reported, that the King meant to make examples only of a few, and leave his officers to make the best bargains they could for the remainder, Mr. Kiffin offered, through a great personage, £3000 for the lives of his grandsons. But he missed the right door; for Judge Jeffries getting scent of these contracts, in which he was not included, was provoked to the greater cruelty, insomuch that but few escaped. Among the sufferers were these unfortunate youths. During their confinement, and at the place of execution, they behaved in the most resigned, yet dignified manner; and met their deaths with the most Christian fortitude. The flintiness of the King's heart cannot be more strikingly illustrated than in the fate of these two brothers. When their sister, Hannah Hewling, presented a petition to him on

their behalf, she was introduced by Lord Churchill, afterwards Duke of Marlborough. While waiting in the anti-chamber for admittance, Lord Churchill, standing near the chimney-piece, assured her of his most hearty wishes for the success of her petition; "But, Madam, said he, I dare not flatter you with any such hopes, for that marble is as capable of feeling compassion as the King's heart."

'Mr. K. was personally known to the marble-hearted James, who, no less than his brother Charles, was disposed to favour him. Having arbitrarily deprived the city of its old charter, and determined to put some Dissenters into the magistracy, he sent to Mr. K. to attend him at court. When he went thither in obedience to the King's command, he found many lords and gentlemen. The King immediately coming up to him, addressed him with all the little grace of which he was master. He talked of his "favour to the Dissenters," in the court style of the season; and concluded with telling Mr. K. "he had put him down as an alderman in his new charter:"—"Sire," replied Mr. K. "I am a very old man, and have withdrawn myself from all kind of business for some years past, and am incapable of doing any service in such an affair, to your Majesty or the city;—besides, Sire," continues the old man, fixing his eyes stedfastly upon the King, while the tears ran down his cheeks, "the death of my grandsons, gave a wound to my heart, which is still bleeding, and never will close, but in the grave!" The King was deeply struck by the manner, the freedom, and the spirit of this unexpected rebuke. A total silence ensued, while the galled countenance of James seemed to shrink from the horrid remembrance. In a minute or two, however, he recovered himself enough to say, "Mr. Kiffin, I shall find a balsam for that sore," and immediately turned about to a lord in waiting.

'Mr. K. was now placed in a very awkward situation, from which there were no means of escape. Through some lords and gentlemen about the court, he interceded with the King to reverse his appointment, but without effect. Upon this he resolved to take the advice of able counsel, who told him his danger was very great. That if he accepted the office, it would cost him 500*l.*; but if he refused, he might be fined from 10 to 30,000*l.* according to the pleasure of the judge. He, therefore, thought it better to comply. Mr. Kiffin was, also, put into the commission of the peace, and made one of the lieutenancy. But he meddled very little with civil concerns. During the nine months he continued alderman of Cheap Ward, he was held in great respect, and studied to promote the welfare of the city. At length he was discharged from the troublesome office.

'Mr. Kiffin continued in the exercise of his ministry, with various colleagues, to a good old age. Like the great apostle of the Gentiles, he passed through evil report and good report; and though greatly reviled by some men on account of the unpopularity of his opinions, yet this very circumstance occasioned his being held in high reputation by others. Though Mr. Kiffin spent the chief part of his life in a storm, it was his happiness to die in peace. This event took place Dec. 29, 1701, in the 86th year of his age.' Vol. I. pp. [illegible]

[*To be concluded in the next Number.*]

r. XVI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige Conducters of the ECLECTIC REVIEW, *by sending Information st paid) of the subject, extent, and probable price of such works; ch they may depend upon being communicated to the Public, if sistent with its plan.*

ollowing Publications are announc- n the Press.

argaret of Anjou; a Poem. By olford, Author of Wallace. 4to.

Enquiry into the Literary and il Character of James I. By the of Curiosities of Literature. 8vo.

arrative of the Adventures and the Interior of Africa of Robert , a Sailor, who was wrecked on stern Coast of Africa, in the 810; was detained Three Years ery amongst the Arabs of the lesert, and resided several months buctoo. With a Map, and co- otes, in 4to.

Account of the singular Habits cumstances of the People of the Islands, in the South Pacific By Mr. William Mariner, of t au Prince, private Ship of he greater Part of whose Crew ssacred by the Natives of Le- Mr. Mariner remaining for se- ars after, a constant associate King and the higher Class of With a Vocabulary of the Lan- 2 Vols. 8vo.

nentary Fortification. Illustrated rds of Five Hundred Diagrams , and several Engravings. By ol. C. W. Pasley, Author of the Military Policy. 8vo.

ew Edition, in 8vo. of Mr. Dup- fe of Michael Angelo. With ions of some of his Sonnets by and Wordsworth.

eniensia; or, Remarks on the s and Topography of Athens. am Wilkins, A.M. F.A.S. late f Gonvel and Caius College, ge. With Plates, 8vo.

stem of Mechanical Philosophy, ite John Robison, LL.D. Pro- Natural Philosophy in the Uni- and Secretary to the Royal f Edinburgh. With Notes and ons, comprising the most recent ies in the Physical Sciences. By David Brewster, LL.D. F.R.S.E. In 4 Vol. 8vo. with numerous Plates.

9. A new Edition of Malthus's Essay on Population, with important Additions and Emendations. In 3 Vols. 8vo.

10. A new Edition, in 2 Vols. 8vo. of Mungo Park's Travels in the Interior Districts of Africa, in the years 1795, 6, 7, and during a subsequent Mission in 1805. To which is prefixed, a copious Life of Mr. Park.

*** The Second Volume, in 8vo. containing Mr. Park's last Journey and Life, will be sold separately.

11. A second Editon of the late Mr. Forsyth's Remarks on Antiquities, Arts, and Letters, during an Excursion in Italy, in the Years 1802-3; with numerous and important Corrections and Additions, made by the Author previous to his recent Decease.

12. The Third Volume of Dibdin's Edition of Ames, and Herbert's curious Typographical Antiquities of Great Britain; containing engraved Portraits of Dr. Farmer, George Steevens, and Isaac Reed, with numerous Wood-cuts and Typographical Embellishments, 4to.

13. The History of the late War in Spain and Portugal. By Robert Southey, Esq. 2 Vol. 4to.

14. Observations, Anecdotes, and Characters of Books and Men. By the Rev. Joseph Spence. Arranged with Notes, a preparatory Dissertation, and Illustrations. In 8vo.

15. The Works of BenJonson, complete; carefully collated with the earliest Editions, and corrected; illustrated with Notes, critical and explanatory. To which is prefixed, an original Life of the Author. By William Gifford, Esq. Handsomely printed by Bulmer, in 9 Vol. 8vo.

16. Journal of a Tour on the Continent, during the Years 1813-14; comprising Descriptions of Berlin, Stockholm, Petersburg, Moscow, Smolensko, &c. By J. T. James, Esq. Student of Christ Church, Oxford. With Plates, 4to.

V. N. B. K k.

The Selections of English Poetry, by Mr. Campbell, are not to appear for the present; as it has been judged better that the Critical Part of that Work, containing a View of English Poetry, should be made a part of Mr. Campbell's Lectures on Antient and Modern Poetry, which are in Preparation, upon a very extensive Scale.

Mr. C. Blunt, optician, is preparing for the press, a Descriptive Essay on Spectacles, and the Apparatus used to assist imperfect vision in the human eye.

P.W. Crowther, Esq. has in the press, the Christian's Manual, compiled from a translation of the Enchiridion Militis Christiani of Erasmus, with copious scripture notes.

Memoirs of the Ionian Isles, and of their Relation with European Turkey, translated from the original manuscript of M. de Vaucondort, late General in the Italian service, is in the press, with an accurate and comprehensive map.

Mr. William Jones, late acting surgeon at Serampore, will soon publish a Collection of Facts and Opinions relative to Widows burning themselves with the dead Bodies of their Husbands, and to other destructive Customs prevalent in British India.

Medico-chirurgical Transactions, by the Medical and Chirurgical Society of London, volume the seventh, is in a state of forwardness.

Mr. J. Ingle has in the press, the Aerial Isles, or the Visions of Malcolm, a poem, with notes.

Jane of France, a historical novel, translated from M. De Genlis, will soon appear in two volumes.

Mr. John Kirby, of the Royal College of Surgeons in Ireland, is preparing for publication, Cases in Surgery, with Remarks.

Mr. G. M. Butt will soon publish, Sherborne Castle, and other juvenile poems.

The Rev. G. S. Faber has a volume of Sermons in the press.

The Lives of Dr. Pocock, Bp. Pearce, Bp. Newton, and Mr. Skelton, taken from the editions of their works, are printing in two octavo volumes.

A new edition, corrected and greatly enlarged, of Dr. Cove's Essay on the Revenues of the Church of England, is in the press.

A second edition of the Devout Communicant is nearly ready.

A new edition of Bp. Jeremy Taylor's Prayers, improved in the arrangement by Mr. Clapham, is in the press.

Mr. Joseph Samc, of Burlington, is in the possession of a complete manuscript of the Pentateuch, recently procured from the continent, and deemed to be from 14 to 1500 years old. The copy is of leather, in two volumes, about two feet broad and 60 long. Their is reason to believe it has been above 900 years in one Jewish family on the continent, and that it is the oldest copy of the Law in existence.

Proposals are issued for publishing by subscription, a new Translation of the Whole New Testament, that of the four Gospels being arranged in a new Harmony, with Notes critical and explanatory. By William Thomson, M.A. Minister of Ochiltree. In the Harmony, the contents of each Gospel are arranged according to the order of the Narration, which is shewn in the Notes to be the order of Time. The version of the whole is as literal as possible, departing as little and as seldom from the common version, as perspicuity and fitness of rendering would admit. The passages, of which by a new rendering of one or more Greek words, a new sense is exhibited, are nearly two hundred; but few of them respect any doctrine. The work will make two octavo volumes, each of about 650 pages. Price to Subscribers, 1l. 4s.

Dr. Styles is preparing for the press, Considerations on the Revival of Popery in Europe, and the Character and Influence of Secular Establishments of Religion. This work will embrace a particular view of the present state of Ecclesiastical Affairs in France.

Mr. Boothroyd will publish in the course of the present month, Parts 17 and 18 of his Biblia Hebraica, which will complete that work. These parts have been somewhat delayed by the time necessarily occupied in revising the whole work, so as to mark incidental inaccuracies by an errata. Mr. Boothroyd has also at press, in a state of forwardness, Reflections on the Authorized Version of the Scriptures, Reasons for attempting its Improvement, and a Specimen of such an Attempt.

In the press, in two volumes royal quarto, a Translation of the Six Books of Proclus, on the Theology of Plato, to which, a Seventh Book will be added, in order to supply the Deficiency of another Book on this Subject, which was written by Proclus, but since lost; also, a Translation of Proclus' Elements of Theology. By Thomas Taylor. To these Volumes will also be included, by

ng, a Translation of the Treatise
clus on Providence and Fate; a
ation of Extracts from his Trea-
ntitled, Ten Doubts concerning
ence; and a Translation of Ex-
from his Treatise on the Subsist-
f Evil; as preserved in the Biblio-
Gr. of Fabricius. 250 Copies
vill be printed. Price to Sub-
s. 5l. 5s.—To Nonsubscribers the
vill be raised.

Puigblanch, the Spanish Patriot,
ut to publish "The Inquisition
sked; or the Triumph of Huma-
id Liberality in Spain. Being a
y of the Conduct and Objects of
ribunal, and a Dissertation on the
ity of its Suppression."

Wardlaw, of Glasgow, has in the
Unitarianism incapable of Vindi-
in Reply to the Rev. James Yates's
ation of Unitarianism. The work
published as quickly as possible.

ew edition of M. Ravizotti's Italian
mar, with considerable Improve-
is in the press, and may be
expected.

he press, a Descriptive Treatise on
ethod of Waltzing. By Thomas
, Dancing Master.

he press, and nearly ready for
ation, in two Vols. 4to, An Inquiry
e Origin and Early History of
ving on Copper and Wood: with
count of the most ancient En-
and their Works, from the ear-
riod to the middle of the Six-
Century. By William Young
, F.A.S. Illustrated by nume-
resimilia, and impressions from
blocks engraved by Albert Du-

first number is just published, of
r Pastimes, being picturesque
tations, beautifully coloured, of
toms and Amusements of Great
, in Ancien and Modern Times,
panied with Historical descrip-
To be continued monthly, till
ted in one Volume.

late Marquis de Lavallée, who
out a month ago, at his apart-
in Leicester Square, was a most
French writer. He had been
d for several years past in writing
ry of the different factions which
gitated France, during the period
Revolution, and had nearly com-
it. He has recently been em-
in writing a Biographical Me-
f Bonaparte, as also of his Minis-
enerals, &c. which will shortly

A small pocket edition of Goode's Entire New Version of the Book of Psalms is now in the press, and will be published in a few weeks.

Mr. Southey has in the press, a Pilgrimage to Waterloo, a poem, with Notes, in foolscap 8vo. illustrated by eight engravings.

Preparing for publication, the Remains of James Dusantoy, late of Emanuel College, Cambridge, with an Introduction by Robert Southey, Esq. Poet Laureat.

Shortly will be published the Memoirs of Thomas Hol-croft, written by himself, and continued to the time of his death, from his Diary, Notes, and other Papers, by John Hay-lett.

The Speeches of the Rt. Hon. Edmund Burke are in a state of forwardness.

The Antiquary, a Novel, by the Author of Waverly and Guy Mannering, will appear in April.

The Second Volume of Mr. Southey's History of the Brazils, is nearly ready for publication.

Mr. William Salisbury has in the press, in two volumes duodecimo, the Botanist's Companion, containing Descriptions of all the Plants growing wild in this Country, and also such as are cultivated for the Purposes of Medicine, with an Account of their Virtues, Preparations, &c. Also, Descriptions of the Nature, Uses, and Culture of the British Grasses, and other Plants useful in Agriculture, the Arts, and Rural Economy, with the best Modes of forming Meadow and Pasture Land. To which is added, a familiar Introduction to the Study of the Linnæan System of Botany, for the Use of Persons who wish to acquire a Knowledge of Plants.

*** The Uses and Culture of Plants have engaged the particular attention of the Author for the last Thirty-five Years, part of which Time he has devoted to the conducting Experiments for the Board of Agriculture, and which gave him an opportunity of ascertaining many useful facts relative to the British Grasses, &c. not before noticed.

Dr. John Aikin's Annals of the Reign of King George the Third, from its commencement to the General Peace in the Year 1815, will be ready on the 2d of April, in 2 vols. 8vo.

In a considerable state of forwardness, Witt's Recreations, refined and augmented with ingenious Conceites for the Wittie, and Merrie Medicines for the

Melancholie. Printed from the edition of 1940. To which will be added, some Prefatory Remarks and Memoirs of Sir John Menues, and Dr. Smith. And Wit Restor'd, in severall select Poems not formerly publish't, London, 1658. Also, Musarum Deliciæ; or the Muses Recreation, containing severall Pieces of Poetique Wit, London, 1656. The three Works to be printed in two Volumes, with all the Cuts re-engraved by Mr. Bewick.

In the press, and speedily will be published, the Biographical Memoirs of Dr. Matthew Stewart, Dr. James Hutton, and Professor John Robison. Read before the Royal Society of Edinburgh. Now collected into One Volume, with some Additional Notes. By John Playfair, F.R.S.L. & E. Professor of Natural Philosophy in the University of Edinburgh. Octavo. With three Portraits.

A new edition of Lord Holland's Account of the Life and Writings of Lopez Felix de Vega Carpio, will shortly appear, in 2 volumes, 8vo.

Messrs. Longman and Co. will publish in a few days, Harold the Dauntless, a poem, in four Cantos, by the Author of "The Bridal of Triermain;" to which work it forms a second volume, in fcap. 8vo. Also, an uniform edition in two volumes, of the Bridal of Triermain, Harold the Dauntless, and Miscellaneous Poems.

The entire Works of Henry Howard, Earl of Surry, and Sir Thomas Wyatt, the Elder, containing much new and curious Matter, with Notes, critical and explanatory, &c. &c. are nearly ready for publication. By G. F. Nott, D.D. F.S.A. late Fellow of All Souls College, Oxford. The Publication will be comprised in 2 vols. 4to. embellished with highly-finished Portraits, &c. The Number printed will be limited to 50 copies on royal 4to. and 400 on demy 4to.

It is intended to publish, by Subscription, in one volume, 8vo. price 12s. in boards, a History of the Mission of the United Brethren in the Danish Islands of St. Thomas, St. Croix, and St. Jan, in the West Indies. This narrative, which has long existed in the German language, contains one of the finest exemplifications of the Missionary Virtues which can be presented to the Christian world. Some of the Brethren are willing to prepare this work for the English reader; but are withheld from publishing it by the apprehension of ultimate loss, which the impoverished state of the Brethren's funds will not enable them to encounter.

On the 1st of May will be published, in one volume, 8vo. price 8s. a Concise System of Self-Government in the great affairs of Life and Godliness on Scriptural and Rational Principles, by J. Edmondson.

The second edition of the Life of Mrs. Harriet Newell, with a Portrait, and an Account of the American Missionary Society, will be ready in the course of a few days.

Mr. Booth, Author of an Analytical Introduction to the English language, will shortly publish a volume of poems.

A new edition is nearly ready of a Collection of Farewell Sermons by Nonconformist Divines, preached on leaving their respective churches, in one volume, 8vo.

In addition to a new volume of Baldome's Village Sermons, recently published, Vol. V. is now preparing for the press, and will speedily appear.

A Prospectus is issued of a General History of the County of York. By Thomas Dunham Whitaker, LL.D. F.S.A. Vicar of Whalley, and Rector of Heysham, in Lancashire. The History of Craven, together with the republication of Thoresby's Ducatus Leodiensis, and the supplementary volume which accompanies that work, having already embraced more than one fourth part of this great county, both in extent and population, the Author of two of these works, and the Editor of the other, has been induced to submit to the Public, and especially to the Nobility, Gentry, and Clergy of Yorkshire, such an extension of the plan, as will gradually comprehend the whole. With respect to the limits of such an undertaking, it is impossible to speak with precision; but, as a conjecture, rather than an assertion, it may be stated that seven folio volumes, of about five hundred pages each, and of the same type with the supplementary volume to Thoresby's Ducatus, will probably complete the work. The Author wishes it to be understood, that his great objects in the use of the materials to be committed to him, will be selection and compression. The engravings will be numerous. The work will commence with an account of the portion of the North Riding, popularly called the County of Richmond, together with those parts of Lonsdale and Ewecross which are included in the Everwickshire of Domesday.

art, which is already in consi-
e forwardness, will be put to press
course of a few months. The
will be handsomely printed in folio,
demy paper, and the large paper
on super-royal drawing paper,
ll be delivered to the subscribers
s, price 2l. 2s. each, or on large
with proof impressions of the
price 4l. 4s. each part. The im-
ns of the plates will be delivered
exact order they are subscribed

understand that an edition of Gray's Works, edited by Mr. Mitford, is in the press, which cannot but excite attention; for the public will be presented with many letters from the originals, hitherto unpublished, highly interesting from their number, and for their intrinsic merit; as well as with the originals, for the first time, of many of the letters very incorrectly published and much altered by Mason. This edition will also possess many curious variations to the principal poems of Gray from his own hand-writing.

XVII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Advantages of Early Piety dis-
l, in a Memoir of Mr. John Cle-
Surgeon. By John Hooper, A.M.
12mo. 2s. 6d.

EDUCATION.

ew Introduction to the French
age; being an Abridgement of the
nar of M. de Levizac. Com-
an Analysis of the Verbs, with a
te Set of introductory Exercises.
Picquot, Author of Elements of
t and Modern Geography. 12mo.
bound.

FINE ARTS.

dell's Illustrations of Holy Writ,
I. containing 10 Engravings. By
Taylor, after the Designs of Isaac
, Jun. 8vo. 7s. 6d. 4to. 10s. 6d.
21s.

Arabian Antiquities of Spain.
lendid Work, consisting of one
d Engravings, executed in the
anner, by the first Artists, from
gs made on the Spot, by the
, represents the most remarkable
s of the Spanish Arabs now ex-
n the Peninsula, including their
Castles, Fortresses, and Towers
ts, Halls, and Domes—Baths,
ns, Wells, and Cisterns—Inscrip-
s Cufic and Asiatic characters—
n and enamel Mosaics, Paint-
nd Sculptured Ornaments, &c.
anied by Descriptions. By James
h Murphy, Architect, Author of
cription of Batalha, &c. Large
8l. half-bound. In order to meet
venience of Purchasers, it is also
d to publish the Work in twenty
—Part I. is just published, price
and will be continued monthly.

GEOLOGY.

A Descriptive Catalogue of the British Specimens deposited in the Geological Collection of the Royal Institution. By William Thomas Brande, F.R.S. 8vo. 9s.

HISTORY.

The History of the Mahometan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors. Designed as an Introduction to the Arabian Antiquities. By J. C. Murphy, Architect. With a Map, showing the principal Conquests of the Arabs under the Khalifs, or Successors of Mahomet. 4to. 1l. 15s. boards.

The Representative History of Great Britain and Ireland; comprising a History of the House of Commons, and of the Counties, Cities, and Boroughs of the United Kingdom. By T. H. B Oldfield, Esq. 5 vols. 8vo. Price 3l. 12s. boards.

The Second Usurpation of Bonaparte, or a History of the Causes, Progress, and Termination of the Revolution in France in 1815: particularly comprising a minute and circumstantial Account of the ever-memorable Victory of Waterloo: to which are added, Appendices, containing the official Bulletins of this glorious and decisive Battle. By Edmund Boyce, assisted by original and important Communications from British and Prussian Officers. In 2 Vols. 8vo. 1l. 4s. boards.

MISCELLANEOUS.

Essays on Various Subjects:—1. On the Difficulties in the Way of the Acquisition of real Knowledge.—2. On Grammar, &c.—3. On Temper.—4. On

War.—5. On Conversation. By William Pitt Scargill. 8vo. 7s. 6d. boards. The Essay on War may be had separate, price 6d.

The Fly-Fisher's Guide; illustrated by coloured Plates, representing upwards of Forty of the most useful Flies, accurately copied from Nature. By Geo. C. Bainbridge. 8vo. 16s. boards.

A Practical Treatise on the Diseases of the Foot of the Horse, with Observations on Shoeing. By Richard Hayward Budd, Veterinary Surgeon. 8vo. 10s. 6d. boards.

Hints addressed to Proprietors of Orchards, and to Growers of Fruit in general, comprising Observations on the present State of the Apple Trees in the Cider Countries. By William Salisbury. 12mo. 6s.

The Adventures of a Donkey. By Arabella Argus, Author of the Juvenile Spectator. 18mo. 2s. 6d. half bound.

The Ornaments Discovered: a Story. By the Author of Aunt Mary's Tales. 18mo 2s. 6d. half bound.

A Tour throughout the whole of France. By John Barnes. With Plates. 12mo. 4s. half bound.

Annual Gleanings of Wit and Humour, in Prose and Verse; chiefly gleaned from the periodical Works of the Day, English and Foreign. 2 Vol. 12mo. 7s.

A popular Description of St. Paul's Cathedral, including a brief History of the Old and New Cathedral. Designed for Strangers visiting the Cathedral. Royal 8vo. 1s. 6d.

Illustrations of Hogarth; i. e. Hogarth Illustrated, from Passages in Authors he never read, and could not understand. 8vo.

Notes on the West Indies, including Observations relative to the Creoles and Slaves, &c. By Geo. Pinckard, M.D. Deputy Inspector General of H. M. Forces. 2d ed. 2 Vols. 8vo. with Additional Letters, &c.

POETRY.

Alastor; or, the Spirit of Solitude; and other Poems. By Percy Bysshe Shelley. Foolscap 8vo. 5s. boards.

Moscow, a Poem. By Mrs. Hen. Rolls. In 8vo. price 2s. 6d.

Alfred; a Poem, in twenty-four Books. By Joseph Cottle. In two Vols. 12mo. (with numerous illustrative Notes) price 12s. in boards, 3d edition.

The Appeal of Poland, an Ode; written on the Commencement of the late Campaign. By W. S. Walker, of Trin. Coll. Cambridge. 1s. 6d.

A Year in Canada, and other Poems. By Ann Cuthbert Knight. Foolscap 8vo. 5s.

Leaves. 8vo. 9s.

The City of the Plague, and other Poems. By John Wilson, Author of the Isle of Palms. 8vo. 10s. 6d.

Mount St. Jean; a Poem. By William Liddiard. Theodore and Laura; a Tale. By I. S. Anna Liddiard. 8vo. 3s.

POLITICAL ECONOMY.

Two Letters to the Rt. Hon. Lord Castlereagh, on the present Situation of the Landed Interest, and the intended partial Repeal of the Income Tax. Price 1s.

A Review of the present Ruined Condition of the Landed and Agricultural Interests. By Richard Preston, Esq. M.P. 8vo. 2s. 6d.

Account of the London Savings Bank. By Charles Taylor, Provisional Manager and Treasurer. 8vo. 1s. 6d.

THEOLOGY.

Eighteen Sermons selected from the original MSS. of the Rev. Philip Henry, A.M. Together with the Funeral Sermon for Mr. Henry, by the Rev. F. Talents, A.M. and the Substance of a Sermon preached on the same Occasion, from his Father's dying Words. By the Rev. Matthew Henry, A.M. 8vo. 9s.

The French Preacher; or, Sermons translated from the most eminent French Divines, Catholic and Protestant; with Biographical Notices, &c. By Ingram Cobbin. 8vo. 14s.

The Origin of Pagan Idolatry, ascertained from Historical Testimony and Circumstantial Evidence. By the Rev. G. S. Faber, Rector of Long Newton, Yarm. 3 Vol. 4to. 6l. 15s. boards.

The Personality and Office of the Christian Comforter Asserted and Explained, in a Course of Sermons preached before the University of Oxford, at the Lecture founded by the Rev. J. Bampton, M.A. Canon of Salisbury. By Reginald Heber, M.A. Rector of Hodnet, Salop, and late Fellow of All Souls College. 8vo. 13s. boards.

A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator; with particular Reference to the Jewish History, and to the Consistency of the Principle of Population with the Wisdom and Goodness of the Deity. By John Bird Sumner, M.A. 2 Vol. 8vo. 1l. 1s. boards.

iliatory Suggestions on the Sub-
Regeneration, founded upon a
Occurrence. By J. W. Cunning-
f.A. Vicar of Harrow, &c. Price

Sermons on the Occasions of the
Thanksgivings for Peace, in the
1815 and 1816: the former hav-
en composed in the prospective
ipation of a future one. By the
homas Hewett, Curate of Ches-
Bucks. Price 3s.

ermon preached in the Parish
h of St. Anne, Kew Green, on
day, January 18, 1816, being the
ppointed for a General Thanks-
for the Peace. By the Rev.
is Tunstall Haverfield, A.M. Chap-
His Royal Highness the Duke of
, and Fellow of Corpus Christi
e, Oxford. Price 1s. 6d.

Pattern for Parish Clerks, being
s. written by an obscure Member
t Fraternity, selected from an oc-
al Correspondence with the Editor.
hich is affixed his Portrait. Sold
e Benefit of his aged Widow. Price

Respectful Address to the Most Re-
d the Archbishops, the Right Re-
d the Bishops, the Reverend the
y, and the other Members of the
ty for Promoting Christian Know-
, on certain Inconsistencies and
adictions which have appeared of
n some of the Books and Tracts of
Society. By a Member of the So-
Price 1s.

e Society for Promoting Christian
ledge Vindicated from the Charge
consistency and Contradiction; in
er to a recent Publication, intituled,
Respectful Address to the Most Re-
d the Archbishops," &c. &c. By
ner Member of the Society. In
Price 1s. 6d.

Discourse, preached in the Episco-
Chapel, Cowgate, Edinburgh, Jan.
816, being the Day appointed by
Prince Regent for a Thanksgiving
eace. By Archibald Alison, LL.B.
ndary of Sarum, Rector of Roding-
Vicar of High Ercal, and Senior
ster of the Episcopal Chapel, Cow-
Edinburgh. Price 1s. 6d.

ripture Characters; or, a Practical
rovement of the Principal Histories
e Old and New Testament, by Tho-
Robinson, M.A. late Vicar of St.
y's, Leicester, and Fellow of Trinity
ge, Cambridge. Abridged for the
of Young Persons. 12mo. 7s. bds.

A Volume of Sermons on Important
Doctrinal and Practical Subjects. By
the Rev. Dr. Dick, of Glasgow. 10s. 6d.

An Essay on the distinct Provinces of
Reason and Faith. By the Rev. C. B.
Lyon, B.A. being the Cambridge Hul-
sean Prize Essay for 1813.

The Hypostatical Union in the Per-
son of our Lord and Saviour stated, and
the Pre-existence of his Human Soul
Considered and Refuted; in a Letter to
a Friend.

The Cabinet and the Key, in a Pro-
phetic Delineation of the Signs of the
Times. 8vo. 1s.

The Duty and the Means of Ascer-
taining the Genuine Sense of the Scrip-
tures: a Sermon. By Henry Forster
Burder, M.A. 1s. 6d.

Twenty Short Discourses, adapted to
Village Worship, or the Devotions of
the Family; with an original Hymn
suited to each Subject. Published from
the MSS. of the late Rev. B. Beddome,
A.M. Vol. IV. 8vo. 3s. 12mo. 2s.

Illustrations of the Divine Govern-
ment, tending to shew that every Thing
is under the Direction of Infinite Wis-
dom and Goodness, and will terminate
in the Production of universal Purity
and Happiness. By T. Southwood Smith,
12mo. 6s.

National Establishment, National Se-
curity, or Thoughts on the Consequences
of Commuting the Tythes. By the Rev.
W. Edmeads, St. Alban's Hall, Oxford.
8vo.

The Perils of Seamen; a Sermon
preached at Whitby to the Greenland
Sailors. By John Arundel. 8vo. 1s.
12mo. 6d.

TRAVELS.

Travels in various Countries of Eu-
rope, Asia, and Africa. By Edward
Daniel Clarke, LL.D. Vol. 4. 4to.
4l. 14s. 6d. boards.

A Tour to Alet and la Grande Char-
treuse, by Dom Claude Lancelot, Author
of the Port Royal Grammars: with some
Account of the Monastery and Abbot Re-
former of La Trappe: also Biographical
Sketches of M. du Verger de Hauranne,
Abbé de St. Cyran, Cornelius Jansenius,
Bishop of Ypres, and a brief View of the
celebrated Institution of Port Royal.
By Mary Anne Schimmelpenninck, Au-
thor of Theory on the Classification of
Beauty and Deformity, a Narrative of
the Demolition of Port Royal des
Champs, &c. 2 Vol. crown 8vo. 13s.

boards. The second Edition, considerably enlarged.

Peninsular Sketches during a recent Tour. By John Milford, Jun. 8vo. 9s. boards.

Travels in Beloochistan and Sinde; accompanied by a Geographical and Historical Account of those Countries; with a Map. By Lieut. Henry Pottinger, of the Hon. East India Company's Service, Assistant to the Resident at the Court of his Highness the Peishwa. 4to. 2l. 5s.

Travels of Ali Bey in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the Years 1803 and 1807. Written by himself, and Illustrated by Maps and numerous Plates. 2 Vols. 4to. 6l. 6s.

Narrative of the Imprisonment and Escape of Peter Gordon, Second Mate in the Barque Joseph, of Limerick, Capt. Connolly; comprising a Journal of the Author's Adventures in his Flight through the French Territory from Cambrai to Rotterdam, and thence to the English Coast. 8vo. 7s.

ERRATA IN THE LAST NUMBER.

Page 247, line 17, *for* Oe! *read* Ohe!
250, line 23, *for* corrice, *read* corrie.
251, line 29. *for* more, *read* mere.
252, line 43. *for* adopted, *read* adapted.
269, line 13 from bottom, *for* produce, *read* introduce.

*** Articles on *Morris's* Life of Fuller; *Ment*, *Scott*, and *Biddulph* on Baptismal Regeneration; *Rose*, *Taylor*, and others, on Saving Banks; *Smedley's* Prescience, a Poem; *Clarke's* Travels in Greece; the Philosophical Transactions continued; and *Wilson's* Dissenting Churches, concluded; are designed to appear in the May Number.

THE

ECLECTIC REVIEW,

FOR MAY, 1816.

Art. I. 1. *Review of the Present ruined Condition of the Landed and Agricultural Interests.* By Richard Preston, Esq. M. P. London, 8vo. pp. 64. Law and Whitaker. 1816.

2. *Thoughts on the present Crisis, in a Letter from a Constituent to his Representative.* 8vo. pp. 116. Ridgway and Sons. London 1816.

3. *An Inquiry into the Causes of the High Prices of Corn and Labour, the Depressions of our Foreign Exchanges, and High Prices of Bullion during the late War; and Consideration of the Measures to be adopted for relieving our Farming Interest from the Unprecedented Difficulties to which they are now reduced, in consequence of the great Fall in the Price of their Produce, since the Peace; with Relative Tables and Remarks, &c.* By Robert Wilson, Esq. Edinburgh, 8vo. pp. 87 1815.

4. *Thoughts on the Character and Tendency of the Property Tax, as adapted to a Permanent System of Taxation.* By the Rev. George Glover, A. M. Rector of Southrepps, Vicar of Cromer, and Chaplain to the Most Noble the Marquis of Buckingham. Norwich. 8vo. pp. 41.

5. *The State of the United Kingdom at the Peace of Paris, November 20th, 1815: respecting the People; their Domestic Energies; their Agriculture; their Trade; their Shipping; and their Finances.* By George Chalmers, F. R. S. S. A. 8vo. pp. 16. London, 1816.

WE have transcribed the titles of several of the productions of the day, as presenting a specimen of the sentiments which prevail among the best instructed of our countrymen, on the present state of the nation.

In one or two points they all agree. They all complain that the people are in a state of great privation and misery; and they are all of opinion that as enormous taxation is the principal cause, so it ought to be effectually and immediately redressed. When we say all, we must, however, make a single exception; namely, that of George Chalmers, who is fully convinced that the nation never was in a state of greater prosperity. And how does the

reader think he proves it? Why, by proving that the nation never paid so many taxes! As if a man who is kept at the point of death by excessive bleeding, should be proved to be in the greatest health and strength, by the quantity of the vital fluid which he is made to lose! He proves it also by the quantity of land we have in cultivation; the quantity of shipping we possess; and the quantity of goods we export. But this exhilarating writer should not have forgotten one thing; of which we beg leave to remind him. A man may do a great deal of work, without being much the better for it. When a poor slave in the West Indies is tasked and scourged, to more work, and more work, till the blood trickle to his heels, he may all the while be allowed to eat what is hardly sufficient to preserve life in his body. If this may happen to one man, it may happen to any number of men, to a nation. What does it benefit a nation, if it works and toils, cultivates more land, builds more ships, exports more goods, but is not allowed to keep what it produces? if more is taken from it, as fast as it produces more? May not the productions of a nation rise, in this way, to any excess, and yet the poverty and misery of the people continue extreme? Mr. Chalmers, therefore, is in a miserable mistake, when he supposes that what the people *produce*, is an infallible test of their prosperity. They may be only so much the more wretched for what they produce, if they are condemned to see the greater part of it taken away from them.

One would think it were so easy to know this, that no man would be so blind as to overlook it. But we all know how far strong wishes can block up and bar the approaches to the mind. And there are some minds that are very easily governed by their wishes. Now George Chalmers has been at some pains to let the world know his wishes. He wishes that the people should never dare to complain. However treated, they should always think themselves happy; always praise their governors. They should never think of their sufferings, but always of something else. If they are starving for want of bread, they should only think of the glorious amount of taxation. When squeezed in the tax press, till the life is ready to start from their bodies, they should think all the while of the wonderful extent of their exports.

Concerning the happiness or the misery of others, there are persons who can very easily satisfy themselves. Concerning the happiness or the misery of those who are called the people, there are a great *many* persons who can very easily satisfy themselves. Mr. Chalmers, it seems, never can be without a reason to convince him that the people are happy; never can be at a loss for an argument to assure the people they ought to count themselves happy, and deserve only punishment if they are guilty of complaints. In his list of human vices and crimes, complaint against Government stands at the very top.

Great as the number of persons are who have given their thoughts to the public, upon the present very remarkable crisis of British affairs, Mr. Chalmers stands almost, if not altogether, alone. Other men seem to be very generally of opinion, that notwithstanding the wonderful amount of our taxes, and the wonderful amount of our exports, the nation, somehow or other, is suffering, and suffering lamentably. They seem to think, also, that the nation should speak out about their sufferings; that they should set about the discovery of the cause; and having found it, that they should labour for its removal. Concerning the cause, as well as the remedy, there is, of course, great difference of opinion. But there is some advantage in having obtained so general an acquiescence in the existence of the evil; in having at last obtained an acknowledgement, so contrary to the doctrine of the Pitt school, that great exports and enormous taxes are far from being certain signs of a nation's prosperity. We have been so long under the dominion of this doctrine, which has not been a mild dominion, that we cannot help congratulating both ourselves and our countrymen upon the prospect of a change. When men suffer to a certain degree, almost any thing in the shape of change is welcomed as a token of relief.

In the accounts which, both in pamphlets and parliamentary speeches, are held forth to the public, of the present distresses of the country, we find the calamities of the agricultural interest, including the landlords and labourers, as well as the farmers, almost uniformly occupying the foreground. On this subject we fear the public are in some danger of being misled. We fear that by the excess of their attention to one portion of evil, they may be induced, partially at least, to overlook another; and have recourse to partial and hurtful remedies. The agricultural portion are not the only suffering portion of the community. But the agricultural portion are the most powerful, because they include the noblemen and gentlemen; and they can make by far the loudest noise, because they compose the whole of one of the houses of parliament, and a great majority of the other. This power of theirs makes it greatly to be apprehended, that they will devise some remedy for themselves, at the expense of the rest of the community: that they will make a law, which will indeed put money in their own pockets, but which will do so only by taking it out of the pockets of others. This is what they did last year, when they made a law, in defiance of the petitions and the tears of the people, for the express and declared purpose of making corn dear. This was not only a law to tax the people for the benefit of landlords; to tax them unjustly, and tax them cruelly; but it was a law to lessen the productive powers of the country, and to diminish the return of capital in every branch of national industry. It was therefore a

law which could not lessen, it was a law which could do nothing but augment, the aggregate of the distresses which bore upon the community.

The same people who acted as the prime movers in that grand specimen of ignorant and selfish legislation, are again at work. They are endeavouring to increase the same evil. They want to frame other and stronger laws for making corn dear; and the danger is alarming that they will succeed. How can it fail to be alarming, when the people who are called upon to make corn dear, are the sellers of corn—the persons whose incomes are to be increased by every fraction which they add to the price of food!

What these people are loudly proclaiming is, that the farmer must obtain relief. He will otherwise be ruined, they tell us; and then, lo! the ground will wholly cease to be cultivated, and we shall be all left to starve.

When people carry out their arguments to conclusions so extravagant as these, we may rest assured that they are not governed by reason, but hurried on in the pursuit of some ends, by passions which obscure their reason. If there is only a slight falling off in the quantity of corn produced, will not the price rise so high, as to draw capital from every other employment, till the demand is satisfied? Suppose the present agricultural capital to be diminished, this is an event which must of necessity raise the profits of agricultural capital; and the moment these profits rise above the profits of capital in other employments, capital will begin to leave them, and flow into agriculture. This is stated merely to show, that when they try to frighten us with a total loss of food, unless we follow their schemes for relieving (as they call it) the farmers, they only hold up to us an ill-formed scare-crow, which has nothing in it of terror but the name.

When they proclaim the necessity of relieving the farmers, we are ready enough to admit that there is great distress; and wherever there is distress, we would bestow relief, as far as lies in our power.

But first let us see clearly what relief to the farmers really means. Let us see what it is that distresses the farmers. And let us take care that we are not deceived and abused upon this head. Is it meant to be said, that the price which is got for the produce which the farmer raises, is not sufficient to bring back to him what it has cost in the raising? This is not pretended; and if it were, it could be proved not to be true: for there is this peculiarity in the raising of corn, that in proportion as the price of it falls, the cost of raising it falls. The cost of raising corn consists almost entirely in food, or in what is equivalent to food; it consists in the seed, in the food and value of the labouring cattle, and in the food of the agricultural servants; for all

that part of their wages which does not consist in food, is a trifle in the amount of agricultural expense.

The fact then is, that the same quantity of food expended in the raising of corn, will produce exactly the same return in corn now, that it did when the price of corn was the most extravagant. The farmer, after deducting the quantity, or the value of the quantity, consumed in raising his crop, has the same surplus of corn to dispose of; but this surplus he cannot dispose of for the same price. What then is the consequence? It is very plain, and we entreat the reader to mark it well. It is not that he cannot carry on his business; for his business produces to him, after paying his expenses, the same surplus in corn as ever; but as this surplus cannot be sold for the same money as before, he cannot afford to pay the same money-rent to his landlord, nor the same taxes to the Government. To be sure, if he is bound by a lease to pay the same rent, and the landlord compels him to pay it, he will be distressed. But this alone (if the taxes are lessened) is the cause of his distress: this, and nothing else. What then will happen, if the Legislature gives him the relief for which the landlords are calling; that is, makes a law to render corn dear? Why this, and this alone, that the farmer will be able to pay to the landlord the accustomed rent. All that is to be taken from the public, is to be given to the landlord. Turn it which way you will, to this it always comes in the long-run. What the landlords are labouring with all their might to procure, is a tax to be laid upon the rest of the community, of which the proceeds are to be placed in their pockets; a tax, not direct indeed, not taken out of the pockets of the people, and put at once into the pockets of the landlords; but a tax which passes by a few turnings and windings, through a bit of a labyrinth, to the pockets of the landlords; a tax in some measure concealed; a sort of a clandestine tax. If a tax, however, must be raised upon the rest of the community for the benefit of the landlords, far better would it be to levy it directly. There is no way in which they can be enriched at the expense of the community, so detrimental to the community, as by laying duties on the importation, and granting bounties on the exportation of corn. Abolish these duties and bounties; let us get corn wherever it is cheapest; and in order to satisfy the landlords, lay a tax upon bread, the proceeds of which you distribute among them in proportion to their estates. In comparison with the present system, this will be advantageous to the public. This will not injure the community farther than the money paid. In compelling you to raise corn with a far greater consumption of labour than that with which you can import it, there is a waste of labour, which is gain to nobody; which is a loss to the nation conjointly, totally distinct from the loss which is imposed upon the rest of the community for the

benefit of the landlords. It is a loss in addition to that oppression; a loss from which you are altogether free, when you only pay a tax upon your bread, and are preserved from restrictions in your corn trade.

What the landlords modestly demand, is an absolute monopoly: but a monopoly not of an ordinary sort. All monopolies are mischievous. But if the mischief of all other monopolies were combined in one aggregate, it would be trifling compared with the monopoly of the fruits of the earth. The monopoly of all other commodities affects only the consumer; and what he pays, very often another gets. A monopoly of the fruits of the earth, affects *production*, and that through all its departments; devotes a portion of labour in absolute waste (a portion of labour which might otherwise be saved) to every production of human industry. The monopoly of another commodity can, at the worst, consume unnecessary labour in that one commodity solely. The monopoly of the fruits of the earth causes an unnecessary consumption of labour in every thing that is produced.

That wise man and great legislator, Mr. Western, after a long speech, exhibiting a picture, with the highest colouring which his brush could lay on, of the distresses of the farmers, that is to say, the cruelty with which they had been pressed by their landlords for rent, and by the Government for taxes; (for that is the name to call it by; that is the source of the distress, and nothing else;) comes forward with a long string of propositions for prohibiting, by high duties, the importation of tallow, of hides, of flax, of seeds, of corn, of every thing, in short, which is the produce of the soil; in other words, proposes a law for rendering the produce of the soil a close monopoly in the hands of him, and his brother landlords! And not content with that, (showing that there is no limit to the sums which they would gladly take from their fellow citizens,) he proposes that the landlords should get a bounty for sending corn out of the country, at the same time that they prohibit it from being brought in: that is to say, they want *two* sorts of taxes to be levied on the public for their benefit; one, a tax to be paid indirectly through the price of the corn; another, a direct tax, to be paid expressly for the purpose of making the corn dear. Is it possible that such legislation should yet be heard of in a country where philosophy has at any rate a few friends? One of the best of our political economists, meeting in the streets another, on the day subsequent to the delivery of the ever famous speech and propositions of Mr. Western, began by holding up his hands, and asked, if any person could believe that one book on political economy had ever been published in this country? It was not, he said, the speech of a man like Western, that excited any emotion, but the reception it met with in the whole of the honourable house. Before this article can

reach the eye of the reader, the question will, for this time, have received its decision; and those who have to decide upon it, will, we trust, have given a specimen of wisdom and virtue, which the tone of the assembly, on the first and second nights of the discussion, compel us to expect with some misgivings.

The relief which the farmer wants, is relief from taxes, and relief from rent. The landlord, as owner of the soil, is of course entitled to no more than the soil can produce; is not entitled to have the price of what it produces raised artificially for his benefit; if he is entitled to the benefit of all these natural and unavoidable causes which *raise* the price, so are the people entitled to the benefit of all those natural causes which diminish it; and if this is not allowed, the price of corn must go on in a course of perpetual augmentation, being always allowed to rise, but never permitted to fall. The Legislature, therefore, ought to tell the landlords, that they must content themselves with a diminished rent. And to afford the only other point of relief which is requisite, they ought to retrench the expenses of Government to a very small proportion of what it has cost for many years, (for the real and useful expenses of Government are very small,) and thus free the farmer from every tax beyond what he paid when his corn was as cheap as it is now. This is the only way to relieve him without injuring the country If Parliament relieve him in this way, it will do a great deal of good: if it relieve him in any other way, it will do a great deal of evil.

We are next to remark, that nothing but the mere partiality of selfishness could lead the agricultural people to think that theirs are the only sufferings at this time in the country. Nothing but that narrow feeling which leads a man, or a body of men, especially if it is a powerful body of men, to think that the concerns of all the rest of the world, saving and excepting only themselves, are of no consequence at all, could prevent them from seeing that the mercantile part of the community are in a state of suffering, between which and that of the agricultural world, it would be difficult to declare the preponderance. Of the destruction which the property of the country has suffered by the waste of Government, the merchants undoubtedly have borne their share. Of the greater part of manufactured commodities the price has fallen, in a ratio approaching to that of agricultural produce. But what is a great deal worse than a fall of price, the merchants, failing of a market at home, have greedily sent commodities abroad, till they have glutted all the markets, and can get from them either no returns at all, or very inadequate returns, being either obliged to let their goods rot in foreign warehouses, or sell them for one half of what they cost. The quantity, therefore, of mercantile distress, is very great, and the diminution of mercantile capital probably not less than that of agricultural capital; especially

when it is considered, as it ought to be, that the distresses of agriculture have lasted only for two years; the distresses of the merchants have lasted ever since the interruption of commerce by Mr. Perceval's famous Orders in Council, and Bonaparte's Berlin Decrees; at which time it may be remembered, that Lloyd's Coffee-House was rendered desolate, and a small residue out of the whole body of merchants connected with the trade of insurance, escaped bankruptcy. What was done, in that case, or what could be done? Was a proposition made, or would it have been borne, to tax the rest of the community, by a law compelling every man to insure to a certain amount (for people are compelled to buy bread) and to insure at a certain rate, whether they had goods to send abroad or not; for in regard to the tax, and the object of it, that makes no difference? To relieve them of taxes, along with the rest of the community, would no doubt have been good. To afford them expeditious and cheap procedure at law, for the adjustment of their differences, would have been eminently good. Nothing else could be done to benefit them, which would not at the same time operate to the detriment of others, and as regards the community, a still more serious detriment. Not so much as that was done for them. Not any thing was done for them. Why then should the community be injured for the benefit of the owners of land? One thing is to be noticed: the land-owners have the power to do what they please; the merchants have not. Hence, it is the virtue of the landlords, if they abstain.

But it is not the agricultural and the mercantile interests only that suffer. When the agricultural and the mercantile interests suffer, all that part of the community, without exception, whose dependence is upon agriculture and traffic, suffer along with them. But agriculture and traffic divide the industry of the country. Of the community, therefore, the whole of that part which depends upon industry, that is the industrious part, are in a correspondent state of suffering. Of the whole community, the part which lives upon taxes, is the only part that is happy; the holders of government stock, and the officers of government, whether supreme or subordinate, whether military or civil, whether judicial or administrative. As they receive the same sum of money annually, when that money has become a great deal more valuable; when it can purchase a great deal more food, purchase a great deal more of almost all sorts of commodities, maintain more servants, more horses, and more dogs; they are a great deal better off; a great proportion of what others lose, they gain. It is, therefore, clear, that this source of misery should be lessened to the utmost. It is clear that the interest upon the national debt should be reduced. It is still more clear, that the [illegible] of the officers of Government should be reduced; and [illegible] so, that the

number of these officers should be reduced, and brought as low as consists with the performance of the services which it is the business of Government to render.

The misery and distress of the country, are denied, it seems, only by Lord Castlereagh and Geo. Chalmers. Therefore, we consider it as a fact fully established. We have shewn, we think undeniably, unless, perhaps, to such persons as Lord Castlereagh, George Chalmers, and Mr. Western, that the reduction in the price of corn is not the cause of the nation's calamities. We shall therefore assume this point also as proved. Hence, two questions now remain, and they are these:

First, What is the cause of such calamities?

And next, What is the remedy for them?

About the cause, it does appear wonderful that there should be any difference of opinion. Let us ask, What has happened? To which of all the sources of calamity incident to a nation, have we been exposed? There is the Scriptural enumeration—Famine, Pestilence, and the Sword. Assuredly, it is to none of these; for instead of famine, it is repletion of which some of us complain; and instead of feeling the sword of others, it is our sword which has been at work upon them.

What then is—or what can be, the cause? What every body complains of, is *poverty*. *This* is the evil. But of the production of this evil we defy the sons of Adam to discover any other cause than the following: namely, the destruction of the national property by the Government, and in some, though a far inferior, degree, the derangements of business by the war. How can it be imagined that the enormous, the unheard of, the incredible expenditure to which this nation has been subjected by the operations of Government, should not have produced the effects which we behold, which we lament, and under which the nation languishes and mourns? The wonder is, not that it has produced such effects, but that it has not produced them in still greater measure, and at a much earlier period. The miracle is, that the productive powers of the country have been so long able to keep pace with the destructive powers of Government; have been so long able to save the nation from feeling the stings of increasing poverty, notwithstanding the immense and increasing mass of property which the Government annually consumed! During a period of scarcely twenty-five years, the Government has actually expended more than *one thousand nine hundred millions* sterling! Only think of *one thousand nine hundred millions* abstracted from the property of this people, in the course of twenty-five years; and wonder at their poverty if you can! Only think of the virtue and industry of this people having created, in the course of twenty-five years, *one thousand nine hundred millions of property*, to be taken from them! to be consumed by others,

and not by themselves! a property for which they laboured, but with which they were allowed neither to increase their riches, nor add to their enjoyments! excepting as far as the pleasures and profits of war extended. These are the compensation! These, we hope, the nation will duly appreciate! In these we are to look for our return! Our people suffer; the means of employment are diminished; that is, part of our capital is lost; we are tortured by all the miseries of a people dropping into want. But, on the other hand, we have to look at the pleasures and benefits of the war; of a twenty-five years' war. Let them not be forgotten. Let the due value of them, never, never be overlooked. May the Great Director of minds guide this people to a true estimate of their gains by the recent war! From what endless miseries in future might our country then be redeemed!

Having pointed out a cause surely adequate to the lamented effect, having pointed out the only cause which can with a shadow of reason be assigned, we leave it to the reflections of our readers, (it surely deserves the serious reflections of us all,) and pass to the next inquiry, on which also we have little power to enlarge; namely, what is the remedy most applicable to the alarming disease?

We might, with firm confidence, in the first place, declare a number of things which are not the remedy. A standing army of one hundred and fifty thousand men in time of peace, or of one half of that number, is no remedy for a nation diseased by exhaustion. An expense, exclusive of army, navy, and ordnance, of little less than four millions *per annum* by Government at home, is not a cure for the diseases of a nation reduced to wretchedness by taxation and loans.

The remedy must be found in the very opposite of all this. If a man is brought to the point of death by excessive bleeding, cease the destructive operation, and if the constitution is not too much impaired, it will recover itself. If the nation is reduced to poverty and distress, by the excessive expenditure of Government, put an end to that ruinous procedure, and the nation is not yet so impaired as not soon to re-attain its prosperity and happiness. Nor is it enough, that this little *item*, and that little *item*, should be retrenched, while the great body of the thing remains entire. The great body of the expense should fix the attention of the nation. It is the size of the mass that proves the nature of the power by which it is aggregated, and the effects which it cannot fail to produce. It is the body of the thing, the mass, in its totality, that must be taken in hand, and dealt with neither faintly nor treacherously. Government ought to be no longer a source of impoverishment to the nation; a great instrument to destroy property, as fast as it is created; and however the nation may toil and produce, keep it always needy, always

in pain. The services which it is the business of Governments to render, the services in the rendering of which their whole utility consists, require but a trifling expenditure; and strictly to that measure ought the expenses of Government to be confined. The expences of government are only a means to these services as an end. The end and the means ought to be proportioned to one another. If the useless expenses of Government, if the money which it consumes beyond what the services of Government require, were made out of nothing, if it were rained from heaven, like manna upon the camp of the Hebrews, we might be content to see it expend as much as it pleased, unless we saw its expenditure directed to the ruin of our liberties; (a direction, by the by, which the excessive expenditure of Government can hardly fail to take;) but unhappily every thing which Government spends, belongs to somebody else, and cannot be given to Government without being taken from the owners. Now this is horrid, that one set of men, under the denomination of Government, should be allowed to take from other men what belongs to them, only that they may spend it for no good; for nothing for which the other men are the better. This is the interior, essential description of pure injustice. This is the genuine sacrifice of one man to another; and if allowed to be practised by other men among themselves as it is by Governments towards all, would be the destruction of human society, and of the human race.

Our case is far from being mysterious. There is a great mass of suffering; and this, with the exception of those who live upon the taxes, is universal. The nation has suffered some great calamity. The land mourns. When we ask for the source of the evil, we easily discover one; and our utmost search can discover no more. But that one, it is plainly seen, is fully sufficient to account for all the melancholy effects. We have been rushing on for a space of nearly five and twenty years, consuming annually at the hands of the Government, such a portion of property created by the people, as the world never saw consumed by any Government before. It ought to have been foreseen, that the moment the pace of consumption at the hands of Government outran the pace of reproduction at the hands of the people, misery, intense misery, would ensue.

Had the pace of destruction at the hands of Government not outrun the pace of production by the hands of the people, would no evil have been done?—Yes! abundance of evil would have been done; but it would not have existed in quite so visible a form. No feature of wretchedness, entirely new, would have arisen. The pain would have been of an old, habitual kind; and the people would, therefore, have been much less roused by it; would have been much more disposed to bear it without murmuring. There would have been less impatience, less noise, less

complaint. Ministers would have been mu annoyed, and might have gone on the usual career of ex e rith more ease and safety. Would this have been an advantage? In our opinion, the very reverse! For when a great disease exists in the constitution, it becomes the more dangerous the longer it lurks in the frame without being known, without exciting all the attention of the patient, and rousing him at the earliest possible moment, to the application of the specific remedy. If the people suffer no harm by the unnecessary destruction of their property at the hands of Government, though they are able every year to create as much new property as the Government destroys; then, no landlord is injured when his rents are rising, though he is every year robbed by his steward, to the full amount of this increase: no merchant or manufacturer is injured, while succeeding by excessive labour to make his capital every year more and more productive, though he is each year robbed by his clerks and servants to the full amount of the addition he has made: no man who labours for his bread, and by excess of industry and frugality has got a little surplus at the end of the year, suffers any injury, if this little surplus is annually snatched away from him by a thief!

Such is the reasoning upon which the excessive and unnecessary expenditure of Government must be defended! Such the reasoning, whatever be the external shape, more hidden or more visible, which circumstances may allow the evil to assume! No reasoning will suffice, but that which subverts all the foundations of justice and morality; and establishes the will, that is, the interest, of the strongest, as the only principle of right and wrong. We challenge, upon this point, all the advocates of misgovernment upon the face of the earth. Let Government spend so much as one shilling, without which the services due from Government might have been rendered as well, and we defy human ingenuity to produce an argument in favour of it, which will not involve a defence of every species of crime. Let the wise who are in the nation ponder upon this. Let them think of the school of morality which is set up by the numerous preachers, both in Parliament and out of it, whose favourite, or at any rate constant employment, is the vindication of expense. Is it any wonder, when a doctrine which involves the defence of every breach of morality, is so diligently propagated, and so highly countenanced, that morality in this nation should be in a lamentable state? that it should continue far below the state of civilization to which we have otherwise attained; and spread this disgrace upon our Legislature?

II. 1. *Two Tracts intended to convey correct Notions of Regeneration and Conversion according to the Sense of Holy Scripture, and of the Church of England.* Extracted from the Bampton Lecture of 1812, and published in a Form adapted for Circulation among the Community at large, at the Request of the Salop District Committee of the Society for Promoting Christian Knowledge, by Richard Mant, M A. Chaplain to His Grace the Archbishop of Canterbury, and Rector of St. Botolph's, Bishopgate, &c. A new Edition, 12mo pp. 96. Rivington. 1815.

2. *Baptism a Seal of the Christian Covenant: or Remarks on the Former of two Tracts intended to convey correct Notions of Regeneration*, &c by Thomas Biddulph, A. M. Minister of St. James's Bristol, and of Durston, Somersetshire, &c. 8vo. pp. viii. 256. Price 5s. Hatchard. 1816.

3. *An Enquiry into the Effect of Baptism, according to the Sense of the Holy Scripture and of the Church of England:* In Answer to the Rev. Dr. Mant's Two Tracts, by the Rev. John Scott, M. A. Vicar of North Ferriby, &c. 8vo. pp. 270. Seeley. 1815.

4. *Spiritual Regeneration not necessarily connected with Baptism, in Answer to a Tract upon Regeneration, published by Dr. Mant. In which is examined the Doctrine of the Church of England upon the above subject; and the Clergy of the Established Church justified in preaching the Doctrine of Regeneration to Persons who have been baptized.* By George Bugg, A. B. 12mo. pp. 172. Price 3s. Ketteringe, Printed. Seeley. London. 1816.

IT is now one hundred and fifty years since two thousand pious and many of them learned clergymen of the Church of England, were compelled by the Act of Uniformity, to resign their stations in the Establishment, and in many instances relinquishing their only means of subsistence, to embrace the alternative of contumely, poverty, and suffering, rather than bow their consciences to the usurped authority of an impious faction. These conscientious recusants became nonconformists, not on the ground of any abstract principles respecting the lawfulness or the expediency of ecclesiastical establishments, but because the conditions, on which alone they could have retained their connexion with the National Church, were such as it was well known they would not, because conscientiously they could not, comply with. The Act of Uniformity was framed deliberately and expressly with a view to exclude them from the Church. It required them to declare 'their unfeigned assent and consent to all and every thing contained and prescribed in and by the book entitled, The Book of Common Prayer and Administration of the Sacraments:' and to subscribe *ex animo* to the declaration 'that the book of Common Prayer and of ordaining bishops, priests, and deacons, containeth nothing in it which is contrary to the word of God, and that it may be

'lawfully used; and that they themselves will use the form 'in the said books prescribed in public prayer, and administra-'tion of the Sacraments, and no other.' With this, it was foreseen, the principles of many of the clergy would not admit of their yielding compliance; and one of the reasons assigned by the ejected ministers for their refusing to sign this declaration, is this, 'That the book of Common Prayer *teaches* the doctrine 'of real baptismal regeneration, and certain salvation consequent 'thereupon.' This was not a solitary objection, but it assumes a prominent place among their reasons for nonconformity; and proves that in their apprehension there was no room to doubt that the doctrine of the formularies they were called upon to subscribe, was that of *real baptismal regeneration* in the sense now contended for by Dr. Mant, as the doctrine of the Church of England.

As these good men had the best opportunities for ascertaining in what light the subject was viewed both by those who imposed, and those who subscribed to the declaration, which so specifically refers to the administration of the Sacraments, and as they had no rational inducement to quit their stations in the Church, but the reasons that forbade their compliance with this authoritative requisition, it would seem very strange that they should be under any mistake as to the real import of the language of the Church in the prescribed ritual. And if they were, it was still more strange that no benevolent attempt was made to convince them of their error by those who could so easily have removed at least this objection, by simply denying the assertion on which it rested. It is, however, not a little remarkable, that after the lapse of a hundred and fifty years, the validity of this reason, assigned by those pious clergymen for their nonconformity, should be virtually called in question by ministers of the very Church from which the former were ejected; and that one of those very doctrines, for objecting to which they became Nonconformists, should now be denied to be the doctrine of the Church of England. So then, all parties have laboured under a mere mistake; for the formularies of the Church involve no such notion as the majority, to say the least, of her dignitaries and officiating ministers, have during this period been subscribing to, and persisting in, and promulgating both from the font and the pulpit, in almost every parish throughout the kingdom. And the mode of reasoning by which it is attempted to establish this singular fact, is not less remarkable. The arguments by which Dr. Mant's quotations and statements are met by Mr. Biddulph and Mr. Scott, may, without any intentional mi-representation, be stated thus: 1. The doctrine contended for by Dr. Mant, 'is not the doctrine of the Bible' *ergo*, it cannot be the doctrine of the Church of England. 2.

The doctrine of Dr. Mant is not *fairly* deducible from the articles of the Church, and the Church cannot be inconsistent with itself: *ergo*, it cannot be the real meaning, unequivocal as the language may be, of her ritual. 3. The doctrine of Dr. Mant is inconsistent with the sentiments of Bishops, Martyrs, and Reformers of the Church, as well as with our own belief who have subscribed our *ex animo* assent and consent to all and every thing in the Book of Common Prayer: therefore—and Oh that those misguided nonconformists had reasoned thus!—it cannot be the doctrine of the Church of England.

Mr. Biddulph alleges, as a further objection to Dr. Mant's doctrine, as he terms it, that 'he considers it to have a very dangerous tendency.' So did the Nonconformists; but what has this to do, in determining either the truth of a doctrine or the question of fact, as to its being the doctrine of the Prayer book? Dr. Mant considers Mr. Biddulph's sentiments as no less dangerous in their tendency. Let the doctrine, however, be shewn to be agreeable to the dictates of Divine truth, and its tendency cannot be dangerous. But the doctrine may be both untrue and pernicious, and yet—we speak as of hypothetic possibilities—it may nevertheless be the doctrine of the Church of England. What then is the state of the question, as matter of fact?

The office for the ministration of public baptism, to which we naturally refer for a declaration of the sentiments of the Church on this point, opens with an admonition to the people to pray, that the child 'may be baptized with water and the Holy Ghost, 'and received into Christ's holy Church.' The second prayer has the following words: 'We call upon Thee for *this infant*, 'that *he* coming to the holy Baptism, may receive remission of 'his sins by *spiritual regeneration*.' The address immediately following the baptismal rite, calls upon the people to give thanks: '*Seeing now* that this child *is* regenerate, and grafted 'into the body of Christ's Church.' The subsequent prayer contains expressions of thanksgiving, that it hath pleased God to 'regenerate this Infant' with his 'Holy Spirit,' to '*receive* '*him*' for 'his *own child by adoption, and to incorporate him*' into His '*holy Church*.' And the petition which immediately ensues, is, that as the child 'is made partaker of the death of 'thy Son, he may also be partaker of his resurrection.' Wheatley informs us, that by the first Common Prayer of King Edward, after the child was baptized, the Priest, according to an ancient custom, was to anoint the Infant upon the head, saying, 'Almighty God, the Father of our Lord Jesus Christ, who '*hath regenerated thee by water and the Holy Ghost*, and '*hath given* unto thee Remission of all thy sins; He vouch-'safe to anoint thee with the Unction of his Holy Spirit, and

'bring thee to the inheritance of everlasting life. Amen.' *Wheatley's Rational Illustration of the Book of Common Prayer.* 8vo. p. 361.

In the office for the ministration of private baptism, it is ordained, that if the child afterwards live, it is to be brought into the Church, that the Congregation may be certified of its legitimate baptism. The words which the Minister is ordered to use on the occasion, are the following: 'I certify you, that in 'this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life.'

In perfect accordance with this language, the Catechism, which is entitled, 'An Instruction to be learned of every person 'before he be brought to be confirmed by the Bishop,' directs the child to answer the question, by affirming that in baptism he 'was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' To words so expressive and unequivocal as these, no figurative meaning, one would think, could be attached. The Catechism was framed for children; for the instruction of the uninformed and unintelligent; for those who, unable to appreciate nice distinctions or to dive into remote meanings, can receive words only in their obvious import. For these persons it was originally designed by its authors and its imposers. And in this, the simple and natural sense of those words, has the answer uniformly been given by thousands and tens of thousands of ignorant, wretched beings, during the two hundred and fifty years that the Catechism has been enforced by law. And thus has the delusion been sanctioned, that they were, in consequence of baptism, 'members of 'Christ, children of God, and inheritors of the kingdom of 'heaven,'—in fact, Christians;—entitled, as such, and in consequence of their baptismal regeneration, to have the burial service read over their bodies at their interment, which declares their death to be a deliverance 'from the miseries of this sinful 'world,' and that God, '*of his great mercy*,' hath taken their souls 'unto Himself.' For the Rubric directs, that the burial service is not to be read *over any that die unbaptised*, which has been thought to furnish sufficient evidence as to the light in which the Church of England views the doctrine of baptismal regeneration. Yet, according to Mr. Scott and Mr. Biddulph, this fatal delusion arises after all from mere mistake, owing to the words in the Ritual being rather too strongly figurative, or founded upon the charitable hypothesis, that the baptised members of the Church were really regenerate persons; and if these poor creatures had but examined the Articles, or consulted

Bishop Bradford, they would have found out their mistake before Eternity discovered it. But they never heard of the hypothesis; never met with, or never read, Bishop Bradford's Tract; and so they understood the language of the Church as the ejected clergymen understood it, though they reasoned differently upon it: and thus, like Dr. Mant, they were led to *believe* that Baptismal Regeneration is the doctrine of the Bible; and to be, no less than he is, '*sure*', that at any rate 'it is the doctrine of the 'Church of England.'

Can the Evangelical clergy, while disclaiming this doctrine, and vainly attempting to reconcile the 'popish liturgy', as Lord Chatham termed it, of the Prayer-book, with a 'Calvinistic 'creed,'—can they reflect without shuddering, on the fact of the multitudes that have been misled, finally misled, and sealed up in impenitence, by the supposed misconstruction of the Ritual of the Church to which they belong? Is there any evil to be apprehended from the prevalence of Sectarianism, that can vie in fearful magnitude of accumulation and extent, with this secret but damning mischief? Do they not know what a fatal advantage the ecclesiastical "hireling" derives from the countenance and authority thus at least seemingly given to the pernicious fallacies with which, in the language of the Church he serves, he smooths the pillows of the dying? And can they conscientiously maintain, that *this* is no reason for Nonconformity?

It is no part of our object in entering upon the controversy, to determine the doctrine of the *Bible*, on the subject of Regeneration. Among the Nonconformist divines, that has never been an obscure or a disputed point. Nor will it be necessary to follow Mr. Scott or Mr. Biddulph, through all the quotations from ecclesiastical authorities, which are adduced to disprove the truth of Dr. Mant's positions. Whatever those good and great men believed to be the truth, or whatever they understood to be the doctrine of their Church, we cannot admit them as evidence, in determining the fact of the obvious and generally received meaning of the language of that Church, both in the very office for administering the rite of Baptism, and in that popular form of instruction in which she more especially addresses herself to the capacities of the young, and of the lower classes.

Among Dissenters, there exists no controversy on the subject of Regeneration: that controversy is wholly confined to the Establishment. In our opinion, Dr. Mant completely proves his assertion, that the doctrine of Baptismal Regeneration, as explained by the Bishop of Lincoln*, is the doctrine of the Church of England. Mr. Scott and Mr. Biddulph are equally successful

* 'Those who are baptized, are immediately translated from the 'curse of Adam to the grace of Christ: the original guilt which

in proving that it is not the doctrine of the Bible. We must leave them to explain how the different parties, holding doctrines so opposite, and of so essential importance in their bearing upon Christian holiness and Christian hope, can conscientiously agree to unite in the same ecclesiastical establishment, the very principle and purpose of which, is perfect uniformity in matters of faith. 'The Church,' it is well known, 'hath power to decide' the controversy: but no Dissenter can cherish the wish, that the present Head of that Church should, at the suggestion of any mitred *anti*-Calvinist, re-invest the Convocation with legislative functions, and enforce peace upon the Bartlett's Buildings Society, by expounding the doctrine, and terminating the discussion by authority. We rejoice unfeignedly that the days of Convocations are past; and in this respect we rejoice not less in their security as Churchmen, than in our own liberty as Dissenters.

In congratulating Dr. Mant's opponents, on their security, rather than on their consistency, as ministers of the Establishment, we shall not, we trust, be understood as insinuating, in the remotest manner, a suspicion that the Evangelical clergy are not sincerely persuaded that their representation of the doctrine of the Church is correct. Their own explanation of the confessedly *strong* language of the Ritual and of the Catechism, is, we have no doubt, quite sufficient to reconcile them to the necessity they are under of perpetually using it. They certainly believe, that what they explain that language to mean, was really *intended* by the Church; although they concede, that it is a very different question 'whether her mode of expression is *best calculated to convey that intention.*' We may, indeed, be allowed to wonder that they can be of this opinion; and we are led to account for it, partly on the ground of a natural indisposition '*after vows to make enquiry,*' which places them in the most unfavourable circumstances for coming to an unbiassed decision, and partly by their attachment to the National Church, which leads them anxiously to wish to identify its doctrines on all points with Scripture. Were their assent and consent to the doctrine of Baptismal Regeneration, as explained by Dr. Mant, to be peremptorily required as a condition of remaining in the Establishment, it would be unwarrantable to suppose that numbers of the pious clergy would not resign, how reluctantly soever,

---

'they brought into the world is mystically washed away; and they 'receive forgiveness of the actual sins which they may themselves 'have committed; they become reconciled to God, partakers of the 'Holy Ghost, and heirs of eternal happiness.' *Refutation of Calvinism*, p. 83. See *Scott on the Effect of Baptism*, p. 81.

their preferments in the Church, as the ejected clergy in the days of Charles the Second did. But so long as they can avail themselves of the help of *hypothesis* and conjectural explanation, and opposite citations, to render it so far doubtful what the Church intended in the service, that her expressions may be used in a meaning they will not fairly admit of, it cannot be expected that they will dare refuse conformity, and incur the guilt of schism.

Differences of opinion and infirmities of judgement in the best of men, experience teaches us to expect, and our principles as Dissenters dispose us to tolerate. But there is something unavoidably painful to an ingenuous mind, in witnessing the expedients to which excellent men are reduced in order to vindicate their conduct from the appearance of inconsistency. It affords their adversaries a mortifying advantage, that they can quote the language of the Church in its obvious import, without note or comment, and tauntingly reproach the Evangelical clergy with striving to accommodate that language to their own religious tenets. Mr. Simeon confesses that the language of the Ritual is stronger than could be desired. Mr. Scott acknowledges that the Church 'speaks of *every person* whom she has 'baptized as regenerate:' but then, it is upon a hypothetical 'assumption, *present or future*, of their spiritual regeneration:' it is upon a supposition that the persons to whom these rites are administered, were 'devout in the prayers in which they had 'been joining, sincere in the vows which they had been making.' This supposition, be it remembered, is presumed to have been in the minds of the framers of this 'awful form,' in composing a Baptismal service for a *whole nation!* Is this credible upon any other ground than a further supposition, that they looked upon an external communion with an ecclesiastical institute, as really involving a spiritual participation of Christ?

Mr. Biddulph, however, understands the words in the Baptismal service 'in an *absolute* sense,' grounded on a lower de-'finition of *baptismal* regeneration:' but both he and Mr. Scott 'assume, that there is something also supposititious in the 'mind of the Church, as to spiritual regeneration.' 'Is there 'any impropriety or contradiction,' gravely adds an ingenious Reviewer, 'in supposing that the framers of our invaluable 'prayers had respect to *both* views in their use of the term "regenerated by the Holy Ghost?"' Alas! alas! And must these invaluable prayers be at last explained by conjectures, and defended by suppositions? and would such men as Mr. Scott, if once discharged from the obligation of their vows, ever imagine themselves authorized by hypothetical reasonings in reading the Baptismal service over an infant, the office for the

Visitation of the Sick over an impenitent, or the Burial service over a profligate? It is impossible to suppose that the language of the Church of England in her Ritual, is such as the opponents of Dr. Mant would have *chosen* as the expression of their own belief. How then can it receive their unfeigned assent and consent? Mr. Bugg contends that 'the *literal* interpretation of the 'language of the baptismal office, and its universal application 'to *all* persons receiving it, *cannot be supported.*' Why? Because, as he affirms,

'The baptismal office, like all the other offices, and Liturgy of the Church, was constructed for worthy receivers, and the benefits of course, must be confined to such.' 'She is all along speaking *of* Christ's institution; *to* Christ's Church of "faithful men," and of the promise which Christ has made to *those* who, with a right spirit, wish to enter into it; and although it be too true, that, "in the visible Church the "evil be ever mingled with the good;" (29th Article) *yet the Church knows them not. She owns them not.*' p. 71—67.

Mr. Bugg concedes, that upon any other supposition, that is, if Dr. Mant's interpretation of the office is just, the Church is convicted of absurdity, and of inconsistency at once with herself, with the Scriptures, and with common sense. But surely Mr. Bugg is charging upon the Church a still grosser absurdity. He is accusing his Church of composing a *national* liturgy, and offices, designed to be indiscriminately administered, not at the discretion of the clergy, but to all sorts and conditions of men, the '*literal interpretation*' of which *cannot be supported;* the literal interpretation of which would involve absurdity and impiety! Although the Church of England is so identified with the political constitution, that its whole system of discipline and of government is political;—although, at the period of its establishment by law, to dissent from her was considered as a *civil* offence, and involved the severest penalties;—yet, 'the universal 'application' of its language cannot be supported. Though enforced upon all, it was constructed, it seems, but for a few. 'She had only a spiritual service in her mind,' in establishing a temporal institute. Her design was to compel men to become true Christians; not to come to Church as good citizens. As to the multitudes who in every age she foresaw would come to her sacraments, misled by ignorant notions of their efficacy, or guided by merely secular motives, it is enough to say, 'The 'Church knows them not, she owns them not!!'—What miserable sophistry is this! How palpable a self-refutation does such a statement furnish, with regard to the plain fact! Whatever was designed by the original framers of the offices of the Church, (a point, however, which we do not consider as doubtful,) the intention of those who *decreed* its rites and ceremonies

as the matter of law, has been too unequivocally manifested. Be it so, then, that upon the Establishment, as an establishment, the absurdity, the inconsistency, the impiety of the Ritual, as interpreted by Dr. Mant, should rest. Will "The Church" admit of this distinction in vindication of herself, and consent to escape in the immaterial form of an abstraction, from the awful responsibility which attaches to her legislators?

There is another consideration which renders it still more difficult to admit of the hypothetical explanations of the Catechism and offices of the Establishment. At no period in the history of the Christian Church, has there prevailed a disposition to undervalue the external ordinances of religion. Among the many corruptions which even in apostolic times crept into Christian societies, producing a departure from the "simplicity which is "in Christ," we do not find that an indifference to the forms of external profession was ever enumerated. The apprehension of a very contrary danger, suggested the solemn cautions, the pathetic remonstrances, with which the Sacred Epistles abound, addressed to those who had put on the profession of Christianity. If the 'literal interpretation' of the great Apostle's language is in any case such as cannot be supported, it is when he seems to treat as nothing all outward privileges, all ritual duties, in his anxiety to secure the intelligent reception of the religion of Christ as a spiritual reality. Had the language of the Church erred in this respect, had it insisted too exclusively on the claims of religion on the heart, we might have allowed of hypothetical explanations, for they would not have involved a contradiction of the literal import. There would have been at least no very fatal danger of misinterpreting it. But what has been, under every form in which Christianity has been established, the grand practical evil to be supremely deprecated? What, but that fatal compromise of ritual obedience for moral holiness, which nullifies the very end of religion? The Jew trusted that his descent, or that circumcision, could save him; and so obstinately did he cherish this proud reliance, that when he had embraced Christianity, it excited the fears of an Apostle, that he had bestowed his labour in vain. The Papist believes that the Sacraments and the Absolution are to save him: though such advocates as Butler and Eustace, have their hypothetical explanations ready, to palliate the language of even the Romish Church. And is the language of the heart in a Protestant country, different? Is there no danger of a self-righteous adherence to the forms of a Reformed Church? of a reliance upon an external communion with that Church, and a participation in its Sacraments? How fearful is the number of those who live and die under such a delusion! 'Regenerated' in baptism, confirmed afterwards by the imposition of Episcopal hands, absolved in their

death-sickness from all their sins, they at last receive the Sacrament as their supposed passport, and are buried in 'sure and 'certain hope of the resurrection unto eternal life,' without having exhibited any evidence of the Christian character. These are cases of daily occurrence, such as must be contemplated as necessarily arising out of the present state of human nature. The framers of the offices and Catechism must have known this; and either they must have believed, as Dr. Mant, Bishop Tomline, and the Romish Church, believe, that Sacraments have a justifying, a sanctifying, and a saving efficacy, or they did deliberately adopt language worse than inapplicable to the majority of a nation at that time but partially rescued from the dominion of popery: language *literally false*, and indefensible but on hypothesis: language calculated awfully to mislead the souls of men, the charge of which the Established Church took upon herself as her exclusive prerogative. For knowing this, the compilers of the Catechism taught every child to believe and to declare, that in baptism he is made '*a member of Christ, the child of* '*God, and an inheritor of the kingdom of heaven.*' And what has been the *practical* consequence which has so extensively resulted from this use of the language of the Ritual and of the Catechism, enforced by the sentiments of by far the greater part of the Established clergy, till within these last fifty years? That which Mr. Bugg allows to be the natural and necessary consequence of Dr. Mant's opinions: 'The utter destruction of the 'necessity of any vital religion, or any Christian morality what-'ever.' This, Mr. B. owns, would 'afford Dissenters so far a 'ground of justification.' We accept it as such: it is one of the principal reasons of Dissent.

But, once more: If the *literal* interpretation of the language in the Baptismal service, were to be, for argument sake, given up, what is that 'lower definition of baptismal regeneration,' that figurative or hypothetical sense, in which the words can be supported? The subject of Baptismal Regeneration, is an infant, incapable of faith; a passive subject of the change supposed to be wrought in baptism, by which he becomes the child of God and the heir of eternal life. Does the Regeneration conveyed by 'baptism rightly administered,' relate, on this supposition, to the infant's character, or to his state? If to the former, the change effected, whatever it be, must be absolute and necessary by reason of a physical efficiency in the means, and consequently inseparable from Baptism. If it relate to a change of state, how can the *present* benefit, as defined by the Church of England, be suspended on conditions to be afterwards performed by the unconscious subject of that benefit? The question respects not the *reality*, but the *nature*, of the efficacy of the sacrament. A Sacrament partakes of the nature of a covenant: it

has necessarily a relation to the antecedent promise of God, of which it forms the ratification and seal. But, by what promise in the Divine word is the belief supported, that every baptized person, whether an infant or an adult, becomes, in consequence of his admission into the visible Church, 'a member of Christ, 'the child of God, and an inheritor of the kingdom of heaven?' What supposed conditions can justify this language? Take it literally or figuratively, absolutely or hypothetically, this description of the effects of Baptism, is equally contrary to reason and to Scripture: but, nevertheless, Dr. Mant is right in this respect;—it is the doctrine of the Church of England.

It cannot be wondered at, that the publication of Dr. Mant's 'Two Tracts," by the Bartlett's Buildings Society, which has furnished occasion for the present controversy, should begin to be lamented as a most impolitic measure. It has furnished at least one reason for not subscribing to that Society in preference to the Bible Society. Nor will the schism to which it has led, in the former of these Societies, be very easily healed. The proud, inveterate jealousy which the *Anti-Biblical* faction have manifested towards the Evangelical clergy, in the various publications that have appeared on the subject, sufficiently illustrate the motives which have led them to oppose the circulation of the 'Bible only.' It is not to be forgotten, that the opposition to the Bible Society rests with the abettors of the doctrine of *Baptismal Regeneration*, and the ridiculers of 'Methodistic conversion.' It is, in fact, the last convulsive struggle of Popery within a Protestant Church. In the proud attitude of authority, she has taken her stand on the offices of that Church, and smiles in defiance.

The sentiments of the Church of England with regard to Baptism, deserve however, apart from the present controversy, to receive further attention, as throwing considerable light on the general use which has been made of the word Regeneration, in reference to an initiation into the visible Church. Did the controversy indeed rest upon the use of a single word, as Mr. Cunningham, in his "Conciliatory Suggestions," seems to imagine, it would not surely be very difficult to heal the schism; but the fact, as we have sufficiently shewn, is widely different. Calvin remarks, with his usual sagacity, 'I have found, by long and 'frequent experience, that those who pertinaciously contend 'against words, cherish some latent poison: so that it were 'better, designedly to provoke their resentment, than to use 'obscure language for the sake of obtaining their favour.' *Institutes. B.* 1. *C.* 13.

'Sacraments,' as Hooker remarks, 'by reason of their mixt na-'ture, are more diversely interpreted and disputed of, than any 'other parts of religion besides.' In what their mixed nature

consists, this learned and pious, and every thing but judicious, apologist for the Church of England, proceeds to state. He is very angry at those who hold, that 'the use of the Holy Sacraments,' is no other than to 'teach the mind by other senses, 'that which the word doth teach by hearing;' arguing from the incapacity of infants to receive instructions, that the Sacraments would in that case be in respect to them a mere superfluity. After enumerating the 'great store of properties' which attach to them, he concludes that their chief efficacy consists in their being constituted, 'First, as marks whereby to know 'when God doth impart the vital or saving Grace of Christ unto 'all who are capable thereof, and secondly, as means conditional which God requireth in them unto whom he imparteth 'Grace.'

In these vague terms, which might with equal appropriateness be referred to any other of the ordinances of religion, for in this sense, prayer may be termed a Sacrament, the Author appears to think he has given a satisfactory explanation of the nature of the Holy Sacraments. Accordingly, he proceeds at once to assert their necessity, and to vindicate on this point the doctrine and the practice of the Church. In arguing for their necessity, however, the pious divine lies evidently under considerable difficulty, in steering clear of the Popish dogmas, without appearing to innovate on the doctrine of the Church. There prevails throughout this part of his treatise a singular embarrassment, often amounting to the necessity of guarding his assertions by something like contradiction. And he is always glad to escape from the unsteady ground of controversy, in order to give full play to the ardour of his intellect in expatiating upon themes more congenial with his sublime piety. In one passage he tells us, admirably, 'That Sacraments contain in themselves no vital 'force or efficacy; they are not physical but moral instruments 'of salvation, duties of service and worship; which unless we 'perform as the Author of Grace requireth, they are *unprofitable*. For all receive not the Grace of God which receive the 'Sacraments of his Grace.'—They serve, he adds, as 'moral 'instruments, the use whereof is in our own hands, the effect in 'His; for the use, we have his express commandment; for the 'effect, his conditional promise.' Thus far one might imagine the learned writer was quoting the very words of some old Nonconformist divine. But he proceeds to affirm, in language less intelligible, that 'where the Signs and Sacraments of his Grace are not 'either through contempt unreceived, or received with contempt, 'we are not to doubt, but that they really give what they promise, 'and are what they signify.' For, as he afterwards explains himself, they 'are indeed and in verity means effectual, whereby God 'when we take the Sacraments, delivereth into our hands that

'Grace available unto eternal life, which Grace the Sacraments 'represent or signify.' The extent in which these words are to be taken, is more clearly shewn in the subsequent sentences, which describe the effect of the Sacraments as a real *participation of Christ.*

It is by no means our object to prove, by these extracts, what is the doctrine of the Church of England respecting Baptism; that question, as we have already shewn, can be decided only by the declarations of her own Ritual. But they will serve to shew, that it is not the mere application of the *term Regeneration* to Baptism, or to the supposed effect of Baptism, which constitutes the real subject of controversy: it is rather the notion, which has been almost universally held in the Church, of a certain *mystical, indefinite efficacy or* '*Grace,*' residing in the sacramental element, when attended with 'the word which ex-'presseth what is done by the element,' which, in some sense, or other, (for there might be formed a graduated scale of opinions on this point, from rank popery down to the sentiments of Mr. Scott,) *is available to salvation.*

The way in which these notions have originated, appears to be this: The Scriptures declare that "Except a man be born "again of water and of the Spirit, he cannot enter into the "kingdom of God." *Hooker*, Book V. § 59. That is to say, according to the exposition of almost all the ancient divines, Except a man be regenerated by water,—or, at least, baptized *as well as* regenerated, he cannot be saved. This axiom being once admitted on the supposed authority of Scripture, the Fathers were naturally led with anxiety to explore, first, what constitutes effectual baptism; and, secondly, why baptism was made by our Lord himself a condition of salvation.

Hooker lays it down as 'an infallible rule in expositions of Scripture, that where a literal construction will stand, the 'farthest from the letter is commonly the worst.' He will not admit of the possibility of a doubt as to the literal meaning of the passage on which the whole of his assertions and reasonings are founded. 'The non-institution of Christian Baptism at the 'time of our Lord's conversation with Nicodemus,' as adverted to by Mr. Biddulph, (p. 9.) never seems to have occurred to the learned author of the "Ecclesiastical Polity," or to any of the Greek or Latin Fathers for whom he manifests so unbounded a deference. Our Lord's words, according to their views, were less designed to teach the necessity of a radical change of heart; than to inculcate obedience to a positive institute not then ordained in the Christian Church. Bishop Hopkins, we believe, is one of the earliest episcopal writers, who contend for a different construction of the passage*. The judgement of antiquity certainly

* See Scott on the Effect of Baptism. p. 33.

was, that the passage is to be taken in its literal meaning; and it was a necessary consequence therefore, that they should view the sacrament of Baptism in the light of an ineffable mystery, a standing miracle of grace analogous to the burning bush, the brazen serpent, and the pool of Bethesda*, and that they should invest it with a meaning, 'a great store of properties,' and attribute to it an efficacy, warranted neither by reason nor by Scripture.

The following expressions are used by Hooker, in arguing for its necessity.

'In which respect (viz.: that Baptism both declareth and maketh us Christians) 'we justly hold it to be the door of our 'actual entrance into God's house, the first apparent beginning 'of life, *a seal perhaps* to the *Grace of Election* before re- 'ceived, but to our Sanctification here, a step *that hath not* 'any before it.' Speaking of re-baptizing, he says, 'How 'should we practise iteration of Baptism, and yet teach that 'we are by Baptism *born anew?*'—'As Christ hath therefore 'died and risen from the dead but once, so that Sacrament 'which *both extinguisheth in him our former sin, and beginneth* 'in us a new condition of life, is by one only actual adminis- 'tration for ever available; according to that in the *Nicene* 'creed, *I believe one Baptism for the remission of sins.*' A little further, in contending for the use of the Interrogatories in the Baptism of Infants, he goes so far as to say, that 'till we 'come to actual belief, the very *Sacrament of Faith* is a shield 'as strong as after this the *Faith of the Sacrament* against all 'contrary infernal powers.' He terms the sacramental element 'the Well-spring of new birth wherein original sin is purged.'

But when he comes to treat of Confirmation, we find our Author quoting from the Fathers still stronger language in repect to the efficacy of Baptism. 'After Baptism adminis- 'tered, there followeth (saith TERTULLIAN) Imposition of 'hands, with invocation and invitation of the Holy Ghost, 'which willingly cometh down from the Father, to rest upon 'the *purified and blessed bodies*, as it were acknowledging 'the Waters of Baptism a fit seal. ST. CYPRIAN, in more 'particular manner, alluding to that effect of the Spirit 'which here especially was respected. How great (saith he) is 'that power and force wherewith the mind is here (he meaneth 'in baptism) enabled, *being not only withdrawn from that* 'pernicious hold which the world before had of it, nor only 'so purified and made clean, that no stain or blemish of 'the Enemy's invasion doth remain; but over and besides '(namely, through prayer and imposition of hands) becometh

* See Hooker, Book, V. § 57.

'yet greater, yet mightier in strength, so far as to reign with a 'kind of imperial dominion over the whole band of that roaming and spoiling Adversary.' As much is signified by Eusebius Emissenus saying—The '*Holy Ghost which descendeth* '*with saving influence upon the Waters of Baptism*, doth 'there give *that fulness which sufficeth for innocency*, and 'afterwards exhibiteth in Confirmation, an augmentation of 'further Grace.' He adds to these high authorities, the opinion of St. Jerome, that 'Baptism by heretics' might be granted 'available for remission of sins,' and that the Holy Ghost is received in Baptism, Confirmation being 'only a Sacramental 'Complement.'

Lastly, in treating of the Sacrament of the Eucharist, Hooker assigns a reason for its not being administered to the unbaptized, which deserves the attention of those who plead the universal suffrage of the Church, in vindication of their insisting on Baptism as a *term of Communion*. 'No man receiveth this Sa-'crament before Baptism, *because no dead thing is capable of* '*nourishment*' By parity of reasoning, the other means of grace must be considered as of no efficacy to the unbaptized. The learned Author adds, '*It may be that the grace of Bap-*'*tism would serve to eternal life, were it not that the state* '*of our spiritual being is so much hindred and impaired* '*after Baptism.*'

Dr. Mant, then, surely does not go much further than the great champion of Episcopacy himself, in terming Baptism the 'vehicle of salvation,' and in affirming, as Mr. Scott says he seems to do, that 'we are thereby regenerated, adopted, jus-'tified, and sanctified.' Dr. Mant is a consistent Churchman: Mr. Scott is an inconsistent one; for, despising, as it should seem, the authority which the Church possesses to decide controversies in matters of faith, he makes his appeal to Scripture, with all the simplicity of a staunch Puritan. He adduces numerous passages of Scripture, to shew in what terms the inspired writers *ordinarily* proclaimed the salvation of the Gospel to mankind; and then asks,

'Had baptism occupied as large a space in their view, as in Mr. M.'s, had they attributed as extraordinary an efficacy to it, would it not have been much more prominent than it is in their addresses?

'In one place, indeed, St. Paul even speaks of "baptizing" as a very secondary and inferior employment, compared with "preaching "the gospel." "I thank God that I baptized none of you, but "Crispus and Gaius; lest any should say that I had baptized in mine "own name—For Christ sent me not to baptize, but to preach the "gospel."*—I cannot persuade myself, that such language comports with the idea of baptism being so completely 'the vehicle of regene-'ration and salvation,' as Mr. M. esteems it.' p. 83, 84.

* 1 Cor. i. 14—17.

How then, it is natural to inquire, can it be accounted for, that notions so erroneous should have existed for so many ages? How did such a mistake first obtain the universal assent of the Church? We have seen that it originated in a literal interpretation of a solitary passage of Scripture. In those days, the authority of a Father stood in place of enlightened criticism; and we are not to wonder, therefore, that an error once sanctioned by the Doctors of the Church, should be received with implicit credence. But with regard to Baptism, there were other circumstances which probably conspired to lead those truly devout and pious men, to over-rate its importance.

Baptism having been instituted by our Lord as the symbol and seal of an external profession of Christianity, a compliance with it as an initiatory rite, during the infancy of the Church, was a necessary criterion of the sincerity of the faith and obedience of the Jewish or Heathen convert. It was the sign of a visible and actual change in the character; it testified a renunciation of previous habits and opinions, under circumstances which almost precluded the operation of sinister motives. A profession of Christianity then, was neither an equivocal nor a nominal change; and he that was baptized, was not only baptized into the death of Christ, as the fundamental truth and glorious scandal of the *new religion*, but was considered as "buried" with him in baptism, as to the interests of the present world. As this was the first step to be taken on the profession of Christianity, it was that expression of subjection to the authority of its Divine founder, and of faith in his resurrection, on which the Apostles would naturally insist, as a sign of conversion. In times of persecution, when so many would be tempted, from the fear of man, to come to Jesus by night, and to avoid the danger attendant on an open profession of the Christian religion, the words of our Lord might almost seem to admit of application in the sense in which they have been so generally misunderstood, and it might have been declared, Except ye be regenerated by the water of Baptism, unless ye thus publicly put on the new man, "ye cannot see the kingdom of God." It is very probable, that the extravagant notions entertained of the saving efficacy of martyrdom, had a similar origin. The combination of an heroical zeal with very imperfect attainments in religious knowledge, was not then infrequent in the character of the young convert; and thus it was that martyrdom came to be welcomed and desired, as possessing something of an expiatory, or at least of a meritorious efficacy. To all the external rites of religion, so long as religion itself was, in the sight of the world, ignominious, a more than natural—we had almost said a romantic importance, would be attached in the Christian

Church, and their original import or design, it is probable, would be gradually lost sight of. In proportion as this was the case, they would become susceptible of an indefinite meaning, and would act with all the force of indefiniteness on the imagination. The initiatory sacrament of Baptism must have been regarded in a light essentially different from the views of the Divine Legislator, when persons could be induced to defer it till the close of life, under the idea that it would be effectual for the remission of all their previous sins. This was indeed to make it the *laver* not of *regeneration* only, but of *expiation* also. But even by them who had more rational views of its nature, it is evident that this rite, which was supposed to occupy in the Christian Church, the place of circumcision under the Jewish dispensation, very soon began to be regarded in a light similar to that in which the abrogated ceremonies of the law were for a long time contended for by the Jewish converts. The Christian would too naturally be induced to rest his confidence on a meritorious compliance with the positive law, and to glory in his Baptism, as the Jew formerly made circumcision his boast and security; and the solemn declaration of the Apostle to the Galatians, might without impropriety have been referred to the former case, no less than to the latter: "In Jesus Christ neither" *baptism*, nor the absence of baptism, "availeth any thing, but faith which "worketh by love."

Calvin, in his Institutes, adverts to those persons who attribute to the Sacraments 'latent virtues, which are no where represented as communicated to them by the word of God,' and who maintain 'that the sacraments of the new law justify and confer 'grace, provided we do not obstruct their operation by any 'mortal sin.' With more than usual vehemence that great Reformer deprecates the fatal prevalence of this opinion. 'It is 'indeed,' he affirms, 'evidently diabolical: for by promising 'justification without faith, it precipitates souls into destruction: 'in the next place, by representing the sacraments as the cause 'of justification, it envelops the minds of men, naturally too 'much inclined to the earth, in gross superstition, leading them 'to rest in the exhibition of a corporeal object rather than in 'God himself. Of those two evils, I wish we had no such 'ample experience, as to supersede the necessity of much proof.' *B. IV. C.* 14. § 14.

How, then, shall we ascertain the original intent, the scriptural import, and the relative importance of Baptism? Is it not a remarkable circumstance, that with respect to an institute of such alleged necessity and vital efficacy, the New Testament should have allowed scope for so great a variety of dogmas? Not only the Church of England differs from the Church of

Rome, and differs from herself on this subject; but, without the pale of the establishment, besides the three distinct divisions of the Baptists, the Pædobaptists, and the Quakers, we shall discover several subdivisions, whose opinions will, on examination, be found to differ essentially. Whether Baptism should be insisted on as a term of communion, or not; whether it should be administered on a profession of Christianity, or only after a probation of character; whether, with respect to children, it should be refused to the offspring of irreligious parents; whether faith in the parent, or in the adult, is necessary to constitute it valid; what stress is to be laid on the mode; and, lastly, whether the institute was designed by our Lord to be of perpetual obligation: these questions, which do not belong to speculative theology, but have all a bearing upon the practical discipline of the Church, are so many distinct subjects for investigation. Happily, or rather unhappily, however, the majority of persons are content to rest in some vague, hereditary notion upon these points; and thus, amid a wonderful variety of possible views, a certain degree of uniformity of practice is secured, at least within the limits of the respective denominations.

Without pretending to go at all into the fundamental question, What constitutes Christian baptism? we may perhaps be pardoned, if we suggest in conclusion a few considerations for the attention of those who have more leisure to pursue the inquiry. In the first place, whatever view be taken of Baptism, must it not be conceded on all sides, that as practised in Christian countries, it assumes an aspect extremely different from that of the primitive institute? Does Baptism, as an initiatory rite, really convey the same meaning, or involve the same consequences, *now*, as attached to it in the days of the Apostles? Originally designed to be the symbol of a new dispensation of a purely spiritual character, it corresponded, as an external rite, at once with the peculiar genius of that dispensation, and with that visible and determinate change of profession, as well as of belief, which took place in either the Jewish, or the Heathen convert. It has indeed been considered, as the adoption into the Christian dispensation, of a ceremonial rite, perfectly consonant with the habits, and intelligible to the feelings of the people among whom the Apostles were sent. The simplicity of our Lord's command, the briefness of the direction to "go into all nations, baptizing them," would seem to show that the prescribed mode of discipling the Heathen, was previously familiar to the Apostles; while the use which St. Peter makes of the word in connexion with repentance, would lead one to suppose, that in the minds of the multitude he addressed, being baptized into a new religion, was nearly synonymous with being converted from a false religion. In the instance alluded to, it is *conversion* and *repentance*, rather than *regene-*

ation, which appear to be involved in Baptism. Be this as it may, it must we think be conceded, that Baptism, as practised by the Apostles in obedience to our Lord's command, had, from the circumstances of the case, a very different meaning, answered a different end, implied a very different change in the subject, from what are involved in the performance of the same rite in a professedly Christian country. It was, then, not only the appointed mode of profession, but an *evidence* of discipleship, universally recognised. In a Christian country, a compliance with the rite forms no sort of evidence of real faith. It may still be the law of Christian profession; but that profession will in too many cases amount to no more than a vague recognition of the general truth of the national religion. Baptism can be no longer considered as an expression of character: the disciples of Christ must be distinguished by some other outward sign. We do not mean to insinuate that this forms any argument against the permanent obligation of the rite of Baptism; but the consideration has some weight in ascertaining the *grounds* of its importance.

It is agreed on all sides, that Baptism is the rite of initiation into the Christian Church. The real question between the Pædobaptists and the Antipædobaptists, is, whether children, and, among Pædobaptists themselves, *what* children, are to be considered as capable of, or entitled to, initiation into the visible Church. The latter point must be determined by the views they respectively take of the ordinance, as expressive of a simply external, or of a spiritual relation to the Church of Christ. But, confining ourselves to that general definition of Baptism, on which all parties are agreed, it must be acknowledged, that the initiation of Jews and of Heathens into the visible Church, then existing in the form of a real voluntary association of true believers, and the initiation of nominal Christians, either on their presentation by Christian parents, or on their profession of faith, into a particular congregation, or a national establishment, considering either as a part of the visible church,—though the term Baptism be allowed to designate both transactions with equal propriety, cannot be considered as identical.

The importance of Baptism must ultimately rest either on its claims as a duty, or on its efficacy as a privilege. Viewed under the former aspect, it is generally supposed to rest on a *positive law*, by which every intelligent subject of that law is bound to implicit obedience. In this case, it should seem to admit of no relaxation on the ground of immaturity of character, in the professed or nominal Christian. And indeed, not to urge the practice of the fore-runner of our Lord, the Apostles appear to have received to Christian Baptism, whoever offered themselves,

whether under the influence of conviction, or that of fear; and though, as in the instance of the eunuch, they doubtless endeavoured to secure an intelligent compliance with the ordinance, as an expression of faith and obedience, we do not read that in any case they refused to admit a person to Christian Baptism. They could have instituted no inquiry into the individual character of the three thousand converts of one day. Nor does it appear that they ever intimated to Simon Magus, or to any other insincere or unconverted person, that his Baptism was invalidated by a want of real repentance or of faith. If these had been requisite to constitute Baptism a duty, or to render its performance valid, surely iteration of Baptism would, in the case of such unhappy discoveries, have received the sanction of apostolic direction or precedent. But if Baptism relates principally to the profession of Christianity, the nature of the duty becomes materially modified. It will then remain to examine with what propriety the terms *law* and *command*, as founded simply on our Lord's direction to the Apostles in evangelizing the Heathen, can be used in their absolute sense, as importing a universally binding obligation of fearful importance, when the original institution is neither couched in the form, nor attended with the sanctions of a law; unless that sanction is included in the promise of our Saviour's presence with his faithful ministers to the end of the world. As a law, Baptism seems only to be *directly* imposed on the Christian minister, or still more so on the evangelist, or missionary, who, in carrying the Gospel into heathen lands, is fulfilling the letter as well as the spirit of his Saviour's commission, and is occupying the very office and attitude of the Apostles themselves.

Let us then consider Baptism with respect to its efficacy as a privilege, in which light it appears to be primarily regarded by the Church of England, as a means of grace; or, to adopt Hooker's words, as a *means conditional* which God requireth in them unto whom he imparteth grace. We incline to think that the perpetual obligation and real importance of the Christian institute, must ultimately rest on its *sacramental* character. In this point of view, it may be claimed alike by all men, though, in its spiritual efficacy, the true believer, or the children of true believers, may be the only participants. It may then be considered as *legitimately* performed, like other ordinances of religion, in a melancholy number of instances in which the effectual benefit is lost. It would seem to be *valid* in every case in which it served to admit to a profession of Christianity, while yet the character of that profession would materially affect the availing efficacy of the rite as a *means conditional* on the part of those who were engaged in its performance.

In thus divesting Baptism of the stern attribute of positive

law, as well as of that 'great store' of strange and wondrous properties which have been attributed to it by the superstition of darker ages; we are not aware that we detract any thing from its true scriptural importance. We are guilty only of reducing it to a level, in point of authority and *conditional efficacy*, with the other ordinances of Christianity. 'Wherefore,' says Calvin, 'let us abide by this conclusion, that the office of the sacraments 'is precisely the same as that of the word of God.' Surely, upon this basis it may safely rest. We cannot, we dare not believe, that the child of a profligate parent, thoughtlessly presented at the baptismal font, and—it is not satire, but fact—as thoughtlessly sprinkled and crossed by the Romish priest, or, it may be, irreligious Protestant minister, is one whit the purer in soul, or the safer in condition, for the ecclesiastical rite; or that the pious Quaker, or the individual who conscientiously believes that the obligation of Baptism is not perpetual, is left to *the uncovenanted mercies of God!* What but bigotry and horrible delusion can result from such a belief, in the minds of an unintelligent multitude! Christianity is not a code of positive laws, or a system of ceremonial observances: its whole message is CHRIST; its import, salvation. We believe, in regard to Baptism, that it will prove availing, just so far as those dispositions of which it is employed as the outward expression, are found to have a real existence in the individual. To those who, upon *repentance*, "were baptized in the name of the Lord Jesus, for the remission "of sins," we believe it was effectual, so far as that repentance of which it was the sign, was genuine, and no farther. The Baptist who now employs this rite as significant of a death unto sin, and a burial unto this world, will surely be accepted only as he is the subject of that sentimental change which it bespeaks: while in the case of the pious member of the Established Church, or of a Pædobaptist congregation, who regards Baptism no less than circumcision formerly, as the seal of a covenant in which his children are included,—the sign of a relation in which they stand to the visible Church, in consequence of the faith or religious profession of their parents, and who in this view dedicates his offspring to God in Baptism, as a *means conditional* of securing his promised grace; it will, surely, prove no less availing, in proportion as that faith is intelligent and sincere from which the outward expression derives all its value and significance. For Sacraments, we again repeat the words of Hooker, 'contain in 'themselves no vital force or efficacy; they are not physical, but 'moral instruments of salvation, duties of service and of wor-'ship. All receive not the grace of God which receive the sa-'craments of his grace.' Like all the other ordinances of religion, they are 'moral instruments, the use whereof is in our

'hands, the effect in his; for the use whereof we have his ex-
'press commandment, for the effect, his conditional promise.'

Surely, then, those laws which exclude the body of an unbaptized believer from the decent rites of sepulture, or would debar an unbaptized apostle himself, from the fellowship of the Church, must be wholly abhorrent to the genius and spirit of that religion, whose Divine Author has declared, "I will have "mercy, and not sacrifice."

Art. III. *Cathedral Antiquities of England; or, an Historical, Architectural, and Graphical Illustration of the English Cathedral Churches.—The History and Antiquities of the Cathedral Church of Salisbury; illustrated with a Series of Engravings, of Views, Elevations, Plans, and Details of that Edifice: also Etchings of the Ancient Monuments and Sculpture; including Biographical Anecdota of the Bishops, and of other eminent Persons connected with the Church.* By John Britton, F. S. A. pp. 114. 31 Engravings, and 3 Wood Cuts. Price, Medium 4to. 3l. 3s. Imperial 4to. 6l. 6s. Longman and Co. 1814.

FOR a number of years past there has prevailed, and there continues to prevail, in the literary world, a most extraordinary, and what sober men may deem a most excessive, passion for bringing back upon us every thing belonging to times long since gone by. It is not from the grand and venerable features alone of antiquity that this zealous passion has laboured to disperse the deepening shade, but every mark, and point, and blemish, every quaintness or deformity, every cut and cast of costume, every button, or loop, or tatter, has been explored with anxious, and erudite, and solemn industry; and never did the prophets of Baal more earnestly invoke the descending fire, than our devout antiquaries have looked and panted and almost gasped for a few more vouchsafed rays of light to bless their eyes with the very last invaluable minutiæ, of spots and hairs and particles of dust. And what words can describe the exultation as one more, and still one more, of these precious matters has become discernible!

This prevalence of antiquarianism is rather a strange thing for times like these. Is it that there has been such an ebullition and effusion of mind that all the sweepings of the older world are become necessary to stop and absorb the overflowing element? Is it that our mortification at having been baffled and falsified in all our schemes and ventures of predicting the future, has thrown us, by a kind of impulse of resentment, back upon researches into the past? Or is it that, suspecting we are chargeable with many absurdities, we seek a kind of refuge among the greater absurdities of our forefathers?

Whatever be the explanation, the fact is obvious that, for some time past, there has been a widely-extended and most industrious zeal for recovering all the worthless trifles that had been

lost in the dust and darkness of past ages, as well as those matters which may fairly be adjudged to belong to general knowledge and cultivated taste. And this zeal has had policy enough to bribe the fine arts to its assistance, and the pencil and the graver have wasted their labour and refinements on a vast variety of utter rubbish; rubbish heraldic, monumental, sculptural, architectural, and of sundry other kinds.

At the same time, there is the consent of all persons of liberal mind, that to some certain extent, and that bounded by no contracted line, antiquarian study is on the level of the more dignified order of our intellectual occupations. There is some certain proportion of the contents of old records, and of the legends of old monuments, which it is desirable we could have abstracted and assigned to the proper places in the great body of history. And there are on the surface of the earth, and beneath it, a vast number of objects, the result of the design and labour of its departed inhabitants, which deserve to be accurately investigated and described, and to have their forms imitated and multiplied by the graphic art, in order to preserve their resemblance when many of them shall have perished, and to gratify innumerable inquisitive persons who will never be able otherwise to obtain images of them to be placed among the pictured forms in their imagination.

Mr. Britton stands conspicuous among the labourers on the more liberal and pleasing tracts of antiquarianism. He has long been contributing largely to the gratification of a rational taste for what may be called the monuments of past ages. In saying this, it is not necessary we should be of opinion that *every* object on which he has bestowed his labours has deserved them, or could be made, even by those labours, to deserve the attention of persons of taste. It is probable there is an absolute impossibility of devoting the mind so zealously, so uninterruptedly, and so long, to antiquarian pursuits, as Mr. B. appears to have done, without losing somewhat of the power of discriminating impartially *what* objects are deserving of the labours of thought and art, and what are not. Such habits shall generate a propensity to find something interesting in *any* very old construction of stones, or piece of chisel-work upon them; a reluctance therefore to let so large a portion of old relics go to the account of mere rubbish as ought in all reason to be so consigned. But certainly few antiquaries by profession have sustained so little injury from this perverting influence as Mr. B.; and on the whole he has very worthily served the cause of liberal antiquarianism, and elegant taste.

He has now, after so long a preparatory exercise, commenced a work which, if he shall live to complete it, (and we cordially wish he may,) will surpass every work relating to English an-

tiquities. He enters on it with a combination of advantages, in the public taste for highly-decorated works, in the assurance of having ample facilities of research afforded to him, in his own attainments from previous discipline and practice, and in the wonderful perfection of the arts of delineation and engraving. How rude, and poor, and even contemptible, in comparison with the performances of our present artists, is the graphical part of most of the works on ecclesiastical and other architectural antiquities of a century or even of half a century back!

Except on account of the contemporary appearance of Mr. Dodsworth's very fine and matured work, it was perhaps good policy in our Author to begin with a Cathedral, of which the elegance is more immediately obvious than that probably of any other of these Gothic structures. And if its elegance had been still more signal than it is, all its admirers might now be satisfied with its portraiture. These two works have left nothing for even the fanaticism of antiquarianism, or the fastidiousness of taste, to wish for more—nothing that is within the power of the imitative arts. It will be waste of labour for the pencil to be employed any more on this structure, till that period which will arrive, whatever may be its distance, when this superb pile, with the others of the same order, shall have been long abandoned to the operation of time, and shall present itself still more picturesque in ruin. Then for another such man as our Author, with his exquisite draughtsmen and engravers. The people of that time may equal the people of this in taste for elegant works; but as for religion—it is evident from the nature of the case that they must be all, to a man, literally heathens.

Mr. Britton's first announcement of his plan was in terms which were thought somewhat too ambitious, and bordering on arrogance. The language of the preface to this volume, and which was published with the concluding portion of it, is extremely moderate, and in some degree deprecatory. He represents calmly that a laborious and expensive work is to the author a concern of great anxiety, both at the commencement and the conclusion; while the critic may lightly condemn, quite at his ease, suffering nothing and hazarding nothing. We think, however, that Mr. B., besides his own unquestionable merits, is in much too good company to have any thing to fear. No royal patronage, nor academical honours, nor the favour of the courts of criticism, could stand him so much in stead as the attendance of Messrs Mackenzie, Le Keux, Baxter, &c. &c. the operators of his drawings and engravings. The volume is besides, in reference to the prevailing rate of fine works, very remarkably cheap. Indeed he states that the expense of bringing it out will not be repaid by the sale of the whole impression; so much has it exceeded his first calculation, chiefly in consequence of his

having given more plates, more letter-press, and a still higher style of execution, than he had engaged in the proposals. He trusts to the increasing favour of the public for ultimate remuneration. That favour, it appears, has already proved more than equal to his expectations. And assuredly, on the condition of undiminished excellence of execution, he may reckon with confidence on all the success he could desire,—unless there should be any degree of danger, that a very long series of exhibitions of objects so considerably resembling one another, should ultimately encounter the disadvantage incident to every thing which gives an impression of sameness. It may be doubted whether the number can be very great of persons that will not be tired before they have gone through the whole score of chronological catalogues of bishops, and of records of the building, endowing, and repairing of churches. And as to the mainly captivating part of the work, the plates, while there can be no doubt that persons who have really made ecclesiastical architecture a study, may find quite enough to keep up their curiosity and interest, at each successive stage, in the peculiarities which in each structure will diversify a form of architecture substantially of the same character, Mr. Britton is yet perfectly aware, that a considerable proportion of the purchasers of such a work are persons possessing no such knowledge, being only admirers, in a general way, of fine prints and striking aspects of fine structures. It will be natural for these, in process of time, to become desirous of a greater change of objects than that of merely passing to another cathedral.

In consideration of this portion (no diminutive or unimportant one, assuredly) of the favourers of such a work, it will be the good policy of the conductor to exclude very carefully the absolute dross of antiquarian topography; for instance, the monumental inscriptions in the churches. Mr. B. says he had intended to insert a quantity of this material in the present volume, but could not make room. We are glad that even so his design was frustrated; but we hope that henceforward he will *on system* take the benefit of his own precedent.

We transcribe from the preface a few sentences of what he says of his rules and mode of working.

'In planning and executing the present work, as part of a series, the author has endeavoured to gratify the architect and connoisseur. He has sought to inform the architect and antiquary by geometrical elevations and details; and the connoisseur and general artist by such views of the building as display its most distinguishing and interesting features. It has also been his wish to please another class of persons by accurate delineations of ancient sculpture. In historical and biographical narrative, he deems truth of paramount importance; and as this is of difficult attainment, he has sought it with diligence and cau-

tion. Every accessible source has been resorted to, contending authorities compared and analyzed, and collateral evidence brought in. Although he had already written an account of this church and its monuments, he has re-examined every statement, re-written every line, and made much alteration and addition in every part.'

The biographical list of bishops is, as it ought to be, very brief, and affords but little of which we can avail ourselves for extracts. In the account of Osmund, afterward the Patron Saint of the place, there is a curious notice of the wretched plight the service of the sanctuary was in from the diversity, and rivalry, and jumble, and contradictions, of the forms of worship. Many of the cathedrals had their distinct respective established forms or '*Uses*;' but Salisbury, it seems, had a frightful mob and combustion of worships, till this good bishop's time. Ecclesiastics, brought thither from various quarters, and some of them, by the invitation of the Conqueror, from France, were zealous each to establish the mode he had imported. The bishop worked his way at last through the confusion, and established a Use Ordinale, or Consuetudinary, that is, a complete service for the church. It was so much approved that it was adopted by most of the other cathedrals in England, Wales, and Ireland. 'It 'not only regulated the form and order of celebrating the mass, 'but prescribed the rule and office for all the sacerdotal functions.' No doubt all the contending parties at Sarum, after a little time for allaying the spirit of competition, were right glad to have it all authoritatively and finally settled what sort of prayers they really were to perform, that they might have no further trouble of thinking about the matter.

The reader of even so slight an ecclesiastical record as this biographical catalogue, will be struck with the very remarkable fact, that the profoundest homage to the Papal Church was compatible, in the English ecclesiastics, with a very great degree of refractoriness, and at times downright hostility, to the Pope's authority and mandates, when these happened to be in opposition to their own will and interests.

The list also affords plenty of examples of the stateliness and power which our prelates so often found the means to assume. Of Bishop Erghum, for instance, it is related that, in the first year of the reign of Richard II. he obtained a royal licence to *crenellate*, or fortify, *nine* mansions belonging to him, viz. at Salisbury, Bishops-Woodford, Sherborne, Chardstock, Pottern, Cannings, Ramsbury, Sunning, and in Fleet-street. 'Advanced to his elevated station by the Pope, he was resolute and 'persevering in supporting the principles and practice of his 'Holiness. A stern and rigid Catholic, he obstinately opposed 'every attempt at reformation, and was one of the council at 'Oxford, before whom Wiclif was summoned in 1382.' During

the reign of his successor, Waltham, special local measures were adopted against the infection spread by the reformer: 'The 'mayor and commonalty of Sarum were compelled to promise 'obedience to the decrees of the episcopal court, and to use their 'powers in suppressing unlawful meetings at conventicles, &c.'

Ward, Hoadely, and Sherlock, were among the occupants of this see. But its two most memorable names are those of Jewel and Burnet, on whose lives and characters our Author somewhat enlarges, in a strain, with respect to the former, of animated eulogium, which concludes in a style rather, for our taste, too rhetorical:

'As the sun in a spring morning, rising above the eastern horizon, is often obscured by clouds and mist, but gaining strength in its course dispels the gloomy and deleterious vapours, and gives life, light, and joy to the human race—so Jewel rose in the western world to check the horrific career of cruel bigotry, to stem the tide of priestly intolerance, to emancipate the human mind from mental slavery, and to prove that philanthropy, learning, and liberality of sentiment, constitute the essential characteristics of a true Christian and a good man.'

We noticed, further on in the work, another paragraph which goes off with too much fulmination at the close; but we transcribe it as at the same time correctly descriptive of an advantageous distinction possessed by the edifice, and of one particular view of it, and of one of the plates, which represents that view.

'Salisbury cathedral is not only peculiar for its uniformity of style, but is also remarkable for its insulated and unincumbered state and situation: for whilst most of the other great churches of England are obscured and almost enveloped with houses, trees, and walls, that of Salisbury is detached from all extraneous and disfiguring objects, and is thus laid open to the inspection of the spectator. It is thus rendered easy of access and of examination from several different points of view; and hence may be studied by the draughtsman and architect from such stations as best display the form and effect of the whole. From this circumstance Salisbury Cathedral is popularly regarded as the finest church in England; and from the same cause it is certainly peculiarly imposing on the eye and imagination of a stranger. It is customary for visitors to approach it from the east; and having reached the north-east angle of the enclosed cemetery, where the whole edifice is commanded at a single glance, the effect is pleasingly sublime. PLATE II. shews it from this station, where it constitutes at once a beautiful and picturesque mass. A series and succession of pediments, pinnacles, buttresses, windows, and bold projections, crowned with the rich tower and lofty spire, are embraced at one view, and fill the eye and mind as a homogeneous whole. This northern front, however, is generally monotonous in effect, and to be seen to advantage should be visited when the morning sun lights up one side of the tower, and the eastern side of the transepts, as in the print here referred to; or when the summer sun is declining in the west, and throws its golden rays on the northern

faces of the transepts, and tips the pinnacles and other projections with sparkling gleams of brightness. At this time also the recesses are dark and solemn, which enhance the grandeur, and augment the magnitude, of the edifice. In the twilight of evening, or when the moon is about forty-five degrees above the western horizon, and displays her silvery face amidst solemn azure and fleecy vapours, then the effect is still more awful and impressive: the enthusiastic spectator is rivetted to the scene; his mind wanders in reveries of delight; and his enraptured imagination "darts from heaven to earth, and from earth to heaven," in rapid and daring flights. Should the deep-toned organ sound at such a moment, and reiterate its solemn music through the aisles, the effect would be infinitely augmented.' p. 67.

We cannot resist the impression that some of these last sentences are a great deal too fine; and we think it would be a friendly adviser that should intimate to Mr. B. that, in his future works, the absence of such kind of brilliancies would be well compensated by more attention to general correctness of construction, in which respect we must say he is very culpably negligent, not seldom offending (if the errors are to be attributed to the Author) against ordinary grammar. At the same time we admit that his diction is easy and perspicuous.

After our Author has led the whole train of prelates before us and out of sight, he describes the form, arrangement, and construction of the building, which is to outlast so many more of its transient mitred regents. This portion of the work compresses much information in a small space; and it excites afresh our astonishment at the ability and the daring displayed by the architects. It was in the disposition of stones that the intelligence of the age mounted the highest. The freedom and vigour of mind evinced in their department by the architects of this structure, bore about the same proportion to that of the contemporary spiritual persons in theirs, as its wonderful tower and spire to the chimneys of the surrounding houses.

From Mr. Britton, however, those able but unknown adventurers toward the clouds receive little thanks for their loftiest exploit. It will be fortunate if he does not find himself involved in a violent antiquarian hostility for having dared to pronounce so fine a thing as the spire an ill-judged addition to the edifice. We will quote his words, but dare not hazard any opinion on such a question.

'Although this spire is an object of popular and scientific curiosity, it cannot be properly regarded as beautiful or elegant, either in itself, or as a member of the edifice to which it belongs. A may-pole or a poplar-tree, a pyramid or a plain single column, can never satisfy the eye of an artist, or be viewed with pleasure by the man of taste. Either may be beautiful as an accessary, or be pleasing in association with other forms. The tall thin spire is also far from being an elegant object. Divest it of its ornamental bands, crockets, and pina-

cles, it will be tasteless and formal, as we may see exemplified in the pitiful obelisk in the centre of Queen-square, Bath; but associate it with proportionate pinnacles, or other appropriate forms, and like the spire of St. Mary's Church in Oxford, or that of the south-western tower at Peterborough Cathedral, we are then gratified.' p. 74.

A descriptive list is given of the principal tombs and monuments, accompanied with slight biographical notices; of which the following is perhaps the most remarkable.

'An altar-tomb, without inscription or ornament of any kind, commemorates Charles, Lord Stourton, who was hung March 6, 1556, in the Market-place at Salisbury, for the murder of Mr. Hartgill and his son. This event caused much publicity at the time, and may be referred to as one of those instances of human malice and malignant barbarity which cannot be accounted for, and which puzzles the philosopher, and distresses the philanthropist. It is said the Lord Stourton, from mere antipathy and personal hatred against the two persons abovenamed, had induced four of his own sons to assist him in murdering them, and afterwards to bury their bodies fifteen feet deep in the earth. This barbarous act was however afterwards discovered, and the principal assassin doomed to suffer an ignominious death in a public place.' p. 91.

With respect to the plates, it would not be easy to find any language too emphatical in praise. Nothing more exquisite has been seen, or can be conceived, than the execution of the greater number of them. The drawings are chiefly by Mackenzie, and two-thirds of the engravings are by J. and H. Le Keux. Several are only etched in outline, especially the monuments; and this is the very utmost labour that such pieces of sculpture deserve. But as many as twenty, including all the views of the edifice, exterior and interior, that are most adapted to effect, as pictures, are carefully finished, and with a wonderful vigour and delicacy.

Norwich Cathedral, which is to have twenty-four plates, is now in the course of publication; and that is to be followed by Winchester.

Art. IV. *An account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India; comprising a View of the Afghaun Nation, and a History of the Dooraunee Monarchy.* By the Honourable Mountstuart Elphinstone, of the Honourable East India Company's Service, Resident at the Court of Poona, and late Envoy to the King of Caubul. About 700 pp. 3l. 13s. 6d. London. Longman and Co. 1815.

THE general question, whether our East Indian possessions are profitable or injurious to our national strength and prosperity, is, we think, one of very difficult solution. It should seem, however, that there can be no doubt that the dominion of the British in Asia, has been attended with beneficial results to the natives. If, in former periods, the Company's servants too often

and too closely followed the example of the Rajahs, in insolence, perfidy, rapacity, and oppression, yet, the system has been gradually improving: as our empire has gained strength, the inhabitants have become familiar with the blessings of a more settled state of things. Contrasted with the merciless devastation of Indian warfare, the grinding avarice, the systematic barbarity, and the unmitigated pressure of Eastern tyranny, the occasional excesses, highly disgraceful it must be admitted, of European delegates, may still, on the whole, be deemed to have been even tolerable. The severe and restrictive nature of our military discipline, has corrected the previous irregularity of the native soldiery; the substitution of a more refined system of society must tend to raise the national character of our Oriental subjects; the administration of justice is entrusted to men of ability, and adjusted by salutary though, in some respects, too inefficient regulations; and we believe that, with some few exceptions, the supreme power has been exercised, though undoubtedly with a primary view to wealth and aggrandizement, yet with no small degree of anxiety to consult and to confirm the happiness of the native population. And if we look beyond these temporary considerations, to the religious condition of the East, it will afford us a wider range and a higher hope. The plans and exertions of the Missionaries for the conversion of the idolatrous and the instruction of the ignorant, may be said to be now carried on, if not under the avowed patronage, with a connivance no longer dubious on the part of Government.

The worst part of our Eastern policy has arisen from the frequent change of system by which, of late years, it has been distinguished. A spirit of vacillancy seems to have presided over our councils; one Governor-general has acted on a defensive and conceding plan; the next has swept the Peninsula with his armaments, and pushed back our frontier far beyond its original confines; his successor has reverted to the former policy, has again contracted our boundaries, and busied himself in plans of economy and restriction. Lord Cornwallis opposed to the subtle and unprincipled intricacies of Indian diplomacy, and the gross wickedness of Eastern rapacity and aggression, his own mild spirit, and equitable and steady plans of justice. The viceroyalty of Marquis Wellesley was a perfect blaze, dazzling and intense; but self-exhausting. Every thing with him bore the marks of empire: his palace was built and adorned with imperial magnificence; his schemes were calculated on an imperial scale; the Company's territories were augmented by imperial conquests and acquisitions; and, to crown the whole, he quitted the East, leaving the weight of a debt that may very aptly be termed imperial. Since that time, it

should seem that the main object has been to retrace his steps; cessions have been made with incredible impolicy; our allies have been abandoned where abandonment was most unjustifiable; and beyond all was the folly of first driving the *officers* of a whole army into open mutiny, and then attempting to retrieve the error by the desperate expedient of dissolving the union between the native soldier and his European commander; thus destroying at one stroke the steady and laborious work of half a century, and loosening, to its very roots, the security of our Indian empire.

But there is a point of view more immediately connected with our present subject, under which we can contemplate the conduct of the East India Company with no small degree of complacency. It does not seem to have been at any time restricted by that teazing and low policy of petty concealment, which has been, almost invariably, a common and fatal error of extensive commercial monopolies. The civil and military servants of the Company, instead of being thwarted in their attempts to communicate to the public the results of their literary or scientific investigations, have generally experienced encouragement. In aid of every respectable publication, access to the Company's archives has rarely, if ever, been denied; and to this liberal and judicious plan we owe a series of the most important and elucidatory labours that have ever been directed to objects of a similar description. Among the most able and satisfactory of these, we feel no hesitation in placing Mr. Elphinstone's work. It deserves the highest praise for extensive observation, cautious diligence, unostentatious knowledge, and distinct narration; and there is, besides, an air of punctilious veracity about it, that at once excites confidence. In this artificial and obtrusive age, the book derives an additional charm from the entire absence of all affectation of authorship; we meet with nothing of that studied adjustment of periods, and overwrought trimness of phrase, which are so wearying, and so completely out of place when a plain tale is to be told. The principal persons of the embassy seem to have been continually on the alert, and to have viewed every thing with a keen and eager, but discriminating eye; they evidently availed themselves of every opportunity for inquiry, and Mr. E. has accurately weighed and judiciously arranged the mass of materials which they collected. In a short Preface he has stated his obligations to his coadjutors, with honourable precision. 'A plan' had been 'arranged among the party,' by which distinct objects of inquiry were assigned to particular individuals.

'The geography was allotted to Lieut. Macartney, and he was assisted by Capt. Raper, already known to the Public by his account of a journey to the sources of the Ganges. The climate, soil, produce,

and husbandry, were undertaken by Lieutenant Irvine, and the trade and revenue by Mr. Richard Strachey. The history fell to Mr. Robert Alexander, and the government and the manners of the people to me.'

From Mr. Elphinstone's personal knowledge and observation, from very extensive inquiries, and from the reports of the gentlemen named in the preceding extract, the materials of the present work have been derived. One individual of this band list, Lieut. Macartney, is since dead; and a short, but expressive tribute to his high desert, is inserted in the Preface.

In our analysis of the contents of this comprehensive volume, we shall follow the plan which the Author laid down for himself, without amusing ourselves with frivolous inquiries whether it might not, in some respects, be altered for the better. The work, after a short introduction containing an account of the proceedings of the mission, divides itself into five books: 1. The geography of Afghaunistan; 2. General account of the inhabitants; 3. Particular account of the Afghaun tribes; 4. The provincial divisions; 5. The royal government of Caubul. We shall advert to the contents of the Appendix in their order; anticipating, however, that portion of it, which relates to the establishment of the Dooraunee monarchy in Caubul.

The Dooraunees are of obscure and uncertain origin. By some, they are stated to have inhabited the mountains of Toba; while other and more prevailing traditions describe them as issuing from the mountains of Ghore, and inundating the plains of Khorasan. Hanway, to whose opinion Mr. Elphinstone attributes 'great probability,' supposes 'them to have been settled 'to the east of Herat, early in the ninth century.' It would appear that they maintained their independency until the seventeenth century, when, in consequence of the successful hostilities of the Uzbeks, they were compelled to purchase the protection of Persia, by consenting to become her tributaries.

In the year 1716, the Dooraunees, who were then called Abdaullees, under the command of Abdoolla Khaun, invaded the Persian territory, at first with success; but their enterprise terminated in defeat. Soon after this Abdoolah was deposed by Zemaun Khan, the father of the celebrated Ahmed Shah. The chieftainship of Zemaun was enterprising and successful; he defeated the superior numbers of the Persians, retained Herat, and pushed his conquests to the North-western extremity of Khorasan. A season of anarchy intervened between the splendid rule of Zemaun, and the submission of the Abdaullees to the sword of Nadir Shah, in 1728; but soon after this period they resumed hostilities under the command of Zoolficaur, the son of Zemaun, passed the Persian boundaries, defeated the brother of Nadir, and laid siege to Meshhed. At length, Nadir himself

took the field against them, and after an obstinate resistance, ultimately reduced the whole of the Afghan tribes under his dominion. He took a considerable number of these warlike freebooters into his service, and seems 'to have shewn great attachment' to them. 'To this partiality, among other causes, 'is attributed his murder by the Persians in June, 1747.' The Afghans and Uzbeks under Ahmed Shah endeavoured to revenge his death; but they sustained a repulse.

After this failure, Ahmed fought his way to Candahar, at the head of an inconsiderable force of cavalry; and in October, 1747, assumed the sovereignty of the Afghan tribes, at the early age of 23. Without any delay he began his career of conquest, and the weak and distracted state of Persia, and of the surrounding nations, offered a rich harvest to the invader's sword. He first reduced the Ghiljies, and then advanced against the Mogul governor of Caubul, who fled before him. He still pressed forward, crossed the Indus, entered Lahore after a victorious conflict, and 'prepared to advance upon Delly.' In the mean time, the army of Mahommed Shah, the emperor of Hindostan, under the command of his son and his vizier, seized the fords of the Sutledge; but Ahmed, by manœuvres of astonishing rapidity, effectually disconcerted their defensive system, crossed the river at a higher point, and leaving the Indian army in his rear, captured the town of Sirhind, where it had deposited its baggage and its stores. In a subsequent battle, he was defeated by the talents of the Indian general; but notwithstanding this, he continued to secure the dominion of the Punjaub, the most important frontier province of the Mogul Empire. In successive campaigns he reduced Herat, mastered the principal portion of Khorasan, and conquered Cashmeer. In 1756, he again advanced against Hindostan, entered Delhi in triumph, and forced from the Emperor the cession of the Punjaub and of Sind. The troops and officers whom Ahmed left behind him, when he quitted Hindostan for his own states, were speedily forced to retire by the Marhattas, to oppose whose encroachments, the Afghan chief found it necessary to march eastward in 1759; and in January, 1761, he routed the Marhattas in the fatal battle of Paniput. The remainder of his eventful life was fully occupied by quelling petty insurrections, and by repelling the more formidable aggressions of the Persians and the Sikhs. He died in June, 1773, in the 50th year of his age.

Ahmed Shah appears to have been a man of consummate abilities, brave to admiration, and of indefatigable activity. His natural dispositions were comparatively mild and merciful. Crimes he certainly committed in his efforts to attain and to secure his height of power; 'yet the memory of no eastern

'prince is stained with fewer acts of cruelty and injustice.' 'He was a divine and an author, and was always ambitious of 'the character of a saint.'

His son and successor Timoor Shauh, was a prince of a very different character; his principal attention was directed to the accumulation of money, and the preservation of his actual possessions. He abandoned himself to ease and indolence, from which he seldom roused himself except when compelled by domestic commotion or foreign inroad. The effects of this relaxation and the absence of the vigorous hand of Ahmed, were soon felt; and though the reign of Timoor himself was tolerably quiet, yet he prepared the way for those scenes of anarchy and turbulence, and for that dismemberment of the Afghan empire, which took place in the reign of his successor.

After the death of Timoor Shah, in May 1793, Shauh Zemaun ascended the throne, having, either by force or stratagem, baffled the efforts of his numerous brothers. His reign presents little more to the reader of its history, than a series of political blunders. He seems to have been both active and brave; but he sacrificed the security of his empire, and the stability of his reign to a strange and impolitic anxiety for the invasion of India, and this error of judgement, together with the injudicious choice of a vizier, effected his ruin. The general alarm which the avowed determination of Zemaun excited in India, and even in this country, cannot have escaped the recollection of our readers; and there can be no doubt that, although to human apprehension his ultimate failure was certain, his appearance would have excited the Mahommedans of India to a universal revolt, which could not have been quelled but at the expense of much treasure, and much blood. It is utterly impracticable to give in this brief sketch, any adequate description of the various marchings and counter-marchings of this infatuated prince, from one part his dominions to another, perpetually tormented by his Indian mania, and continually called off from this point by domestic insurrection, and by the attacks of the Persians. His brother Mahmood, after a number of unsuccessful attempts, at length established himself on the throne of Zemaun, whom he seized and caused to be blinded.

The principal agent in this revolution, was Futteh Khan, one of those extraordinary beings, who so rarely appear on the stage of real life, and whose actions would appear almost incredible, even if attributed to the heroes of romance. Utterly regardless of danger, and equally indifferent as to the moral complexion of the means used to accomplish his ends, he has repeatedly effected the most important events, sometimes by his own single interposition, and at other times, with the aid of a mere handful of followers. Exile, freebooter, general, or vizier—his cha-

racter has never altered, nor has his self-dependence for one moment forsaken him; and even at this very time, it is his weight alone that presses down the scale of empire on the side of Mahmood. The accession of Mahmood was not, however, unopposed, nor his prosperity of long continuance. Prince Shuja, Zemaun's full brother, commenced active hostilities. He first raised the tribe or clan of the Berdooraunees, through whose want of discipline he sustained a severe defeat from Futteh Khan. He then advanced on Peshawer at the head of 12,000 Khyberees; but he was again unsuccessful. In the mean time, Mahmood was weakening his own cause by his incapacity; the excesses of his favourite guards exasperated the people of Caubul, who rose in insurrection, and Shuja being called in by the insurgent party, was, after defeating Futteh Khan, seated on the throne.

'Mahmood, deserted by all his adherents, suffered himself to be quietly conducted to the upper fort, where the princes of the blood are confined. His eyes were spared, but Shuja has unfortunately had sufficient reason to regret this clemency, of which he probably afforded the first example in this country.'

Still more unhappily, Shuja, although an amiable and accomplished man, 'was deficient in the genius and energy which were 'requisite to restore a government so far sunk in anarchy and de-'cay.' Mokhtar Oodoulah, to whose influence and enterprise the new monarch had been indebted for his success, though he was made vizier, was never in his master's confidence. Rebellions, in every possible kind, suddenly started up, and as suddenly subsided. The indefatigable Futteh contrived to be almost constantly at the scene of action. We cannot attempt to describe the state of confusion that resulted from this situation of affairs, as it would require too much space to make it intelligible; and we shall merely remark in general, that when the embassy reached Caubul, the king had been every where successful, and had just quelled a most formidable insurrection headed by his vizier, the only man, it would appear, to whom Shuja has been ungrateful.

'In the year 1808, when, from the embassy of General Gardanne to Persia, and other circumstances, it appeared as if the French intended to carry the war into Asia, it was thought expedient by the British government in India to send a mission to the king of Caubul, and I was ordered on that duty. As the court of Caubul was known to be haughty, and supposed to entertain a mean opinion of the European nations, it was determined that the mission should be in a style of great magnificence; and suitable preparations were made at Delly for its equipment.'

A secretary and two assistants, one surgeon, two military surveyors, one captain commandant, one captain in second, six lieutenants, one hundred regular and the same number of irregular

cavalry, with two hundred infantry, were appointed to attend the Embassy, which set out from Delhi on the 13th of October, 1808. At Canound they first encountered the sands of the desert, 'rising one after another like the waves of the sea, and 'marked on the surface by the wind like drifted snow. There 'were roads through them, made solid by the treading of ani-'mals; but off the road our horses sunk into the sand above the 'knee.' After a day or two's travelling through this amusing country, they reached

'Singuana, a handsome town, built of stone, on the skirts of a hill of purplish rock, about six hundred feet high. I was here met by Rajah Ubhee Sing, the principal chief of the Shekhawut tribe. He was a little man with large eyes, inflamed by the use of opium: he wore his beard turned up on each side towards his ears, which gave him a wild and fierce appearance; his dress was plain, and his speech and manners, like those of all his countrymen, rude and unpolished. He was, however, very civil, and made many professions of respect and attachment to the British. I saw him several times, and he was always drunk either with opium or brandy. This was indeed the case with all the Shekhawuttee Sirdars, who are seldom in a condition to appear till the effect of their last debauch is removed by a new dose; consequently it is only in the interval between sobriety and absolute stupefaction that they are fit for business. Two marches from Singuana brought us to Jhoonjhoona, a handsome town with some trees and gardens, which look well in such a desert. Each of the chiefs, who are five in number, has a castle here; and here they assemble when the public affairs require a council. At this place, I saw the remaining four Shekhawut chiefs; they were plain men. One of them, Shaum Sing, was remarkably mild and well-behaved; but some of the others bore strong marks of the effects of opium in their eyes and countenance. They were all cousins, and seemed to live in great harmony; but scarcely had I crossed the desert, when I heard that Shaum Sing had murdered the three others at a feast, stabbing the first of them with his own hand!'

The embassy now entered the territories of the Rajah of Bikaneer, 'the least important of the five princes of Raujpoot-'ana.' The description given by Mr. Elphinstone of this part of his travels, is truly frightful. Hills of shifting sand were seen from twenty to a hundred feet high. In winter, when they are somewhat permanent, they are covered with a scanty and precarious herbage. Here, and on the march, were found a few wretched villages, composed of straw huts, surrounded with thorn hedges stuck in the sand.

'These miserable abodes are surrounded by a few fields which depend for water on the rains and dews, and which bear thin crops of the poorest kind of pulse, and of bajra, or holcus spicatus; and this last, though it flourishes in the most sterile countries, grows here with difficulty, each stalk several feet from its neighbour. The wells

are often three hundred feet deep, and one was three hundred and forty five feet. In the midst of so arid a country, the water melon, the most juicy of fruits, is found in profusion. The desert from Ponggul to Bahawulpoor, was a flat of hard clay, which sounded under our horses' feet like a board; the clay was destitute of all vegetation, and in this tract, excepting the fort and pool of Moojgur, and two wells about sixteen miles from Bahawulpoor, there is neither water nor inhabitants to be found.'

The party had to sustain great privations in their journey through this dreary tract; the fatigue was excessive on account of the heavy sand, and the path so narrow, that when in the closest order, the line extended two miles in length. They endured the greatest inconveniences from the scarcity and the bad quality of the water; while the tempting juice of the water melon produced injurious effects on the health. From all these circumstances, together with the astonishing variation of temperature in the days and nights, sickness was so dreadfully prevalent, 'that thirty sepoys, without reckoning followers, were taken 'ill in the course of one day at Nuttoosir, and forty persons of 'all descriptions expired during the first week of our halt at 'Bikaneer.' The first appearance of this last named city, amid the horrors of the surrounding desolation, was remarkably striking; but it was appearance only. The walls indeed rose lofty and majestic, with their towers and battlements; above them towered the still loftier citadel, and beyond them were distinguished high buildings and temples; but within the gates nothing was to be seen, but mud huts and corresponding poverty. A striking illustration of human ambition is to be found in the fact, that this dreary waste, from the whole of which, if offered to him in fee simple, the poorest English farmer would turn away in utter and unhesitating disdain, was the scene of warfare and the object of strife between contending rajahs. Bikaneer was at this time in a state of siege, and five different armies were braving the miseries of the desert in hostility against its prince, who trusted to the strength of his walls, and still more to the invincibility of his ocean of sand. His person and character are described as follows.

'Rajah Soorut Sing is a man of a good height, and a fair complexion for an Indian. He has black whiskers and a beard (except on the middle of his chin), a long nose, and Raujpoot features; he has a good face, and a smiling countenance. He is reckoned an oppressive prince. It is strongly suspected that he poisoned his elder brother, whom he succeeded; and it is certain that he murdered an agent sent from the vizier of Hindostan to the king of Caubul. Yet, as he is very strict in his devotions, and particular in the diet prescribed by his religion, his subjects allow him the character of a saint.'

This saintly monarch, in his interview with Mr. E. displayed great personal magnificence; his many-coloured turban was richly adorned with jewels, and he 'sat resting his arms on a 'shield of steel, the bosses and rim of which were set with dia-'monds and rubies.' Pooggul, which was the next town, is thus described.

'If I could present to my reader the fore ground of high sand hills, the village of straw huts, the clay walls of the little fort going to ruins, as the ground which supported them was blown away by the wind, and the sea of sand, without a sign of vegetation, which formed the rest of the prospect, he probably would feel as I did, a sort of wonder at the people who could reside in so dismal a wilderness, and of horror at the life to which they seemed to be condemned.'

Soon after leaving this dreary spot, our countrymen entered on the frontier territory of Afghaunistan, and were met by a detachment sent with water and refreshments by Bahawul Khaun, governor of the province. At Moujgur they were deceived by a *mirage*, called by the Persians *sirraub*. The little tufts of grass and low shrubs were minutely reflected in this fairy lake. Mr. E. offers no speculations on the cause of this phenomenon; but he remarks that it is 'only to be found in level, smooth, and 'dry places;' that no vapour was to be perceived; that it did not seem to be in any way affected by 'the position of the sun 'with respect to the spectator;' and that its appearance was not always accompanied with great heat. At Bahawulpore they met the governor in person; 'a plain, open, pleasant man, about 'forty-five or fifty years of age.' He was in the highest degree courteous and hospitable; liberal even to an embarrassing extent; and in his delicacy respecting presents to himself, a perfect contrast to the rapacious rulers of Eastern countries. They were now in a land of verdure and plenty, and went forward in high spirits. On the 11th of December, they reached Moultan, a town of 'magnificent appearance' and considerable trade; situated in a rich, but imperfectly cultivated country. Their reception at this place was of a very different kind, Serafrauz Khaun being fearful and suspicious. Their first interview with him was hurried and tumultuous; and it would appear that both parties were equally gratified when the Mission left the neighbourhood. We regret that we must decline attending Mr. E. in his visit to the Indus, and Messrs. Frazer and Harris in their 'attempt to ascend the peak, called Tukhte Soli-'maun, or Soliman's Throne, where the people of the country be-'lieve the ark to have rested after the deluge.' One passage, however, is too illustrative to be omitted.

'The notions entertained of us by the people were not a little extraordinary. They had often no conception of our nation or religion. We have been taken for Synds, Moguls, Afghauns, and even for

Hindoos. They believed we carried great guns packed up in trunks, and that we had certain small boxes so contrived as to explode, and kill half a dozen men each, without hurting us. Some thought we could raise the dead; and there was a story current, that we had made and animated a wooden ram at Mooltaun; that we had sold him as a ram, and that it was not till the purchaser began to eat him, that the material of which he was made, was discovered.'

In their course along the Indus, our travellers came to Calla-baugh, a scene of a singular nature. We shall give the description of it in their own words.

'Calla-baugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. It had been widened for us, but was still so narrow, and the rock over it so steep, that no camel with a bulky load could pass: to obviate this inconvenience, twenty-eight boats had been prepared, to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Calla-baugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour; and, I imagine, only accessible by means of the flat roofs of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The salt is hard, clear, and almost pure. It would be like chrystal, were it not in some parts streaked and tinged with red. In some places salt springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains, past this extraordinary town, presented such a scene of wonders as is seldom to be witnessed. Our camp was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent; near it were piles of salt in large blocks (like stones at a quarry) lying ready for exportation, either to India or Khorassaun. It would have taken a week to satisfy us with the sight of Calla-baugh, but it threatened rain, and had the torrent filled while we were there, our whole camp must have been swept into the Indus.'

After what we have already stated respecting the political and unsettled condition of the kingdom of Caubul, our readers will not be surprised to hear that the Embassy, on their reaching Peshawer, at that time the residence of the Afghaun court, found affairs in a suspicious and doubtful state. It required both skill and management to conduct the negotiation amid the difficulties which from various quarters, both foreign and domestic, were thrown in its way. The Rajah of the Punjaub, the gover-

Hindoos. They believed we carried great guns packed up in trunks, and that we had certain small boxes so contrived as to explode, and kill half a dozen men each, without hurting us. Some thought we could raise the dead; and there was a story current, that we had made and animated a wooden ram at Mooltaun; that we had sold him as a ram, and that it was not till the purchaser began to eat him, that the material of which he was made, was discovered.'

In their course along the Indus, our travellers came to Calla-baugh, a scene of a singular nature. We shall give the description of it in their own words.

'Calla-baugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. It had been widened for us, but was still so narrow, and the rock over it so steep, that no camel with a bulky load could pass: to obviate this inconvenience, twenty-eight boats had been prepared, to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Calla-baugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour; and, I imagine, only accessible by means of the flat roofs of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The salt is hard, clear, and almost pure. It would be like chrystal, were it not in some parts streaked and tinged with red. In some places salt springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains, past this extraordinary town, presented such a scene of wonders as is seldom to be witnessed. Our camp was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent; near it were piles of salt in large blocks (like stones at a quarry) lying ready for exportation, either to India or Khorassaun. It would have taken a week to satisfy us with the sight of Calla-baugh, but it threatened rain, and had the torrent filled while we were there, our whole camp must have been swept into the Indus.'

After what we have already stated respecting the political and unsettled condition of the kingdom of Caubul, our readers will not be surprised to hear that the Embassy, on their reaching Peshawer, at that time the residence of the Afghaun court, found affairs in a suspicious and doubtful state. It required both skill and management to conduct the negotiation amid the difficulties which from various quarters, both foreign and domestic, were thrown in its way. The Rajah of the Punjaub, the gover-

fertility are much exaggerated, and that excepting near rivers, it is in this respect far below the British possessions in India.

'On the whole, not a third of the country we saw was cultivated. It, however, contained many fine villages, and some large towns, but most of the latter bore strong marks of decay. Umritsir alone, the sacred city of the Siks, and lately the seat of their national council, appeared to be increasing; on the contrary, Lahore is hastening fast to ruin, but the domes and minarets of the mosques, the lofty walls of the fort, the mossy terraces of the garden of Shaulimar, the splendid mausoleum of the emperor Jehangeer, and the numberless inferior tombs and places of worship that surround the town, still render it an object of curiosity and admiration.'

[*To be concluded in the next Number.*]

Art. V. *Prescience, or the Secrets of Divination;* a Poem, in two Parts. By Edward Smedley, Jun. foolscap 8vo. pp. 138. Price 7s. 6d. Murray. 1816.

THIS is, we think, the most splendid piece of versification that has appeared since Mr. Heber's Palestine. Although extremely unequal, it is more imaginative and more interesting, than almost any poem we have recently met with of the same school; a school which we cannot better designate, than by comparing its elegant, elaborate, and dazzling productions, to paintings in enamel. For some classes of subjects, this style of poetry may be esteemed preferable. It would not suit an historic narrative, a tale of sublime or romantic character, an Alpine sketch, or a quiet landscape. But for didactic poetry, or as a vehicle for that metaphysical cast of sentiment, which loves to imbody itself in personification and metaphor, a stately diction and antithetical rhymes may be highly appropriate. They fill the ear in those intellectual pauses which almost necessarily occur in poetry of this description, like an *obligato* symphony, relieving at intervals the subject of the composition.

Mr. Smedley prefixes to his poem an extract from Lord Bacon, on the subject of Divination, which serves to illustrate the title, and the natural division of his subject.

'"DIVINATION hath been anciently and fitly divided into ARTIFICIAL and NATURAL: whereof Artificial is, when the Mind maketh "prediction by argument concluding upon signs and tokens: Natural is, when the Mind hath a presentiment by an internal power "without the inducement of a sign. Artificial is of two sorts, either "when the argument is coupled with a derivation of causes, which "is *rational;* or when it is only grounded upon a coincidence of the "effect, which is *Experimental:* whereof the latter is for the most "part superstitious. But the Divination which springeth from the "internal nature of the soul, is that which we now speak of, which "has been made to be of two sorts; *Primitive,* and by *Influxion. Pri-*

Hindoos. They believed we carried great guns packed up in trunks, and that we had certain small boxes so contrived as to explode, and kill half a dozen men each, without hurting us. Some thought we could raise the dead; and there was a story current, that we had made and animated a wooden ram at Mooltaun; that we had sold him as a ram, and that it was not till the purchaser began to eat him, that the material of which he was made, was discovered.'

In their course along the Indus, our travellers came to Calla-baugh, a scene of a singular nature. We shall give the description of it in their own words.

'Calla-baugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. It had been widened for us, but was still so narrow, and the rock over it so steep, that no camel with a bulky load could pass: to obviate this inconvenience, twenty-eight boats had been prepared, to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Calla-baugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour; and, I imagine, only accessible by means of the flat roofs of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The salt is hard, clear, and almost pure. It would be like chrystal, were it not in some parts streaked and tinged with red. In some places salt springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood red, and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains, past this extraordinary town, presented such a scene of wonders as is seldom to be witnessed. Our camp was pitched beyond the pass, in the mouth of a narrow valley, and in the dry bed of a torrent; near it were piles of salt in large blocks (like stones at a quarry) lying ready for exportation, either to India or Khorassaun. It would have taken a week to satisfy us with the sight of Calla-baugh, but it threatened rain, and had the torrent filled while we were there, our whole camp must have been swept into the Indus.'

After what we have already stated respecting the political and unsettled condition of the kingdom of Caubul, our readers will not be surprised to hear that the Embassy, on their reaching Peshawer, at that time the residence of the Afghaun court, found affairs in a suspicious and doubtful state. It required both skill and management to conduct the negotiation amid the difficulties which from various quarters, both foreign and domestic, were thrown in its way. The Rajah of the Punjaub, the gover-

nors of petty frontier states, and the 'great Dooraunee lords,' were all jealous of the supposed objects of the mission. But as Mr. Elphinstone abstains from all subjects connected with the Embassy, and as it was ultimately without any important result, in consequence of the misfortunes of Shuja, we shall not pursue this part of the subject. When the train entered Peshawer,

'There was a great croud all the way. The banks on each side of the road were covered with people, and many climbed up trees to see us pass. The croud increased as we approached the city, but we were put to no inconvenience by it, as the king's horse, that had come out to meet us, charged the mob vigorously, and used their whips without the least compunction. One man attracted particular notice: he wore a high red cap, of a conical shape, with some folds of cloth round the bottom, and a white plume; he had a short jacket of skin, black pantaloons, and brown boots; he was an uncommonly fine figure, tall and thin, with swelling muscles, a high nose, and an animated countenance; he was mounted on a very fine grey horse, and rode with long stirrups and very well. He carried a long spear without a head, with which he charged the mob at speed, shouting with a loud and deep voice. He not only dispersed the mob, but rode at grave people sitting on terraces with the greatest fury, and kept all clear wherever he went. His name was Russool Dewaunah, or Russool the mad. He was known for a brave and good soldier, but an irregular and unsettled person. He afterwards was in great favour with most of the mission, and was equipped in an English helmet and cavalry uniform, which well became him.'

It was a circumstance strikingly illustrative of the agitated and unsettled state of the Afghaun nation, that the house assigned for their accommodation, had been built by one of the principal officers of Shah Shuja, not long 'before he went into rebellion,' and was 'quite unfinished.' This house was commodious, and well adapted to the climate. In the construction of the buildings and the arrangement of the whole establishment within its double enclosure, there was nothing very peculiar, excepting that the summer apartments were subterranean, and, in general, precisely the same in plan and dimensions with those above ground. For the first month the Embassy were provisioned at the expense of the Shah; but at the urgent and repeated solicitations of Mr. Elphinstone, this practice was discontinued.

'The first week after our arrival past without our being introduced to the king, in consequence of a dispute about the forms of our presentation. The common forms of the court, though the ministers alleged that they had been conformed to by ambassadors from Persia, and Uzbek Tartary, and even by the brother of the latter monarch, appeared to us a little unreasonable. The ambassador to be introduced, is brought into a court by two officers, who hold him fast by the arms; on coming in sight of the king, who appears at a high

window, the ambassador is made to run forward for a certain distance, when he stops for a moment and prays for the king. He is then made to run forward again, and prays once more; and after another run, the king calls out 'Khellut,' (a dress) which is followed by the Turkish word 'Getsheen,' (begone) from an officer of state, and the unfortunate ambassador is made to run out of the court, and sees no more of the King, unless he is summoned to a private audience in his Majesty's closet.'

It seems that our Ambassador yielded compliance with the praying part of this ridiculous ceremonial, but he strongly and decidedly protested against submitting to the pinioning and running part of the performance. In the end he prevailed, and was admitted to the presence on his own terms. On their arrival at the Balla Hissaur, or citadel, the residence of the king, the principal persons of the Embassy were admitted, and after walking about one hundred yards, ascended a flight of steps, and entered the Kishik Khauneh, or guard room, where they were courteously received by the king's imaun, the 'primate of all Afghaun-'istaun.' While in this apartment they were visited by the Chaous Baushee, 'master of the ceremonies,' who had been making a strenuous but ineffectual effort to commit their names to memory. He managed the business, however, with the dexterity of a man experienced in such high and mysterious matters, for he requested, that on his touching them successively, they would whisper their names, and by the help of this prompting he succeeded to admiration. The audience too was well contrived; the gentlemen of the Mission were conducted through a sloping passage, and after entering a gate and passing 'behind a sort of screen,' the whole scene burst at once upon their view. On every side of an oblong court, with lofty walls, on which cypresses were painted, the king's guards were drawn up three deep, and at various distances stood the officers of the crown. In the midst of the court was a pond with fountains; and at the end,

'Was a high building, the lower story of which was a solid wall, ornamented with false arches, but without doors or windows; over this was another story, the roof of which was supported by pillars and Moorish arches, highly ornamented. In the centre arch sat the king, on a very large throne of gold or gilding. His appearance was magnificent and royal; his crown and all his dress were one blaze of jewels. He was elevated above the heads of the eunuchs who surrounded his throne, and who were the only persons in the large hall where he sat: all was silent and motionless.'

The Embassy advanced to the fountain and prayed, or seemed to pray, for the king; they were then announced by the Chaous Baushee, and welcomed by the Shah. After this, the guards went off by divisions and on the run, their iron heeled boots clattering on the pavement like a charge of cavalry. When the

court was cleared, the Embassy were introduced into the hall where the king sat, and a conversation on business took place, in which the Afghaun monarch seems to have conducted himself with ability. His person was handsome, his complexion olive, set off by a thick black beard. He appeared to be about thirty. 'The expression of his countenance was dignified and pleasing; 'his voice clear, and his address princely.' His dress was most magnificent, having the appearance of 'armour of jewels.' and in one of his bracelets was 'the Cohi Noor, known to be 'one of the largest diamonds in the world.' His crown seemed a mass, or more properly a maze of jewelery, for it was so 'com-'plicated and so dazzling,' as to baffle inspection in a public audience. The scene altogether was uncommonly impressive, though the personal appearance of Shuja was the most splendid part of the show; and Mr. Elphinstone sums up his account by remarking, that 'the whole bore less the appearance of a state in prosperity, than of a splendid monarchy in decay.' In a subsequent and more private interview, the 'favourable impression' made by the behaviour of the Shah, was confirmed and increased. 'It will scarcely be believed,' says Mr. E. 'of an Eastern mo-'narch, how much he had the manners of a gentleman, or how 'well he preserved his dignity while he seemed only desirous to 'please.'

At this time Shuja had reigned about six years, and appeared to be firmly seated on his throne; but a series of injudicious measures, and misplaced confidence, had been for some time preparing the catastrophe which defeated the political objects of the Caubul Mission. The vizier had led an army against the rebellious province of Cashmeer, at first with every prospect of success; but he seems to have been deficient in every military quality, excepting that of personal bravery, and he ultimately sustained a complete and irrecoverable discomfiture. At the same time, Shah Mahmood, and the restless agitator Futteh Khan, seized Caubul; while the king's army was disaffected, and the Khauns of his party were at open variance with each other. In this state of things, it will readily be imagined that the situation of the Embassy could not be very pleasant. At one time, indeed, they were in great personal danger. A Hindoo had been seized in the passes on the Caubul road, and it was reported that he was an Emissary from the English to Mahmood, inviting him to hasten his march, and promising to seize the person of Shuja; and to this it was added, that the king had given up the effects of the Embassy to plunder. At this delightful intelligence all Peshawer was in commotion; matches were lighted, arms were got in order, and a mob assembled round the gates of the residence of the mission, where, at the same time, all had been quietly prepared to give them a warm reception. They dispersed, however, on ascertaining the falsehood of the report.

'On the 4th of June, the party of troops with the mission, was exercised in honour of his Majesty's birth-day. Akram Khaun and many other persons of all ranks were present. The spot was admirably calculated for a small body; being a green plain confined by hillocks. The Dooraunees were greatly delighted with the exhibition, and even the King viewed it through a telescope from the top of the Balla Hissaur.'

We have quoted this trivial incident, merely as an illustration of that perverse obstinacy with which mankind adhere to old habits, in the very face of unquestionable improvement. Five, or even half five thousand men, disciplined in the European manner, and attached to the person of Shuja, would have put his throne and empire out of hazard; and yet, with this limited but practical proof of Western superiority before his eyes, he persisted to his downfall in the Eastern modes of warfare. Nor, as it appears, did any of his Sirdars, though delighted with the close array, the rapid and sustained fire, the hedge of bayonets, the unbroken charge, the combined and calculated movements of this miniature army, express a wish to substitute this scientific system, for the tumultuous shiftings, the uncertain and wavering formation, the desultory march, the slow and ill-directed fire, and the charge *à la debandade*, of their own troops.

Shah Shuja took the field in person against his brother, and the Embassy retired for safety to Hussun Abdaul, where it soon received letters of recall from the British Government. But even before the preparations for the homeward march were completed, it was overtaken by the Harem of Shuja, and by the news of his surprise and defeat; from which he would have been effectually protected by an advanced guard, and by the preservation of order in his straggling columns. It was Futteh Khan, with a small force, who had thus routed the army of the king. Some days afterward, the Embassy, while on its return, was again overtaken by the Harem, and introduced to the celebrated Shah Zemaun, whose name once struck terror through all the nations of the East, but who was now a blind and melancholy fugitive, seeking an uncertain refuge among those whom he had twice invaded and subdued. He seemed to be about forty, and had by no means the appearance of 'a blind man.' While on their return, the party were exposed to various adventures. On one occasion, the vanguard were nearly swept away by a torrent, which, when they began to cross it, was not more than a foot deep; but rose ten feet in a minute, and 'ran in waves like the sea, rising against 'the bank in a ridge, like the surf on the coast of Coromandel.' At another time, while entangled in a pass, they were attacked by the Siks. One man was killed, and the commander of the escort shot through the arm. In his passage through the Punjaub, Mr. E. had occasion to observe that the accounts of its

fertility are much exaggerated, and that excepting near rivers, it is in this respect far below the British possessions in India.

'On the whole, not a third of the country we saw was cultivated. It, however, contained many fine villages, and some large towns, but most of the latter bore strong marks of decay. Umritsir alone, the sacred city of the Siks, and lately the seat of their national council, appeared to be increasing; on the contrary, Lahore is hastening fast to ruin, but the domes and minarets of the mosques, the lofty walls of the fort, the mossy terraces of the garden of Shaulimar, the splendid mausoleum of the emperor Jehangeer, and the numberless inferior tombs and places of worship that surround the town, still render it an object of curiosity and admiration'

[*To be concluded in the next Number.*]

Art. V. *Prescience, or the Secrets of Divination;* a Poem, in two Parts. By Edward Smedley, Jun. foolscap 8vo. pp. 138. Price 7s. 6d. Murray. 1816.

THIS is, we think, the most splendid piece of versification that has appeared since Mr. Heber's Palestine. Although extremely unequal, it is more imaginative and more interesting, than almost any poem we have recently met with of the same school; a school which we cannot better designate, than by comparing its elegant, elaborate, and dazzling productions, to paintings in enamel. For some classes of subjects, this style of poetry may be esteemed preferable. It would not suit an historic narrative, a tale of sublime or romantic character, an Alpine sketch, or a quiet landscape. But for didactic poetry, or as a vehicle for that metaphysical cast of sentiment, which loves to imbody itself in personification and metaphor, a stately diction and antithetical rhymes may be highly appropriate. They fill the ear in those intellectual pauses which almost necessarily occur in poetry of this description, like an *obligato* symphony, relieving at intervals the subject of the composition.

Mr. Smedley prefixes to his poem an extract from Lord Bacon, on the subject of Divination, which serves to illustrate the title, and the natural division of his subject.

'"DIVINATION hath been anciently and fitly divided into ARTIFICIAL and NATURAL: whereof Artificial is, when the Mind maketh "prediction by argument concluding upon signs and tokens: Natural is, when the Mind hath a presentiment by an internal power "without the inducement of a sign. Artificial is of two sorts, either "when the argument is coupled with a derivation of causes, which "is *rational;* or when it is only grounded upon a coincidence of the "effect, which is *Experimental:* whereof the latter is for the most "part superstitious. But the Divination which springeth from the "internal nature of the soul, is that which we now speak of, which "has been made to be of two sorts; *Primitive,* and *by Inclination. Pri-*

'*nitive* is grounded on the supposition that the Mind, when it is 'withdrawn and collected into itself, and not diffused into the organs 'of the body, hath some extent and latitude of *Prænotion*; which, 'therefore, appeareth most in Sleep, in Extasies, and near Death, and 'more rarely in waking apprehensions; and is induced and furthered 'by those abstinences and observances which make the mind most to 'consist in itself. *By Influxion* is grounded upon the conceit that 'the Mind, as a mirror or glass, should take illumination from the 'foreknowledge of God and Spirits: unto which the same regimen 'doth likewise conduce. For the retiring of the Mind within itself 'is the state most susceptible of Divine Influxions, save that it is ac-'companied in this case with a fervour and elevation, which the an-'cients noted by *Fury*, and not with a repose and quiet, as it is in 'the other."—*Of the Advancement of Learning, Book II.*'

We can well imagine the stir and tumult which such a passage as this would be sufficient to awaken in a mind disposed to those metaphysical fancies which may be aptly termed the poetry of philosophy. We cannot call this passage poetry, but it possesses some of the sublimest attributes of poetry, and strikes the imagination with mysterious force, like the words of an Oracle, that mean, or seem to mean, more than is expressed. If the mood of the poet, and the circumstances in which these impressions found him, were favourable to the indulgence of a suitable train of ideas, his first thought would be, how fine a subject it presented for lofty rhyme; and this would probably be succeeded by a degree of satisfaction in the opportunity of appropriating such a theme for the exercise of his own talents. What a sublime array of cloud-like conceptions would perhaps occupy the whole of his intellectual horizon at that moment. But then—to fix them into definite and expressive forms—to give to such 'airy nothings' both shape and feature—to translate into expression the deep feelings of excited fancy!—the difficulty of accomplishing this, has induced many a possessor of the highest poetic qualities of mind, to shut himself up in the solitary enjoyment of his own incommunicable thoughts, leaving the drudgery of expression to those who can more easily utter all they feel.

Mr. Smedley has had the good fortune to select a noble subject. We are disposed, on the strength of the ability he has shewn in treating it, to give him credit for feeling his best ability wholly inadequate to do it that justice which, in his first conceptions, he had meditated. We are not sure, however, that had he felt the sublimity of which it was susceptible, and which in the hands of such a poet as Wordsworth it would have gained, he would not have relinquished the theme before he had written half his poem. The passage which approaches the nearest to sublimity, is that which portrays the Druid's circle at Stonehenge. The Author visited this scene 'on a night which will

be always fresh in his memory;' and he adds, that 'he has per
'haps given but a faint copy of the feelings which were excite
'by its wild magnificence.'

'To gentler scenes the Minstrel may repair
When the soft moonbeam tints the golden air;
There drink the fancies pious cells impart,
And trace their lavish wantonness of Art;
Chaunting in Lay far richer than his theme
The holy pride of Tweed's enamour'd stream.
But would you view the Druid's fane aright
Choose not the stilly season of "Moonlight."
Rather when heav'n's vast face is one black cloud,
And darkness clasps all Nature in her shroud;
When the big rain falls pattering thick and fast,
And the storm howls upon the gusty blast;
Then gather round your cloak—well suits the time
To tread the circle of that haunted clime.
Far o'er the dreary heathsward lies your road,
So far it seems not part of man's abode,
So dreary that in silence you may bless
The friendly gloom which hides its loneliness.
But little needs the torch's ruddy glare
To tell you when your steps have wander'd there:
So bright the lightning's angry glance is thrown
Where frowns that mighty shapelessness of stone.
Huge, and immeasurable; breadth, and height,
And thickness which o'ercharge the wondering sight;
As if the Fallen in his sport had rent
Some rock for his eternal monument;
And hurl'd the shivering quarry where it lies,
Fit emblem of his pride, and might, and size.
Apart from all the rest One seems to stand,
Grim-visaged Porter to the Brother band;
The Brother band, who fix'd for ever there,
In sullen state o'erlook the desert lair.
Few, yet how many! never to be told
Aright by man, or number'd in their fold.
Work, as the peasant fondly frames his tale,
Of him, the Wizard of Cayr-Merdin's vale:
Or sudden of themselves upsprung from earth,
Convuls'd and shrinking from her monstrous birth.
Erst girt around with everlasting Oak,
Whose broad limbs never felt the woodman's stroke:
Seen but by purer eyes, to which were known
The lustral vervain, and the paddock stone:
Touch'd but by hands which cull'd the golden bough,
Mute to all lips but those which pour'd the vow.
'Such have they stood, till dim Tradition's eye
Looks vainly back on their obscurity.

Through the wild echoes of their maze have roll'd
Fierce harpings fit to rouse the slumbering bold:
And many a song which check'd the starry train,
And bade the moon her spell-bound car restrain.
For some in such mysterious ring of stone,
Could mark the semblance of Heav'n's fiery zone;
Read lore celestial in each mass, and name
The planets' courses from its magic frame.
Haply no common rites have there been done,
Strange rites of darkness which abhor the sun.
There charms, and divination, and the lay
Which trembling fiends must list to, and obey;
And horrid sacrifice: the knife has dared
To search his bosom whom the falchion spar'd;
O'er some pale wretch, yet struggling with the blow,
The Seer has bent to watch his life-blood flow:
Felt the pulse flutter, seen the eye grow dim,
Mark'd the quick throe and agony of limb;
Then pluck'd the living heart-strings from their seat,
And read each separate fibre while it beat.
'Scarce can I tell, what forms beneath the gloom
My rapt eye bade those fearful stones assume:
Shapes which ev'n memory shudders to relate,
Monsters which fear will to herself create.
Methought the Synod of those Gods appeared,
Whose damned altar 'mid the pile was reared;
O'er the rude shrine in grim delight they stood,
And quaff'd the still life-quivering victim's blood.
The lightning gave their brow a fiercer scowl,
The North-wind louder swell'd their frantic howl;
And as the skies wept on th' accursed place,
I felt the gore-drop trickle down my face!
Fierce with the phrenzied boldness of despair,
I touch'd the giant fiend who revell'd there;
It mov'd not, liv'd not, it was very stone;
Oh, God! I joy'd to find myself alone.' pp. 36—41.

The following description of the Witch, is written with still re energy of expression.

'Mark yon lone cot, whose many crannied wall
Admits the gale which else would work its fall:
Where through the rattling casement's shatter'd pane
Trickles the dropping of unhealthy rain;
And from the mossy roof long reft of straw,
The suns of summer baleful vapours draw.
Around it all is damp, and chill, and drear;
A boundless heath which man is seldom near,
Or if his feet should cross it, 'tis with fear.
There not a single bough nor leaf is seen,
Save one poor stunted willow's meagre green,

Which rears a sapless trunk that cannot die,
And clings to life with lifeless energy;
Stretch'd with grey arms which neither bud nor fade,
Above the slimy pool they fain would shade.
'Hous'd in such houselessness, there dwells alone,
Wasting the lees of age, a wither'd Crone.
Sad wreck of life and limb left far behind,
Forgotten, but in curses, by her kind;
Mateless, unfriended, unallied to earth,
Save by the wretchedness which mark'd her birth;
Knit to existence but by one dark tie,
Grappling with Being but through misery.
The tongues which curse her would not wish her dead,
They know not where to fix their hate instead;
The hand whose vengeance daily works her wrong,
Stops short her lingering torture to prolong;
And for herself, her Memory's faded eye
Sees but the moment which is passing by.
'Bent o'er her scanty hearth, the Beldame drains
Heat long forgotten in her bloodless veins;
Doubled within herself in grisly heap,
A blighted harvest Death disdains to reap.
A form unshapen, where nor arm, nor knee
Are clearly fashion'd, yet all seem to be.
The lank and bony hands whence touch is fled,
Fain would support, but cannot rest her head;
Her head for ever palsied; long ago
Time there has shed and swept away his snow:
Quench'd the dull eyeball, taught the front to bow,
And track'd his roughest pathway on her brow.
Can it be life! Or is there who would crave
Such bitter respite from the must-be grave!
Who kin to other worlds, on this would tread,
Or clasp a being, brother'd with the dead!
'Yet the fond wisdom of the rustic pours
Strange might of evil round that Beldame's doors.
There the Deceiver frames his deeds of harm,
And stamps his signet on her wither'd arm;
Traffics in ill, and from his willing prey,
Drains the slow drops which sign her soul away.
There, while the body sleeps in deadly trance,
The accursed Night-hags in their spirit dance;
Steep'd in strange unguents ride the burden'd air,
And mingle with the children of despair.' pp. 42—46.

The Second Part describes the Prescience of the Poet, of the Lover, of the Dying Patriot, and of the Martyr. It is scarcely equal to the first, and but very imperfectly fulfils the promise of the Argument, which is injudiciously prefixed. There occurs a fine passage on the slow progress of Milton's reputation: it is introduced by the following lines.

'Yes! there is solace for those hearts which brood,
Chill'd by the frost of their own solitude;
Which nurse the festering wound of noble pride,
And sicken with the pangs of hope denied.
For them the Prescient Spirit undismay'd,
Shines in the brightness which itself has made;
Springs o'er the barrier Time would idly frame,
And revels in anticipated fame.' p. 66.

Our last extract shall be taken from the description of the lover's Prescience of an unknown mistress.

'Ah! what the pause of being can supply,
What fill his craving bosom's vacancy!
* * * * * * *
Vain all the loveliness which others wear,
Till the One statue of his hope is there!
'Yet o'er his search some hand unseen presides;
Weans from the false ones, to the real guides;
From his dim eye with favoring power dispels
The mist which all diviner vision quells;
Shadows the past, the forward pathway shows,
And gifts of planetary might bestows;
The glass whose surface but for One is clear,
The ring which presses when the lov'd is near.
'Soon as her first light whisper steals around,
His ready ear acknowledges the sound;
Deems it sweet music other days have known,
And catches ere it falls the coming tone;
So lost, yet so familiar and so dear,
He thinks 'twas always present to his ear.
Haply 'twas warbled ere condemn'd to earth,
His spirit gloried in its purer birth;
And echoes now its unforgotten strain,
To lure him upwards to his Heaven again.
He views an image where the features seem
Like the vague memory of a scatter'd dream;
Or as the visage of a friend, whom time
Has render'd strange, with grief, or toil, or clime;
So like we almost greet him by his name,
Yet so unlike, we doubt it is the same;
And wipe away the film, and with surprise
Scarce dare to trust the gladness of our eyes.
It is the single star, whose ceaseless ray
Has never dimm'd its blaze in ocean spray;
The pilot beam, which steady light supplies,
The Cynosure of never-clouded skies.
It is the holy dream by Fancy bred,
The hope on which his solitude has fed;
The kindred nature whom his bosom claim'd,
The One for whom he felt his being framed.' pp. 71—73.

We may safely leave these quotations to bear their own testimony to the Author's talents.

Art. VI. *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society. By J. W. Morris. 8vo. pp. viii. 496. Price 12s. Hamilton. 1816.

EVERY addition to our stores of ecclesiastical biography, that is executed with tolerable ability, we deem highly valuable. It is not only as furnishing examples of excellence, that the memoirs of persons eminent for their piety or usefulness, claim to be made public; but on account of the light which documents of this description tend to throw on the religious history of the period to which they refer, and their importance as data to future writers, in tracing the progress of opinions, and illustrating their influence on Society. The minute record of circumstances and transactions which, but for their connexion with the immediate subject of such memoirs, would soon pass into oblivion, often proves of great value, when we carry our researches even for a little way back into the past, with a view to ascertain the intellectual and moral character of the Times. And how soon will the Present Times become history!

We think Mr. Morris has done the public a service, in compiling the present volume. The incidents of Mr. Fuller's life were few: his eminent labours and his numerous writings, supply, however, ample materials for interesting biography.

Andrew Fuller was born on the 6th of February, 1754, at Wicken, a small village in Cambridgeshire. He was not indebted either to eminence of birth, or to fortunate patronage, for any part of his subsequent reputation. His earlier years were diversified only by the commission of crimes and follies too common to childhood and youth; succeeded by those moral convictions, sometimes deepened into horror and remorse, which often result from the natural operations of conscience. In his sixteenth year, these convictions had assumed a more enlightened and commanding character, and they issued eventually, in his cordially embracing the doctrine and the promise of the Gospel.

He attributes to the preaching which he then heard, the prolongation of the terror and disquietude with which the deep consciousness of his guilt had filled his mind. 'If, at that time,' to use his own impressive language, 'I had known that any 'poor sinner *might* warrantably have trusted in the Saviour 'of sinners for salvation, I conceive I should have done so, 'and have found rest to my soul sooner than I did.' p. 14. The sufferings of his mind under the agitation by these distressing exercises, seem to have qualified him to state with distinctness, as he afterwards did, the errors and disadvantages of the system from which they emanated.

The following year introduced him to the Baptist church at Soham. Mr. F. entered into this connexion with all the ardent eagerness and affection of a recent convert. It afforded him considerable pleasure, but proved to be of very transient duration. A division in the church, amounting almost to a dissolution, shortly ensued. By slow and progressive steps, he was led to settle as their minister among the few members that remained. The first seven years of his pastoral labours were spent in the retirement and obscurity of Soham, and among a people who were few in number and whose means were incompetent to his support. It was during his residence here, that he imbibed those views which are conspicuous in "The Gospel worthy of all Acceptation." Hitherto, he had been the disciple of Gill and Brine; but perceiving a discordancy between some of their leading sentiments and the sacred writings, he sedulously prosecuted his inquiries concerning the points on which they differed, and they eventually terminated in his renouncing his adherence to the peculiarities of the opinions of these two writers. A corresponding change in the character of his preaching naturally resulted from the change his religious sentiments had undergone, and from the adoption of those views which in after life he maintained, and ably defended.

In the year 1782, Mr. Fuller removed from Soham, to Kettering, in Northamptonshire. It would seem, that Providence had been wisely preparing him, in his former retreat, for this wider sphere of action. His judgement had been exercised and strengthened, and his powers of action had acquired a ripeness and maturity, which qualified him to discharge with success the arduous duties that attached to the distinguished situation in which he was about to be placed.

The year 1792 was a year replete with interest to Mr. Fuller and to India. In the office of Secretary to the Baptist Mission, which originated at that time, his energetic mind found an object commensurate with its almost boundless capacities and ardour. In the pursuit of the objects connected with the welfare of this Mission, he found his highest joy, and, eventually, his grave.

'The labours,' says Mr. Morris, 'which the barren years of this mission, as well as its future periods of success and extension, occasioned to Mr. Fuller, it is not easy to enumerate. They were witnessed by others, and heard of from them, though he dwelt little upon them in his own conversation. But the consultations which he held—the correspondence he maintained—the personal solicitations which he employed—the contributions he collected—the management of these and other funds—the selection, probation, and improvement of intending missionaries—the works which he composed

and compiled on these subjects,—the discourses he delivered,—and the journeys he accomplished, to extend the knowledge and to promote the welfare of the mission, required energy almost unequalled.' 'In short, the history of Mr. Fuller's life for the last three and twenty years, was so completely identified with that of the mission, that all its principal transactions must be referred to his agency. He was of himself a host, and no one man can supply his place. The mission to India was in a great measure his own production; he formed and moulded it with exquisite skill, watched over and directed all its movements, and seemed to be present in every place where its effects were visible. It grew up with him, and was inwrought into the very elements and constitution of his mind; he seemed to have no thoughts, no cares, but what related to its interests. In serving the mission, he had no idea of sparing himself; but while his health was constantly impaired by the greatness of his exertions, he persevered in them with unabating ardour to the very last. He appears indeed to have expected that these labours would have cost him his life, but it affected him not; and had it not been for the unusual strength and vigour of his constitution, he would have fallen a sacrifice much sooner than he did."—*Memoir*, pp. 107, 156, 157.

After some months of previous indisposition, the arduous and truly honourable career of this excellent man, terminated on the morning of the Lord's day, May the 7th, 1815.

Although many of our readers must have read the statements of his last moments, which have been very extensively circulated, we cannot deny ourselves the melancholy pleasure of putting them upon record in our Journal.

'As his end drew near, he complained of great depression and sinking, saying he must die. A friend replied, 'I know of no person, Sir, who is in a more happy situation than yourself; a good man, on the verge of a blessed immortality.' Mr. Fuller humbly acquiesced, and hoped it was so. He afterwards lifted up his hands, and exclaimed, "I am a great sinner, and if I am saved, it must be by great and sovereign grace—by great and sovereign grace!"

'His mind continued full of hope; and though he felt nothing approaching to rapture, yet the closing scene was such as strikingly displayed the triumph of his faith. Dropping now and then a few words, he was heard to say that he had nothing to do but to die, and again repeated, "I know whom I have believed." At another time he expressed himself in his own energetic manner, saying, "My hope is such, that I am not afraid to plunge into eternity."

'The general vigour of his constitution providing a resistance to the violence of the disease, rendered his sufferings peculiarly severe; and towards the last, the conflict assumed a most formidable aspect. Placing his hand on the diseased part, the sufferer exclaimed, "Oh, this *deadly* wound!" At another time, "All misery centres here!" Being asked whether he meant bodily misery; he replied, "Oh yes: I can think of nothing else!" His bilious sickness, which was almost incessant, allowed but few opportunities of conversing, but

his friends; and of course, little could be known of his dying experience. The following detached sentences, which dropped at different intervals, indicate the general state of his mind during the last days of his illness:

"I feel satisfaction that my times are in the Lord's hands. I have been importuning the Lord, that whether I live it may be to him, or whether I die it may be to him. Flesh and heart fail; but God is the strength of my heart, and my portion for ever."

"Into thy hands I commit my spirit, my family, and my charge. I have done a little for God; but all that I have done needs forgiveness. I trust in sovereign grace and mercy alone. God is my supporter and my hope. I would say, not my will, but thine be done. God is my soul's eternal rock, the strength of every saint. I am a poor sinner, and my only hope is in the Saviour of sinners."

'He repeated more than once, "My breath is corrupt—my days are extinct." Frequently during his affliction, he said, "My mind is calm: no raptures—no despondency. At other times he said, 'I am not dismayed. My God, my Saviour, my Refuge, to thee I commit my spirit. Take me to thyself—Bless those I leave behind."

'At length, on the morning of the Lord's day, May 7, 1815, the summons came to call him to his rest, in the sixty-second year of his age. Aware that it was the sabbath, he said to an attendant, just loud enough to be heard, "I wish I had strength to worship with you." He added, "My eyes are dim:" and he appeared to be nearly blind. From eleven till about half past eleven o'clock, during the morning service, sitting up in bed, he was observed to be engaged in prayer; but only two words were distinctly audible—"Help me!' At the close of the prayer, he struggled—fell back—sighed three times—and in five minutes expired. His hands were clasped in death, as in the attitude of prayer.'—pp. 460, 462.

Reserving to the close of this article our general estimate of Mr. Fuller's character, and also of the obligations due from the public to Mr. M., as his biographer, we shall proceed to make some observations on two of the controversies in which Mr. F. was engaged. And of these, we select the first on account of the variety of discussion to which it gave rise, and the several points of light in which it was placed: the latter, as it stands foremost in importance among his controversial labours. Our notices much of necessity be brief, and can display only the prominent points in litigation.

In point of time, the controversy on Faith was the first in which Mr. F. engaged. The light which he diffused over this subject, and the effects which have arisen out of the controversy, are manifest and striking. For though, in the first instance, it was contemplated as an isolated topic of debate, in the progress of the discussion it was found to sustain an intimate and vital connexion with the duties of the Christian ministry, and with

the interests of practical religion. The cold and heartless exhibition of Divine truth, which even to the commencement of the present controversy, had generally prevailed, especially in the Baptish churches, had shed comparative sterility and death over them.

'When,' says Mr. Fuller, 'I first published my treatise on 'the nature of faith, and the duty of all men who hear the 'gospel to believe it, the Christian profession had sunk into 'contempt amongst us; insomuch, that had matters gone on 'but a few years longer, the baptists would have become a 'perfect dung-hill in society.' It was among the best effects of this controversy, that men were directed more to the study of the holy Scriptures, and, for models of preaching, to the practice of Christ and of his Apostles. A style of address full of affection and energy, abounding in pungent and practical appeals to their hearers, was henceforth adopted by many preachers, who had been the victims of the previous frigid system of instruction.

The main positions of "The Gospel worthy of all Accepta-"tion" have always appeared to us to be susceptible of the highest argumentative support of which the nature of the case admits. For, if men do not lie under indispensable obligations to believe whatever God says, and to do whatever he commands, no guilt can attach to unbelief, although it makes him "a liar;" nor can rebellion be pronounced a crime, although it aims at the dissolution of the moral harmony of the universe.

The arguments of this performance were however destined to undergo a most rigorous investigation; and they were opposed with great earnestness, and with some plausibility, by persons holding very opposite theological opinions. The ground of their attack and of their failure, may be concisely exhibited.

Mr. Button and Mr. Martin concurred in denying that it is the *duty* of sinners to believe in Jesus Christ; for we can scarcely admit that Mr. Martin's 'whimsical notion of en-'deavour,' destroys the virtual identity which subsists between his objection and that of Mr. Button. At a period so distant from that in which the controversy originated, we shall not trouble our readers with the inconclusive reasonings to which those gentlemen resorted. We shall content ourselves with an exhibition of what they appear to have thought the invulnerable point of their position; and shall give it, in the syllogistical form in which it seems Mr. Martin was wont to display it. 'Will any man tell me, that it is my duty, to do 'that *without* Divine assistance, which I can only do with?' The sentiment expressed in this query, is common to Mr. Button and to Mr. Martin, and forms the essence of their opposition to Mr. F.'s treatise.

e crude objection, that men are not obliged to do that
, they are unable to perform, overlooks totally the dis-
on, as obvious in common life as in theology, between that
ity which results from the *want of faculties*, and that
results from a *disinclination* to employ them for any
end. 'Whatever a man could not do, *if he would*, he
ider a *natural* inability of doing; but when all the reason
a man *cannot* do a thing, is because he does not *chuse*
o it, the inability is only of a *moral* kind. It lies in his
as distinguished from the physical faculties of his nature.'
rs are unable to believe in Jesus Christ only so far as they
unwilling. They renounce his dominion, because they
not" have him to reign over them: and they reject
l life, because they "*will not*" come unto him that they
obtain it. Mr. Martin's moral axiom contains a po-
'which, when the terms are accurately defined and
ed of their ambiguity, conducts us to this very extra-
ary conclusion, that men are obliged to just as much
ty as they are inclined to.'

distinction to which we have adverted, *in its legitimate use upon the present controversy*, was unknown or erded by both Mr. Fuller's opponents. Hence the ion that pervades their statements of the obligations and ges of sinners. The distinct relations of a moral go-
and a gracious sovereign, which God bears to his res, they seem to have been incapable of discriminating.) they appear to have at all understood how that, which, ystem of legislation, is demanded as a duty, may, in a nation of grace, be communicated as a privilege.

is God's work,' as Mr. Morris has expressed it, 'to *bestow* nd repentance; but it is man's duty, in obedience to his will, nt and believe the Gospel. God, in bestowing these, makes ly to see things as they *ought*, and to be affected and dis-y them as they *ought*. He may do this or not, according to ereign good pleasure; but men's obligations remain still the whether they will hear or whether they will forbear; and pel revelation leaves them without excuse.' p. 501.

ld these objectors have demonstrated the incorrectness distinction, or the impropriety of its application to the of debate, they might have realized their object; is was impossible, and their failure was therefore in-

Dan Taylor, another of Mr. Fuller's opponents, entered aa with very different sentiments, and the most sanguine ations. Unacquainted with the strength of Mr. Fuller's s, he even indulged the hope of bringing him over to

directly as to the evidence for the truth of Calvinism. Its truth is, with him, an inference from its superior moral tendency. To demolish this inference, it was necessary to have shewn that Calvinism has not the high moral tendency which this advocate attributes to it. To attempt a demonstration of the inferiority of the evidence on which it rests, is not meeting the principle of his argument, but introducing a test of the value of religious opinions, which he did not professedly examine.

It has been insinuated, that the argument of Mr. Fuller's book, arrogates to Calvinists, what the corrupt Jews arrogated to themselves,—a superior sanctity;—that its language is in effect, "Stand by yourselves, for we are holier than ye." But the fact is, if Mr. Fuller's argument arrogates any thing, it is not to Calvinists, but to the Calvinistic system. The positive and actual influence of Calvinistic principles upon the characters of those who admit their truth, *corroborates* his argument, but does not constitute its *principle*. The simple question is, whether that system of religious doctrine, which insists upon the evil of sin, the equity and goodness of the Divine law, and faith in Jesus Christ, has a greater tendency to produce "repentance toward God and faith toward our Lord Jesus "Christ," than that system which represents sin as a mere venial offence, which denies the equity and goodness of the Divine law, and which excludes all trust or confidence in Christ. Of the legitimate tendency of these views, there can, we think, be no doubt; and whether that tendency be exemplified in the actual character and deportment of the professors of the respective systems, is incidental to the argument, but is no part of its vital strength. It is very possible that a believer in the truth and importance of Calvinistic sentiments, may fail to exhibit their legitimate tendency in his personal character and deportment. In this case, the Calvinistic system would be deprived of the collateral advantage derived from the holy consistency of this its avowed friend; but the tendency of the sentiments which compose that system, would remain unaltered. In short, though Mr. Fuller takes occasion to notice in the course of the debate, the moral conduct both of Socinians and Calvinists, his object was to ascertain the tendency of their respective *systems*, and not the consistency of the reputed or real *adherents* of those systems. We are not inclined, however, through mere wantonness, to throw away the advantages derived to the Calvinistic system from the actual character and deportment of its advocates and professors; for, without vaunting of our superior sanctity, we think in point of fact the integrity, holiness, and zeal of Calvinists, need not shrink from a comparison with the virtues of their opponents.

The character of Mr. Fuller will be variously estimated ac-

cording to the opinions and feelings of those who undertake its delineation. For our own parts, we are happy to express and testify the high sentiments which we cherish of his worth, by an extract that all our readers have perused, but which we shall be readily pardoned for transferring to our pages. 'Having been 'led to mention this affecting circumstance,' (the death of Mr. Fuller,) 'I cannot refrain from expressing, in a few words, the 'sentiments of affectionate veneration with which I always re-'garded that excellent person while living, and cherish his me-'mory now that he is no more; a man, whose sagacity enabled 'him to penetrate to the depths of every subject he explored, 'whose conceptions were so powerful and luminous, that what 'was doubtful and original appeared familiar; what was intricate, 'easy and perspicuous in his hands; equally successful in en-'forcing the practical, stating the theoretical, and discussing the 'polemical branches of theology; without the advantage of early 'education, he rose to high distinction among the religious 'writers of his day, and in the midst of a most active and laborio-'us life left monuments of his piety and genius, which will sur-'vive to distant posterity. Were I making his eulogium, I 'should necessarily dwell on the spotless integrity of his private 'life, his fidelity in friendship, his neglect of self interest, his 'ardent attachment to truth, and especially the series of unceas-ing labours and exertions, in superintending the mission to 'India, to which he most probably fell a victim. He had nothing 'feeble or undecisive in his character, but to every undertaking 'in which he was engaged, he brought all the powers of his un-'derstanding, all the energies of his heart; and if he were less 'distinguished by the comprehension, than the acumen and soli-'dity of his thoughts; less eminent for the gentler graces, than 'for stern integrity and native grandeur of mind, we have only 'to remember the necessary limitations of human excellence.'*

Every one who was so happy as to know the original, will trace in the following sketch of Mr. Fuller's ministerial talents, one of the most pleasing efforts of Mr. Morris's pen.

'As a preacher he soon became popular, without any of the common aids of popularity. He had none of that easy elocution, none of that graceful fluency, which melts upon the ear, and captivates the attention of an auditor. His enunciation was laborious and slow; his voice strong and heavy; occasionally plaintive, and capable of an agreeable modulation. He had none of that eloquence which consists in a felicitous selection of terms, or in the harmonious construction of periods; he had a boldness in his manner, a masculine delivery, and great force of expression. His style was often much deformed by colloquialisms, and coarse provincials; but in the roughest of his compositions, "the bones of a giant might be seen."'

* *Terms of Communion*, by R. Hall, M. A. Preface, pp. 6, 7.

'In entering the pulpit, he studied very little decorum, and often bundled out of it with an appearance of precipitation; but while there, he seldom failed to acquit himself with honour and fidelity. His attitude too was sufficiently negligent. Not aware of its awkwardness, in the course of his delivery, he would insensibly place one hand upon his breast or behind him, and gradually twist off a button from his coat, which some of his domestics had frequent occasion to replace. This habit was in process of time much corrected, and many other protuberances were smoothed away by the improvement of his taste, and the collisions of society; but certainly in these respects he was not the exact model of an orator.

'His presence in the pulpit was imposing, grave, and manly; tending to inspire awe, rather than conciliate esteem. His general aspect was lowering and cloudy, giving indications of a storm, rather than affording hopes of serenity. Yet there was nothing boisterous, loud, or declamatory: no intemperate warmth, or sallies of the passions: all was calm, pathetic, and argumentative, overcast with a kind of negligent grandeur. He was deeply impressed with his subject, and anxious to produce a similar impression on his hearers.

'To an acute and vigorous understanding were united, a rich and fertile imagination, an even flow of feeling, seldom rising to an extacy, and an awful sense of eternal realities: these, accompanied with an energetic manner of speaking, supplied every other defect, and gave to his ministry an unusual degree of interest. He could never be heard but with satisfaction: if the heart were not at all times affected, yet the judgment would be informed, and the taste gratified, by an unexpected display of some important truth, ingeniously stated, and powerfully applied. His own ideas were strong and lucid, and he had the faculty of placing them in the clearest light; if he failed to produce conviction, he was rarely deficient in evidence.

'Though his writings enter deeply into controversy, in his ministry it was far otherwise. *There* he took the high places of the field; *here* he tarried at home, and divided the spoil. The least disputable points of religion, which are at all times the most essential, were the leading theme of his ministry. The Cross of Christ was the doctrine that lay nearest his heart; this, in all its tendencies and bearings, in all its relations to the government of God and the salvation of the soul, he delighted to elucidate in every diversity of form, and on this he dwelt with growing zeal and ardour to the close of life. It was a subject that met him in every direction, that beautified and adorned every other topic, that lived and breathed in all his preaching, and that laid the foundation of all his hopes.' pp. 66—69.

As an Author, Mr. Fuller rose to considerable eminence among the theological writers of his day. Without the attractions of style, his works have obtained an extent of circulation and influence, denied to a large proportion of the religious writings of modern times. His intellect, vigorous, profound, and perspicacious, has impressed a permanent interest upon his writings. The defects of his style are justly compensated by the weight of his sentiments, the felicity of his illustrations, and the force of his arguments.

Mr. Morris's [illegible] the personal Memoir of his once intimate and int[illegible] [illegible], were obviously very scanty His narrative is well managed; but much remains to be supplied in his department, in the Memoir announced for publication by Dr. Ryland.

The analysis of Mr. Fuller's several productions, does great credit to the Author of these Memoirs. In his review of Mr. F.'s controversial writings, the sagacity which Mr. Morris discovers, in seizing and unfolding the point at issue, is such as could be acquired only by great familiarity with the subjects in debate. This part of the volume before us, cannot fail to excite considerable attention, as it displays the essence of the respective controversies, divested of all that is extraneous, incidental, and temporary. The occasional criticisms of the volume are entitled to almost equal praise, except where severity incidentally annoys our milder feelings

We cannot part with Mr. Morris, without admonishing him on the voluntary peril to which he has exposed himself, in undertaking to write the memoirs of a man, 'whose misjudging and misguided conduct tended to inflict upon him an irreparable injury.' We have no doubt that in Mr. Fuller, 'a vigorous constitution, and uncultivated habits, allied to an independent and determined mind, occasioned an excess of freedom and fidelity, not unfrequently at variance with the softer passions, and producing a luxuriance of the severer virtues.' Tenderness was not one of the prominent attributes of his character. But the exposure of those severer virtues, was a task gratuitously undertaken by Mr. Morris, and we have regretted in our perusal of his volume, to observe too often the indications of a smothered resentment. Perhaps it was too much to expect, that under all the circumstances of the case, Mr. Morris should entirely divest his narrative of personal feeling and personal allusion. He supposes himself to have been deeply wronged, and in his zeal to be accounted an impartial biographer he is not unmindful of the wounded man. We, of course, are perfect strangers to the grounds of those dissensions which separated him from the subject of these Memoirs, whose death we all deplore; but we cannot forbear to remind him, that there is probably as much guilt in the impenitent pride which scorns to say I have sinned, as in the want of a chastised courtesy of manner, or a tender consideration of human frailty.

Art. VII. 1. *A Scripture Help, designed to assist in reading the Bible profitably.* By the Rev. Edward Bickersteth. With Three Maps, 12mo. pp. 220. Price 4s. 6d. Seeley. London, 1816.

2. *The Same, abridged by the Author.* Without Maps, 18mo. pp. 87. Price 6d. or 25 for 11s. Fourth Edition. Seeley. London, 1816.

THE want of a plain Tract, cheap enough to be easily procured, and yet sufficiently comprehensive to be useful to those who are beginning to read the Bible, induced the Author to undertake the little work now announced to our readers. It does not often fall to our lot, to introduce to their notice books that fully answer the pretensions set forth in their title pages: in the present instance, however, we are happy to state that Mr. Bickersteth's little work is indeed a Scripture-help, and is perhaps better calculated than any similar tract that has fallen under our notice, to assist the unlearned reader in the *profitable* study of the Word of Life.

The larger edition comprises fifteen chapters, of which the subjects are—The value of the Bible—*The importance of habitually studying it—The necessity of Divine assistance to enable us properly to understand it.*—General remarks on the whole Bible, and short observations on each book—Practical remarks on various subjects contained in the Bible, and particularly on the Law and the Gospel—*On the Jewish State, including remarks on their feasts, offices, and sacrifices, the seasons in Judea, and the religious sects mentioned in the Scriptures—*An explanation of some expressions peculiar to the Scriptures—On Scripture difficulties—A summary of Divine truth—**Reasons why the reading of the Scriptures is frequently attended with little advantage*—Practical rules for daily study—Scripture prayers before and after reading. An address to persons in different stations of life, on this duty—*A chronological table—*General remarks on the history of the world. We have marked with an asterisk the five chapters omitted in the abridgement: in other respects, the contents of the two editions are the same.

As the Author aimed to produce a useful work, rather than to obtain credit for originality, he acknowledges that he has freely borrowed from other writers, whatever appeared likely to promote his object. There are, however, many important and interesting *original* passages, (especially in those chapters, the subjects of which are given in Italics,) that had we space for them, we should willingly extract. From a conviction, therefore, of its intrinsic value, we cordially recommend the larger edition of Mr. Bickersteth's work to all our readers who can purchase it; and they will render no small service to their poor neighbours, in presenting them the abridgement, which has already had a rapid and extensive sale, upwards of *twelve thousand copies*

ring been sold in the course of a few months. It must have rded the pious Author considerable pleasure that the Religious act Society ' have selected those parts of his little work, hich are best adapted for general utility, and have printed hem as a tract, intitled, *Attention to the Scriptures urged nd directed.*'

---

t. VIII. *Religious Freedom in Danger; or the Toleration Act invaded by Parochial Assessments on Places of Religious Worship; showing the dangerous and destructive Consequences thereof, as tending to the Ruin of the Religious Privileges so long enjoyed under the Toleration Act.* By the Rev. Rowland Hill, A. M. 8vo. pp. 56. price 1s. 1816.

VE regret that there should have arisen any occasion to introduce such a subject as this to the notice of our readers. ery are we, not that the spirit of Englishmen rises against every ecies of oppression, that Dissenters know and feel the value their rights, that persecution should be driven to assume other mes, and to make other professions, than once served its purpo-; but, that in the Nineteenth Century, after all that has been id and written upon the subject, after all the triumphant refutions of intolerance, and all the practical proofs that have been ven, that its folly is equal to its wickedness, the Established hurch should have pretended friends, who have no other way of anifesting their attachment to its cause, than by persecuting ose persons whom conscience compels to differ from it.

As it is quite unnecessary for us, on this occasion, to dilate on the evils of persecution, we shall proceed at once to state, in ry few words, the impolicy, the injustice, and the ruinous conquences, of the present measure.

The Poors'-rates have now existed above two hundred years; e famous Act by which they were established, having passed in e 43d of Elizabeth. That places of worship could not have en in the contemplation of the framers of the Act, appears intestable, as they were not legally in existence till upwards of hty years after its enactment. And during all the period hich has elapsed since the passing of the Toleration Act, it was ver imagined that Dissenting places of worship were fair objcts of taxation for the benefit of the poor; till a few angry alots in our own times, thought the pretence of benefiting e poor, offered a much more plausible and promising scheme for lvancing their system of persecution, than could be afforded by e stale cries,—' The church is in danger,'—' The Methodists will ruin Church and State!' Every place where beneficial interest is enjoyed, is wisely and justly made liable to taxation; ecause every such building, whether a house, a warehouse, or a anufactory, may be the means of bringing poor upon a parish; at as this can never be the case with places of worship, it is

evident that the law never could design that they should be subject to the same taxation as other buildings. In short, as the worshippers must pay this vexatious impost, it may correctly be denominated a tax upon the worship of God. Putting religion out of the question, it is undeniably as just to make them pay taxes for the highway upon which they walk to their place of worship.

We have said, the *pretence* of benefiting the poor, because it is clear that it is only a pretence. They have done without the proposed addition for above two hundred years; and surely no one can exaggerate the number of Meeting-houses, so as to make it credible that any efficient relief will be afforded either to the poor or to other householders.

One, and a very serious evil, that will result from the adoption of the proposed measure, is, the power it will necessarily throw into the hands of the Magistrates. As the assessment will be perfectly novel in its nature, it must rest entirely with the Magistrates to rate places of worship as they please. If they are to be taxed at all, the only equitable mode would be to rate the profit made, after all the necessary disbursements, viz. the salaries of the minister, the clerk, &c. and the incidental expenses, are discharged. But, as by far the larger proportion of the Meeting-houses would, under this mode of arrangement, appear to be improper objects of taxation, since there would be no surplus to be taxed, it would not suit the ultimate views of the abettors of the measure. Some places, therefore, would be taxed upon the sum they raise for their ministers; others, according to the rent of the houses which might be built upon their site. In case of such iniquitous charges, it will be said, that congregations may appeal. But if our readers will for a moment consider the expenses of appeal, and the poverty of most of our congregations, they will at once see, that in the vast majority of instances, the law will be wholly in the hands of the Magistrates; and of these Magistrates, be it remembered, that in many places the greater part are beneficed clergymen! What sort of justice may be rationally expected under such circumstances, we need not say.

The exposure of all the affairs connected with a place of worship, before a bench of inimical, or at least of interested and prejudiced Magistrates, would be at once painful and degrading. The disclosures of the Income Tax, as being less public, would be much less disgusting and offensive. And this might be expected to recur repeatedly, since every alteration in a place of worship, of how trivial a nature soever, would encourage some vile informer to disturb the rate, and bring the hated religionists again before the Magistrates.

Charities, it is agreed on all hands, should be exempted from

all taxation. But is not preaching the Gospel the noblest of charities? And does not every Dissenting place of worship in the kingdom, relieve the parish rates to a large amount? Are religious worshippers those who become chargeable to the parish? Does not religion, by inducing habits of economy, of industry, and sobriety, tend to preserve the lower orders from being burdensome to their parishes? And are not Visiting Societies for the relief of the Sick Poor, Sunday Schools, and other benevolent institutions connected with places of religious worship, the means, directly and indirectly, of saving large sums to the parishes where they are situated?

By some, however, the matter is treated as a mere trifle. These people, they say, are very able to pay, and their resistance springs only from obstinacy. Let it however be recollected, how many hundreds of Dissenting ministers there are, whose stipends do not amount to a hundred a year! And if poor's-rates of ten, or fifteen, or eighteen shillings in the pound, are to be deducted from this pittance, upon what are they and their families to subsist? If this taxation is to be enforced, there is great reason to fear that more than half of the Meeting-houses in the kingdom must be shut up. And though this consequence will be deemed so far from being an argument against the measure by its violent supporters, that it may rather be suspected of offering itself as a principal inducement to the adoption of it; yet, it is a serious question, whether upwards of a million of persons are to be virtually deprived of the benefits of the Toleration Act, and prevented from worshipping God according to the dictates of their consciences. For to this it must come, and of this they are perfectly conscious.

Our readers are probably aware, that in the last Sessions of Parliament a Bill was brought in by Mr. Vansittart, to exempt places of worship, not being used for any other purpose, except schools for the gratuitous instruction of the poor, from parochial assessment. From the speeches made on the occasion, it would appear that no Bill was ever more strangely misunderstood. Some of the members argued as if the Dissenters were to be freed from taxation of every kind; as if a new land of Goshen were to be formed for them, where the Property tax, the Assessed taxes, the Excise and Customs, were never to enter. Others spoke of the Bill as exempting Dissenters from a taxation that Churchmen were obliged to pay; while all seemed to consider it as the introduction of a privilege which had never been enjoyed before. Alarmed by these and similar reasonings, the cholet of the whole High Church party was moved, and on the third reading of the Bill, the Ministry were left in a minority!

The consequence of this has been, a more determined at-

tempt in many parts of the country, to subject Dissenters to the severity of the new construction of the law. Mr. Hill details the distressing case of a congregation at Worcester, where every thing moveable was seized, and sold in the market-place. Similar outrages have been committed in other places. We are glad however to learn, that Mr. H. has successfully resisted no less than five attempts which have been made to tax Surry Chapel. This Chapel, from its being so well known throughout the kingdom, has most probably been purposely selected by the enemies of religious toleration, against which to try their strength; as they seem to have concluded, that if Mr. Hill submitted to the rate, or was defeated at law, every Chapel in the land would lie at their mercy. We are very happy to find, that though other ministers who have been thus attacked, have meanly sacrificed the cause, Mr. H. has pledged himself never to give up a question that so essentially concerns our rights. And we think it a favourable circumstance, that the attack has been pointed against a person as able as he is willing to stand effectually forward in the cause. Mr. H. could, it is true, with the greatest ease, pay the assessment, by a small *per centage* upon the various benevolent institutions existing at his Chapel; but he is determined not to submit to a taxation, which, how lightly soever it would fall upon him, would ruin hundreds of useful and worthy ministers.

With regard to Surry Chapel, the nefarious attempt is rendered particularly despicable, by the well-known liberality of the congregation, the amount of the sums they raise for benevolent purposes, and their conspicuous zeal on every important occasion. It is evident what regard their adversaries have for the poor, when they harass and attempt to tax a people who voluntarily raise above two thousand pounds a year for charitable purposes. Nor is this sum raised for what would be termed *methodistical* objects only: much of it is spent directly in relief of the rates. Upwards of 600*l.* a year is given away by the Benevolent Society for visiting and relieving the sick poor at their own habitations; of which nearly 200*l.* is distributed in the parish of Christ Church,* where all these attempts have been made! More than 2,000 children are educated in the Sunday School supported by the Chapel, upwards of 800 of whom are in the schools situated in Christ Church; not to

* We ought, perhaps, in justice to the parish of Christ Church, to say, that to the vast majority of its inhabitants, the proposed taxation is extremely odious and offensive. The parish officers have, in every instance, withstood it; and this perpetual vexation is entirely owing to one or two individuals within the parish, whom we need not designate.

mention the Alms-houses Mr. Hill has built, and other Charities directly tending to lessen the sum collected for the poor.

All this, however, only tends to make the opposition more bitter and irreconcileable. If the 2,000*l.* spent yearly in charities were appropriated to Mr. Hill, we believe he would escape any assessment for the poor. But this *out*-preaching, *out*-praying, and *out*-living; these exertions for the spread of the Gospel and the welfare of mankind, are what his enemies and the enemies of Surry Chapel can never forgive. And so long as they are excelled in every thing that is noble and praise-worthy, their malice will rage with unabated fury.

Mr. Hill's pamphlet on the subject before us, which we had almost forgotten, contains large and liberal sentiments, firmly and boldly expressed. We hope the low price will procure it a very extensive circulation, as it is highly important that the public should be aroused to the causes and the tendency of this iniquitous attempt.

Art. IX. *Memoirs of Alessandro Tassoni,* Author of *La Secchia Rapita; or the Rape of the Bucket*; interspersed with Occasional Notices of his Literary Contemporaries, and a General Outline of his various Works; Also an Appendix; containing Biographical Sketches of Ottavio Rinucani, Galileo Galilei, Gabriello Chiabrera, Battista Guarini,—and an Inedited Poem of Torquato Tasso. With Additional Notes and the Author's Preface; by the late Joseph Cooper Walker, Esq. M. R. I. A. Honorary Member of the Societies of Dublin and Perth, and of the Academies of Cortona, Rome, Florence, &c. Edited by Samuel Walker, Esq. M. R. I. A. 8vo. pp. 316. Price 15*s.* Longman & Co. 1815.

THIS posthumous volume, the Editor informs us, is the orphan offspring 'of the last hours' of its accomplished author, the late Mr. Joseph Cooper Walker, of St. Valeri, near Bray, in Ireland; a name well known in the literary world. Mr. Walker paid his own country the compliment of appropriating the earliest fruits of his literary information and historical research to subjects immediately connected with its antiquities. No nation estimates talent more highly than the Irish; and talent thus employed could not fail to excite at least as much gratitude as admiration. Accordingly, we find Mr. W.'s name held in reverence by his countrymen; his death was lamented by many persons in the higher ranks of life, as well as deplored by the community at large.

Mr. Walker was deeply skilled in Italian literature, and communicated a large portion of information to the world on that subject, in a style of elegance admirably calculated to gain proselytes to the school in which it was acquired. His death has occasioned a vacancy in the literary triumvirate in which his

name was associated with those of Roscoe and Mathias, and which had boldly stood forward in the full consciousness of ability to advocate the cause of Italian literature against the literature of France. We trust, however, that their arguments and example have already influenced many persons to present themselves as candidates for those honours of which death has deprived him. One of his most intimate friends has recently given a proof, in an elegant life of Tasso, of the similarity of pursuit, as well as of sentiment, that existed between them; and we hope this work will lead to a still further diffusion of the knowledge of Italian authors, by the interesting anecdotes it contains, many of them but little known to the public.

These Memoirs are introduced by a Preface written by the Author's brother, with considerable elegance and feeling, though by no means devoid of that affiation of style and display of sentiment, which are the great defects of modern Irish eloquence. The O'Neals and the O'Connors of former times would say more in five words, than a barrister of the present day will in as many closely printed columns of a newspaper. The minuteness with which the Editor particularizes the attentions of Mr. Walker's friends, whether as exhibited to him in acts of kindness, or in the presentation of copies of their works during his life time, or in complimentary expressions and tributary verses after his decease, is absolutely disgusting. Those persons who honoured Mr. Walker with their friendship, must have been equally honoured by his in return; and we might suppose that even in outward circumstances the distance between Lord Carlisle and Mr. Walker, could not have been so extremely wide as to place the Editor under any kind of necessity to offer his 'humble thanks' to his Lordship, for his 'act of condescension' in writing to signify his acceptance of a copy of the work which, with a highly flattering dedication, was laid at his Lordship's feet. Waiving however these trifling objections, we are happy to find that Mr. Walker's books and MSS. have fallen into the hands of a brother so amply qualified to appreciate them, both on account of their intrinsic worth, and for the sake of him to whom they lately belonged.

The travels of a man of Mr. Walker's various attainments, compiled from his own letters, would be an exquisite literary gratification; and as the means of conferring it are stated to be in the possession of the Editor, we hope he will at a future period give it to the public. A Memoir of the Author, written by a friend fully competent to the task of composing it, is, we are informed, in a state of readiness for the press. A document of this nature would form a most valuable addition to his travels; and from the extent of his acquaintance in the literary and po-

world, there can be no scarcity of materials calculated to
the interest of the public.

Memoirs of Tassoni, it is to be regretted, were prevented
eceiving the last corrections of the accomplished author,
increasing pressure of the illness which eventually ter-
d his life. This disadvantage is not however perceptible,
that some remarks, which would probably have been in-
ated into the work, must now be looked for in the Ap-
, which contains also some valuable biographical notices,
beautiful but short poem by Tasso, hitherto inedited.

soni is little known in England. The only translation
hich we are acquainted, of his poem of *La Secchia Ra-*
ınd by which he is principally distinguished, is by Ozell,
ıs not proceeded beyond the third canto, and who per-
, that portion of his task too ill to be invited to finish it.
s completely failed in his attempts to give the reader
ea of his author's merits. Tassoni was the inventor of
ock Heroic: to him we owe the master-pieces of Boileau
ope, whose Lutrin and Rape of the Lock may be con-
l as complete models for that kind of performance in
espective countries. The story of the Rape of the
t is a mere nothing.

: inhabitants of Modena declared war (1325) against the Bo-
. on the refusal of the latter to restore to them some towns
had been detained ever since (1249) the time of the Em-
Frederick II. This is the real subject of Tassoni's poem.
ıiling himself of a popular tradition, according to which it
lieved, that a certain wooden bucket, which is still kept at
a, in the tower of the cathedral called Guirlandina, came
ologna, and that it had been forcibly taken away by the Mo-
the author feigns that the war was carried on by the Bo-
for the purpose of recovering from the people of Modena,
t which a party of their troops had carried away from a draw-
the city. He treats the subject, thus modified, or rather
ith it, in a most enchanting manner, employing occasionally,
its his purpose, the embellishment of classic, or Gothic ma-
. While his sarcastic vein flows freely, we are delighted
ıe fertility of his fancy, and the brilliancy of his wit. He
rom grave to gay with the rapidity of thought. While we
ing, with rapture, on a sublime or beautiful picture, a gro-
image rushes before us. It vanishes, and our admiration
ı excited. Again a smile is raised,—and again we are se-
In short, the variety is endless. It may be said, that the
ıow borrows the pencil of Correggio, now that of Michel An-
ıd then the burine of Callot.' p. 191.

ioni piqued himself highly on being the inventor of this
e of the burlesque with serious things, which has since
e been so often prostituted to advance the triumph of ridi-

cule over our best and most sublime feelings. He began his poem in April, 1611, and finished it, in ten books, in the following October. 'The rapidity with which it was composed,' himself informs us, 'was matter of astonishment to my friends, Monsig-'nor Antonio Querenghi, Fulvio Testi, and others; in one 'year more copies of it were circulated in manuscript, than were 'ever yet disseminated, even in ten years, of the most admired 'works that have yet issued from the press.' Some years afterwards, when compiling an historical work on the same plan as the Annals of Baronius, of which it is indeed a continuation, he took occasion, under the year 1249, to make mention of his favourite poem. 'This war,' he remarks, 'in which king Enzius 'was taken prisoner, was sung by us in our youth, in a poem en-'titled *La Secchia Rapita*, which, we believe, will for its no-'velty live long, it being a mixture of heroic, comic, and satiric, 'such as has never been seen before.'

But, alas! while Tassoni's poem was wandering about in manuscript, a rival appeared in print. A poem on the same plan of composition, entitled '*Scherno degli Dei*,' by Bracciolino of Pistago, threatened to deprive him of the honour of originality, though it is pretty evident that an accidental sight of his manuscript had given Bracciolino the thought of imitating him, and of publishing his piece as soon as possible, in order to puzzle the critics respecting the party to whom they ought to assign the palm of invention. Bracciolino's poem had much merit, and abounded in playful and ingenious circumstance. Tassoni, alarmed at his success, endeavoured to get his own published as speedily as possible; but the delays of the press are as tedious as those of the law, and Tassoni was so fretted by them, that he was obliged to seek patience in the aspect of the stars, to which he all his life paid great respect, and to whose irrevocable decrees he could submit with a better grace, than to the vexations imposed upon him by his fellow creatures.

Tassoni does not appear to have possessed a character of the higher order. He could make truth accommodate itself to his own interest; he was servile in his flatteries, and implacable in his resentments; he attracted a swarm of critics round him, by some cold-hearted strictures on the works of Petrarch, and after treating them with the most insolent and violent abuse, he indulged his spleen still farther by immortalizing them in 'La 'Secchia Rapita,' under the influence of the same feelings that suggested Dryden's Mac Flecno, and Pope's Dunciad.

The principal works of Tassoni, by which his name will be remembered with much more respect than by his ridicule of Petrarch and Homer, is his *Pensieri Diversi*, a specimen of which he published in 1608, in the shape of a hundred questions, under the title of 'Parte de Quisiti del Sig. Alessandro Tassoni,' and which was followed by an enlarged edition of his work.

'In the specimen he confined himself chiefly to subjects of natural philosophy and astronomy; but the work which he now offered on this enlarged plan to the public, he enriched with all the opulence of his mind, the fruit of many years study and observation. His plan now embraced theology, cosmography, geography, mechanics, morality, politics, history and poetry. In short, the "Pensieri" may be considered as a compendium of all the learning of the age: the author has scarcely left any subject of science, or of polite literature, untouched; and on all he displays great acuteness of remark, much ingenuity, and extensive erudition. If some of his opinions should, at this day, seem singular, some absurd, and some erroneous, let it be remembered that almost two centuries have elapsed since his work appeared. To him all "the wit of Greece and Rome was known," and all the knowledge which the academies and universities of his time and country had disseminated. But Europe had not long emerged from the intellectual gloom of the middle ages, when Tassoni flourished; still a skirt of the dark cloud was visible During the splendid age of Leo X the human intellect had, it is true, been highly cultivated; but still many discoveries and improvements in the sciences, and in the useful and in the elegant arts, were reserved for a much later period. From the "Pensieri" we may form an idea of the state of the arts, of the sciences, and of mental cultivation in the seventeenth century; but we must not expect that the author should have anticipated the discoveries which reflect so much honour upon our own age.' pp. 78, 79.

That a work of so much excellence, so prized by the Italians, so worthy the consideration of the learned, should scarcely be known on this side of the Alps, is a proof, were proof wanting, how much Italian literature was neglected in our country, from the time of Milton till within a few years of the present day. 'After the publication of his "Pensieri," in 1612, Tassoni began to enter more into public life, and introduced himself the next year into the court of Carlo Emanuele, duke of Savoy, of whom we have the following interesting account.

'Carlo was one of the most distinguished among 'a race of 'princes, more sagacious in discovering their true interest, more decisive in their resolutions, and more dextrous in availing themselves of 'every occurrence which presented itself, than any perhaps that can be 'singled out in the history of mankind.'* Environed by powerful neighbours, whose motions it was necessary to watch with the strictest attention, their characters were, in a great degree, formed by their situation. To the qualifications in a prince so circumstanced, Carlo united an ardent passion for letters. He loved and patronised the sciences, and the elegant arts; and he invited the wandering muses to his court. Tassoni relates, that he has seen him seated at a table surrounded with sixty prelates and erudite men of different countries, conversing learnedly upon the various and dissimilar subjects of history, poetry, physic, chemistry, astronomy, tactics, and the fine arts, varying his language according to the nature of his subject, or according to the

* Robertson's History of Charles V. Book XII.

particular nation or pursuit of the respective persons whom he occasionally addressed. Of the fruits of his studies, there still remain, or were lately remaining, in his own hand-writing, two voluminous manuscripts, in Italian, of an history of the founders of the principal European monarchies, and a treatise, in French, on heraldry. The wisdom, learning and valorous deeds of this amiable, accomplished, and heroic prince, are recorded in the page of history; and his taste, genius, and munificence, live in the glowing numbers of Marino, Chiabrera, Guarini, and Tassoni.' pp. 115, 116.

The patronage of the house of Savoy was, however, far from being propitious to Tassoni; his honours were of a very empty nature At one time he had an order from the duke for two hundred Roman crowns; but, unfortunately, the coffers just then proved to be empty. Another time he had a prospect of receiving thirty pieces of gold, and three hundred gold crowns, out of certain benefices in Piedmont, which were daily expected to become vacant; but, alas! the incumbents, as fond of the good things of this world as the rest of their brethren, were in no haste to depart. Tassoni waited in vain for their removal to a better state; and this disappointment being succeeded by others, his faith in the malignant aspect of his stars waxed so strong, that in a letter to his friend Barisoni, he said, 'I do not despair of 'seeing, ere I die, the mountains of the earth fly before me, if I 'should happen to have occasion to ascend one of them.'

Overwhelmed with the cares, and disgusted with the intrigues, of a courtier's life, Tassoni, after many difficulties and dangers, disengaged himself from the court of Turin, and taking a house in the neighbourhood of Rome, with a garden and vineyard attached to it, he devoted himself to the luxury of 'lettered ease,' cultivating with his own hands his flowers, of which he boasts in a letter to a friend that he had a hundred different sorts; pruning his vines, and occasionally making war upon the thrushes, a sport of which he appears to have been more fond than 'bard be-'seems.' Persons who have been accustomed to active life and violent excitement of mind, soon become weary of tranquil occupations and sequestered enjoyments. Tassoni quitted his retreat three years after the time he entered upon it, and accepted an appointment under Cardinal Lodivisio, nephew of Gregory XV. and a kind and liberal patron of men of genius, with a salary of four hundred crowns, and apartments in the Cardinal's palace at Bologna. Our Author seems to have kept both himself and his muse in good humour, as well as his patron, who used to laugh immoderately at his effusions. He remained six years in the service of the Cardinal, when death deprived him of his patron. But the stars had by this time changed their aspect: Francis I. one of the most accomplished princes of his age, a munificent patron of letters and the fine arts, was at this period the reigning sovereign

f Modena. He immediately invited Tassoni to his court, appointed him one of his gentlemen in waiting, with a liberal salary, and at the same time nominated him a member of his council. Thus covered with honours and easy in circumstances, it was Tassoni's rare and enviable fate to close his days in his native city, fortunate in meeting there with some of his early friends, and proving himself deserving of his good fortune, by encouraging elegant literature, performing acts of charity and benevolence, and serving his natural sovereign with fidelity and zeal There are persons who reap more benefit from prosperity than from adversity Tassoni appears to have been of this description; he became infuriated under opposition, but under soothing circumstances he was kind and gentle. He was never married: like Petrarch he had one natural son, whom, in early youth, he disliked for his profligacy; but from whom, in later life, he received comfort in consequence of his amended conduct.

Mr. Walker's minute and elegant criticism of 'La Secchia Rapita,' will, we hope, so far turn the attention of the public to its merits, as to procure us a good translation of it; more particularly as the historical and personal allusions, even at this distance of time, are susceptible of easy and interesting illustration. It is almost unnecessary to say, that these Memoirs, like Mr. Walker's other productions, abound with entertaining anecdotes and interesting remarks.

We shall conclude this article with some observations on the state of patronage in Italy, in the seventeenth century, which Mr. Walker remarks his researches warrant him in making.

'Men of learning and genius were, during that period, rarely allowed to pine in indigence and obscurity. They were not compelled to ascend to the chilly region of the garret, and to write for bread at a "broken pane." Princes sought them out, received them into their courts, admitted them into their cabinets, and investing them with diplomatic powers, dispatched them on missions to the neighbouring courts. Nor were the doors of the palaces of the nobility, or of the chief dignitaries of the church closed against them. In many of these palaces a state and splendour, much resembling that of the royal court, were affected. Their households were generally established on the same plan, and their officers bore the same titles. This magnificence of establishment afforded an ample provision and an honourable asylum for indigent merit, while it proved an incitement to the cultivation of elegant literature. The votaries of the muses, if the muses were propitious, were not diverted from their pursuits by the dread of future scorn or neglect. They knew that if they should not be honoured with the protection of their sovereigns, they might look forward, with well founded hope, to a provision, and to flattering distinctions, in some of the palaces of the prelates, or of the nobility. Nor were their feelings in danger of being wounded: for if invested with the titles of chamberlains, gentlemen in waiting, or secretaries,

they felt honoured by the distinction, as the same respectability attached to these offices on private establishments, as to those of equal rank in the households of sovereign princes, provided that the investiture proceeded from holy, or from noble hands.' pp. 183—185.

When we contrast this account with the board wages, and vulgar appendages in the establishments of some of our nobility in the present day, we feel an increasing desire for the diffusion of works which may direct them to the imitation of some of the most laudable customs of their ancestors, who were attentive to the quality as well as to the number of those whom they retained under their roofs, and who seemed to think it one of the privileges of rank to encourage the efforts of those who had only their talents to ennoble them.

Art. X. *Philosophical Transactions* of the Royal Society of London. For the Year 1814 Parts I. and II 4to. G. and W Nicol. London, *(Chemical and Physiological Papers)*.

[*Concluded from p. 369 of our last Number.*]

An Account of a Family having Hands and Feet with Supernumerary Fingers and Toes. By Anthony Carlisle, Esq. F. R. S.

THE singularities of anatomical structure of which we have a statement in this paper, occurred in the family of the American boy who was lately exhibited in London, on account of his extraordinary powers of calculation by memory. Mr. Carlisle has stated the particular facts with great circumstantiality, as he received them from Abiah Colburn, the boy's father. The peculiarity was introduced into the family by the mother of Abiah Colburn, his father having no such deviation from the ordinary structure. Of the issue of this marriage, four in number, three had the peculiarity in both hands and both feet; the fourth had one hand and one foot naturally formed. The mother of Abiah Colburn had herself derived the peculiarity from her mother, the father having his hands and feet naturally formed, and all the children of this marriage, eleven in number, were reported to Mr. C. to have been completely marked with the mother's peculiarity, though she herself had one hand without the supernumerary finger. The knowledge of the parties did not extend farther back.

The wife of Abiah Colburn, the father of Zerah Colburn, the calculating boy, had no deviation from the ordinary structure; but of their children, eight in number, four inherit the father's peculiarity more or less completely; the other four being perfectly free from it. The subject is extremely curious and interesting in a physiological view; but the facts hitherto col-

lected, are too scanty to authorize any general deductions on an inquiry so extremely obscure. Mr. C. justly remarks that 'it 'is not altogether vain to expect, that more profound views, and 'more applicable facts, await the researches of men, who have as 'yet only begun to explore this branch of natural history, by 'subjecting it to physical rules.'

Experiments and Observations on the Influence of the Nerves of the Eighth Pair, on the Secretions of the Stomach. By B. C. Brodie, Esq. F. R. S. Communicated by the Society for the Promotion of Animal Chemistry.

The prosecution of the inquiry into the influence of the nervous system on the secretions of the animal economy, has been found to be obstructed by almost insufferable difficulties; and with reference to the nerves of the stomach, the death of the animal has generally occurred too early after the division of the nerves to allow time for ascertaining its effect on the gastric secretions. As, however, the action of arsenic on the animal economy, occasions a very copious and almost immediate secretion of mucous in the stomach, Mr. B. thought it might afford some illustration of this subject, to ascertain the effect which the division of the nerves of the eighth pair might have in an animal to whom this poison was applied. Four experiments were made, and the arsenic was applied immediately after the division of the nerves, either directly to the stomach, or to some other part of the body. In either case, the effect would have been a copious secretion of mucous into the stomach, had the animal been entire; but in the animals subjected to these experiments, though the poison produced death in a few hours, the stomach presented no appearance of unusual or unnatural secretion; nor had any been discharged by vomiting or otherwise during the life of the animal, though the mucous membrane was much inflamed. This result is certainly strongly in favour of the opinion, that the secretions are greatly under the control of the nervous power.

On a Fossil Human Skeleton from Guadaloupe. By Charles Konig, Esq. F. R. S.

The block in which these human bones, improperly denominated a fossil remain, are imbedded, was brought from Guadaloupe by Sir Alexander Cochrane. It is about a foot and a half in thickness, of a flattened oval figure, and weighing nearly two tons. The whole has very much the appearance of a huge nodule, which had been disengaged from a surrounding mass.

From notice by General Ernouf, in the *Annales du Museum* for 1805, and by M. Lavaisse in his *Voyage à la Trinidad*,

or phosphate of potash remains. If when the combination is rendered fluid by heat, a little sugar, or other combustible matter is added to it, there is violent action, and the iodine is disengaged with great rapidity. The triple compound dissolves without decomposition in phosphorus acid; but when the solution is heated, the acid attracts the oxygen, the iodine is set at liberty, and phosphate of potash is formed. If it is thrown into muriatic acid, there is an effervescence, the odour of chlorine becomes evident, the liquid becomes yellow, and when evaporated it yields chlorionic acid. When the solution of hydroionic acid in water is poured upon the triple salt, iodine is instantly produced in considerable quantity. Acetic and oxalic acids dissolve the triple compound without decomposing it; but on heating the solution in oxalic acid, charcoal is deposited, and the iodine immediately appears. When it is dissolved in sulphureous acid, iodine is immediately produced, and the acid is converted into the sulphuric, and if the quantity of acid is not too large, it dissolves part of the iodine and becomes yellow.

The binary compound of iodine and potassium has no action on oxalic, acetic, sulphurous, or phosphorous acid, except it is mixed with the triple compound, when it is immediately decomposed by these acids, and the iodine is set free. The double compound in its pure state is very slowly decomposed by muriatic acid; but when a mixture of the binary and triple compound is exposed to the action of this acid, muriate of potassa is instantly formed; and if the proper proportions are used, none of the salts remain, the results being only muriate of potassa, and oxychloric acid. A mixture of the binary and triple compounds, acted upon by glacial hydrophosphoric acid, affords iodine in large quantity, but the binary compound alone yields only hydroionic acid, and Sir H. recommends this as the best mode of procuring this acid in a pure form. From a comparative estimate of several analyses, Sir H. thinks the triple compound consists of one proportion of iodine, one of potassium, and six of oxygen. He proposes for these compounds the name of *oxy-iodes*, the specific appellation being derived from the base to which the oxygen and iodine are united.

The best method of procuring hydroionic acid is by the action of hydrophosphoric acid on the binary compound of iodine and potash. It is rapidly decomposed by being heated in its gaseous form, in contact with oxygene, a solution of iodine, and hydroionic acid in water being formed. It is also slowly decomposed by heat alone, affording a deep red brown, easily fusible substance, which appears to be a combination of hydroionic gas in with iodine. When the acid gas is condensed in water, it is instantly decomposed by nitric acid, iodine being precipitated. The solution of hydroionic acid gas in water, absorbs

oxygene rapidly from the atmosphere, becoming first yellow, and afterwards of a deep tawny orange colour. The absorption of oxygen is assisted by light and heat; and Sir H. thinks the concentrated acid will probably form an eudiometrical substance superior to any which we at present possess. It is decomposed by being heated with hyperoxymuriate of potash, iodine being disengaged. It is decomposed also in solution, as well as in the gaseous state, by all the metals with which it has been tried, except gold and platinum; but in some cases it requires the assistance of heat. The liquid acid tarnishes silver at common temperatures, and slowly dissolves mercury when boiled upon it. It dissolves the alkaline and common earths, and forms with them compounds strikingly analogous to the salts which they form when combined with muriatic acid.

The acid formed by the combination of iodine with chlorine, is extremely volatile. It appears probable, from several experiments on the proportions in which these bodies unite to form chlorionic acid, that it consists of one proportion of iodine united to one of chlorine; but they are evidently capable of combining in different proportions. The acid formed by the sublimation of iodine in chlorine in great excess, is of a bright yellow colour; when fused it becomes of a deep orange colour, and when sublimed it forms a deep orange-coloured gas. It is still capable of uniting with much iodine when they are heated together, its colour becomes consequently deeper, and they rise together in the gaseous state. The solution of the acid in water, also dissolves iodine in large quantity, so that the proportions in which they combine may admit of considerable range. The pure solution of chlorionic acid much diluted, loses its colour when agitated in contact with chlorine for some time; and in this state, when poured into solutions of the alkaline salts or alkaline earths, it causes a precipitation of substances, having the properties of the triple compounds called oxyiodes.

If the acid is in its ordinary state, or has not been rendered colourless by agitation with chlorine, at the same time that the oxyiode is thrown down when it is added to an alkaline solution, a considerable quantity of iodine is disengaged; and if the acid solution is concentrated, it cannot be deprived of this property. It throws down a precipitate from muriate of baryta, which has all the properties of an oxyiode, and the liquid becomes at the same time very acid. The colourless acid, added to a strong solution of ammonia, occasions the precipitation of acohite powder, which detonates feebly at a low temperature, the products being iodine, and a gas which does not support combustion; with the highly coloured acid, the precipitate from a solution of ammonia is black, and detonates with much greater force, by the slightest touch or motion. It appears to

be the same substance as is procured by the direct action of iodine on ammonia, which is a compound of that body with azote. Chlorionic acid occasions a copious precipitation when added to solutions of the metallic salts; and as the action is unaccompanied by any effervescence, Sir H. presumes, from analogy, that the precipitate consists of a triple combination of the metal with iodine and oxygene. Sulphate of iron, nitro-muriate of lead and tin, and nitrate of copper, are the only metallic salts with which the experiment appears to have been made.

Of the compound gases, Sir H. has submitted iodine to the action of sulphuretted hydrogene, olefiant gas, nitrous gas, and carbonic oxide. It combines with sulphuretted hydrogene, forming a reddish brown-coloured liquid, which when thrown into water is decomposed, hydroionic acid being formed, and sulphur precipitated. By subliming iodine repeatedly in dry olefiant gas, a small quantity of a reddish-brown liquid was formed, which is volatile at a low temperature, and gives a yellow tint to water, but does not make it acid. The quantity of gas absorbed is very small. Iodine has no effect on nitrous gas; nor was any combination effected by subliming it in carbonic oxides in ordinary day light: but when the vessel containing carbonic oxide and iodine in a gaseous state was exposed to the direct rays of the sun, a small quantity of a limpid fluid, having an acrid taste, was formed; so that it is probable, like chlorine, it may be combined with carbonic oxide by the action of solar light.

The best test of the presence of iodine in any compound, is afforded by its action upon silver. Water which contains less than $\frac{1}{1000}$ part of its weight of the double or triple alkaline compound, tarnishes polished silver, and the effect produced by the compounds of iodine may be distinguished by this circumstance from that produced by the alkaline sulphurets or sulphuretted hydrogene, that the solutions containing sulphurets lose their power of tarnishing silver, by being boiled slightly with a little muriatic acid, but those which contain iodine do not.

Sir H. examined specimens of alkali produced from vegetables growing on the sea shore, from Sicily, from Spain, and from the Roman states, without obtaining any indications of the presence of iodine; nor did he gain any unequivocal evidence of its existence by the evaporation of sea-water taken up on the coast of Liguria, in a part of the bay remote from any source of fresh water. But the first crystals of salt which were formed, appeared to him to tarnish silver on which they were fused more than the last. It is scarcely possible to doubt that iodine does exist in sea-water in minute quantity, and Sir H. thinks it is probably in a state of triple union with oxygene and sodium, and that it is separated with the first crystals

of muriate of soda which are formed. Sir H. thinks it not improbable that the superiority of bay-salt over rock-salt, in preserving meat and fish, may be owing to the presence of a minute quantity of this singular body. Some of the binary and triple compounds of iodine with sodium, were rubbed on pieces of beef which had been several days killed, and they did not putrify.

Observations respecting the natural Production of Saltpetre on the Walls of subterraneous and other Buildings. By John Kidd, M. D. Professor of Chemistry at Oxford.

This is an ingenious paper, but it is not susceptible of abridgement, nor does it throw any new light upon the most curious and obscure part of the subject to which it relates, viz. the source of the potash which is contained in the nitre, and the existence of which in the situations where nitre spontaneously forms, is unsupported by any evidence which is not entirely gratuitous. Observations conducted with the minuteness and accuracy which characterize this paper, and connected with more refined analytical researches, can alone afford any satisfactory elucidation of the subject.

On the Nature of the Salts termed triple Prussiates, and on Acids formed by the Union of certain Bodies with the Elements of the Prussic Acid. By Robert Porrett, jun. Esq.

This is an elaborate communication which opens some new and interesting views of the nature of Prussic acid, and its combinations. The object of the paper is very clearly stated by its Author, to be 'to reconcile with the general properties of 'other saline bodies the anomalies which the triple prussiates 'present; to simplify the received opinion respecting their na-'ture, and to make known some new acids which I have dis-'covered.' Mr. Porrett considers the class of salts which have been termed triple Prussiates, as binary compounds, of which the acid is not the Prussic, but a new acid into which the black oxide of iron enters as a component part, that substance being superadded to the other elements of Prussic acid in order to its formation. The evidences adduced in support of this view of the subject, in addition to the anomalies which encumber the received theory, are, the results of the decomposition of the triple Prussiates by the Voltaic battery, and also by the agency of ordinary chemical affinities. Triple Prussiate of soda was exposed to a battery of small plates for twenty hours, and the soda was attracted to the negative pole, the iron passing over with the other elements of the Prussic acid to the positive

one, which Mr. P. fairly concludes would hardly have been the case if the iron had entered into the composition of the salt as a base, and not as a component part of the acid.

Triple prussiate of barytes was decomposed by sulphuric acid, the utmost care being taken not to add more acid than was necessary to saturate the barytic earth contained in the solution; the pure acid of the triple Prussiate consequently remained in the solution after the sulphat of barytes had subsided. It exhibited the following characters Its colour was a pale lemon yellow, it had no smell, and was decomposed by a gentle heat, or a strong light; Prussic acid being then formed, and white triple Prussiate of iron, which rapidly absorbing oxygen from the atmosphere, become the blue triple Prussiate. It forms the triple Prussiate by direct combination with the alkalies, earths, or metallic oxides. It displaces acetic acid from all its combinations in the cold; and it expels all other acids from those combinations with the base of which it forms an insoluble salt. Its ready decomposition by heat sufficiently accounts for its not being obtained from the triple Prussiate by distillation, and for the formation in these cases of Prussic acid, and triple Prussiate of iron.

'By proving that the oxide of iron, contained in the triple prussiates, is an elementary part of an acid, *sui generis*, the several anomalies mentioned in the beginning of this paper, are easily explained; for instance, its occasioning the simple prussiates to pass from an alkaline to a neutral state, is owing to its constituting, with the other elements present, a new acid having much stronger acid properties than the prussic. Its not being affected by the usual tests for iron, is owing to its existing as an element of an acid, in which state it is no more to be expected that it should be discovered by the ordinary re-agents, than that the sulphur in sulphuric acid should blacken metallic solutions. Finally, its accompanying the elements of the prussic acid in all cases of transfer from one base to another, is owing to its forming with these elements the acid of the triple prussiates, which acid when transferred by stronger affinities, carries with it of course all its component parts.'

Mr. P. thinks that he has ascertained that the elements which combine to form Prussic acid, are capable of uniting with other substances besides black oxide of iron, to as to form peculiar acids having properties perfectly distinct and characteristic. Sulphur is one of the substances which Mr. P. has discovered to enter into such a combination, and he has given some account of the new acid obtained by this means; but the investigation is as yet confessedly imperfect. In consequence of these new discoveries, Mr. P. thinks himself authorized to propose some innovations on the received nomenclature of these compounds. By forming the initial letters of the elementary bodies which enter into the composition of Prussic acid into a new word, and adding

the termination *ic*, he gets the term chyazic, and then by prefixing to this term the word ferruretted, sulphuretted, &c. we have distinctive appellations for the new acids. Thus the ferruretted chyazic acid is the new name proposed for the combination of prussic acid with black oxide of iron. We should be glad to see some logical principle adhered to in the new coinage of terms, to which the daily extension of chemical discovery may give rise; for without this we may expect the science to be overwhelmed with names, as barbarous and uncouth as those which were swept away by the truly philosophical reformation of Lavoisier.

Mr. P. has given some elaborate analytical details relative to the composition of the ferruretted chyazate of potash, (triple Prussiate of potash)—and of barytes, and of its combination with peroxide of iron: and also of sulphuretted chyazic acid, and some of its saline compounds.

Some Experiments on the Combustion of the Diamond and other Carbonaceous substances. By Sir Humphry Davy, L. L. D. F. R. S. V. P. R. I.

These experiments were undertaken for the purpose of affording farther elucidation of the nature of the diamond, and its relation to other species of carbonaceous matter; for the extraordinary differences in physical character between diamond and common charcoal, naturally induce a doubt as to the perfect accuracy of those experiments, which when fairly followed out in their legitimate consequences, establish the absolute identity of their chemical character. The experiments detailed in this paper afford the most unequivocal evidence in support of the inference drawn from all former experiments on the diamond, that it is perfectly pure carbonaceous matter, and that consequently the only product obtained by its combustion in pure oxygen gas, is carbonic acid gas; in no respect differing from that obtained from carbonat of lime, or from any other source.

The experiments were made with the great lens in the cabinet of natural history at Florence; and Sir H. had an opportunity of observing that when diamond is strongly ignited in a thin capsule of platinum perforated with numerous orifices, so as to admit the air freely, that it continues to burn in oxygene gas after it is removed from the focus of the lens, with a strong red light so brilliant as to be visible in bright sunshine, and with a heat so intense as to fuse a platinum wire which was attached to the capsule.

The other carbonaceous substances which were made the subject of similar experiments, were, plumbago from Borrowdale, charcoal formed by the action of sulphuric acid or oil of turpentine, and some formed during the formation of sulphuric ether, and from which nitric acid had been distilled and subsequently

ignited, and charcoal of oak which had undergone the same process. In the combustion of these different varieties of charcoal, some aqueous moisture was uniformly produced, and when the original temperature of the globe in which the experiment was made, was restored, it was found condensed in the inside of the vessel; the largest quantity was afforded by the charcoal of oak wood, the least by that of oil of turpentine; the diminution of volume in the former case was equivalent to 513.3 grains of mercury, in the latter to 107 5 grains; the quantity of oak charcoal burnt having been 5 grains, and of the other 3 grains; the diminution of volume in the experiment with charcoal from alcohol, was equal to 194.5 grains of mercury, the quantity burnt having been 2.5 grains.

Sir H. thinks it probable from these facts, that the common carbonaceous substances contain a small portion of hydrogen in a state of intimate combination, since it is improbable that water should remain combined with them at a red heat, and igniting plumbago by Voltaic electricity, he never observed any aqueous moisture to be disengaged. The quantity of hydrogen is, however, so extremely minute, that Sir H. thinks it exceedingly improbable it should be the source of the different physical properties which characterize those different forms of carbonaceous matter; and the essential difference he thinks, with the late Mr. Tennant, depends upon the state of crystallization which is peculiar to diamond. A farther proof of the existence of hydrogen in the common varieties of carbon, and of diamond being free from it, is afforded by igniting them in chlorine, for all of them except diamond, occasion the formation of muriatic acid, but the chlorine undergoes no change, and the diamond suffers no diminution of weight, when it is ignited in that gas.

Some Account of the Fossil Remains of an Animal more nearly allied to Fishes than any other classes of Animals. By Sir Everard Home, Bart. F. R. S.

On an easier Mode of procuring Potassium than that which is now adopted. By Smithson Tennant, Esq. F. R. S.

The improvement in the process for procuring potassium, suggested in this communication, is that of obtaining it by distillation in a gun barrel, the materials, iron turnings and potash, being introduced together into the barrel before it is placed in the furnace. Into the upper part of the barrel, a narrow piece, nearly fitting it, is to be inserted, open only by a perforation at the lower end to admit the vapour of the potassium to pass into it.

'The most convenient dimensions of the apparatus are, for the external barrel to be about a foot and a half long, and the internal one seven or eight inches. The latter should not be wholly inserted in the former, but about an inch of it left out for the greater ease in with-

leaving it. The width is in general determined by that of the common gun barrel, but it may be increased to a certain degree. I have used the thick part of a gun barrel so much enlarged by hammering it thinner, as to contain twice as much iron turnings and potash, and have employed it with success. But, on the other hand, there are limits to this extension of width, arising from the increased difficulty of making the heat penetrate throughout. The opening of the barrels at the top must be covered with a cap or wide tube, which being at a distance from the fire need only be fastened with sealing wax; but for the greater security of keeping this part cool, the whole of the tube which is out of the fire should be wrapped round with linen or blotting-paper kept wet. The opening of the wide tube must be closed with a cork, having a crooked tube of glass through it, containing a drop of mercury, which being moved by the passage of the air, shews that the vessels are perfectly tight.'

In this mode, as in the common one, a very strong heat is necessary to be kept up for near an hour, and to enable the barrel to support it, a coating of lute, carefully applied, is necessary. Mr. T. recommends the lute to be made of a mixture of Stourbridge clay, with a larger proportion of the same clay burnt and pulverized.

On the Influence of the Nerves upon the Action of the Arteries. By Sir Everard Home, Bart. F. R. S.

The facts which form the basis of this communication are not numerous, but the evidence they afford of the action of the arteries being under the influence of the nerves, is tolerably conclusive. The carotid artery of several animals was laid bare, and the nervous bundle formed by the intercostal nerve and parvagum was separated by a probe being introduced under it; it was then touched by a solution of caustic potash at the part which passed over the probe, and the effect, as remarked by several competent observers, was a considerable increase in the force of action of the artery, which continued several minutes. A few experiments were also made to ascertain the relative power of heat and cold, as stimulants to the nervous system, one arm being surrounded by bladders filled with ice, and the other immersed in water heated to 120° or 130°, beyond which the heat could not be borne. The stroke of the pulse in the arm which was surrounded with ice, was distinctly the most vigorous, that of the heated arm being comparatively soft and weak. This experiment was made on several individuals with uniform results.

On the Means of producing a double Distillation by the same Heat. By Smithson Tennant, Esq. F. R. S.

The economical application of the heat employed in distilla-

tion proposed in this paper, depends upon the well known fact, that the removal of the pressure of the atmosphere occasions all liquids to boil at a much lower temperature than under the common atmospheric pressure. To effect a second or double distillation by the same heat, it is only necessary, therefore, that the water employed to condense the steam of the first distillation, should be inclosed in a vessel made perfectly air tight, and supplied with stop cocks. These are to be closed as soon as the atmospheric pressure has been removed by the formation of steam, to effect which the assistance of additional heat is necessary, in the first instance, but it is no longer wanted after the stop cocks have been closed. When this has been effected, the heat supplied by the condensation of the steam of the first distillation will carry on the second process; and if proper precautions are used to prevent the escape of heat from the surface of the apparatus, about three-fourths of the quantity obtained by the first distillation may be procured by the second. In situations, therefore, where fuel is expensive, it is obvious that the improvement suggested by Mr. T. might be adopted with advantage.

An Account of some Experiments on Animal Heat. By John Davy, M. D. F. R. S.

The experiments detailed in this communication, refer to the relative capacities of venous and arterial blood for heat, to their comparative temperature in the living animal, and the temperature of different parts of the animal body. These are inquiries obviously of primary importance in reference to the true theory of animal temperature, though the want of correspondence in some of the results obtained by different experimentalists, still leaves the subject open to further investigation. Dr. Davy, for example, states, that in all his experiments he found the temperature of arterial higher than that of venous blood, (generally by two or three degrees,) and the temperature of the left ventricle of the heart higher than that of the right; while the observations of Mr. Astley Cooper and of Mr. Coleman stand directly opposed to them, though their competency as observers is most unquestionable. The general conclusions of Dr. Davy from his experiments, are

'That there is no material difference between venous and arterial blood in respect to specific caloric, excepting what arises from difference of specific gravity; that the temperature of arterial is higher than that of venous blood, and the temperature of the left side of the heart than that of the right; and lastly, that the temperature of parts diminishes, as the distance of the parts from the heart increases. These conclusions (he observes,) are evidently in direct opposition to Dr. Crawford's hypothesis; the essence of which is, that the capa-

city of arterial blood for heat is greater than that of venous, that there is no difference of temperature between the two ventricles of the heart, and in fact that the heat of all parts is nearly the same. They are more agreeable to, and indeed they even support the hypothesis of Dr. Black, that animal heat is produced in the lungs, and distributed over the whole system by means of the arterial blood.'

Dr. D. remarks too, that he considers the results of his experiments as not inconsistent with the more recent hypothesis which refers the production of animal heat to the nervous system, as deduced from some experiments of Mr. Brodie. On this subject we may be permitted to remark, that the theory which refers the source of animal temperature to the function of respiration, appears to us to be a philosophical induction from established and incontestable facts, while that which attributes it to the agency of the nervous system, is unsatisfactory, since it leaves the temperature itself unaccounted for. We know that in every other instance in which carbon and oxygen enter into combination, sensible caloric is evolved; we know that in the lungs of every living animal the combination of these principles is perpetually going on by means of respiration; we can calculate with the most perfect accuracy the quantity of carbon which is thus removed from the animal economy in any given period of time; it is demonstrable that the heat thus proved to be evolved, is sufficient to maintain the temperature of the animal body, and the evidence that this is the true source of animal temperature appears, therefore, as complete and satisfactory as the subject admits of. And to place the imperfectly developed investigations on the influence of the nervous system which have been as yet made, in competition with a theory which is so firmly supported, is perfectly unphilosophical. Whatever may be the influence which the progress of physiological inquiry may prove to belong to the nervous system, in controlling the distribution of animal heat to particular parts or organs, we have no hesitation in expressing our conviction, that its primary source must be sought in the function of respiration.

Erratum at Page 490, line 3 from bottom.—*For* justly *read* partly.

Art. XI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* Eclectic Review, *by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

In the press, and nearly ready for publication, a new edition, beautifully printed, of that splendid work, the Heads of illustrious Persons of Great Britain, with the Lives and Characters of each Person. By Thomas Birch, A.M. F.R.S. The whole of the Portraits, 108 in number, were originally engraved by the celebrated Houbraken and Vertue. The greater part of a century has elapsed since the publication of the original edition, the scarcity of which, and the high price it now bears, together with the increasing avidity with which copies that occasionally occur for sale are sought after, will, it is presumed, be thought a sufficient apology for the appearance of a new edition. No expense has been spared in the execution; the plates have undergone a careful and minute revision by a celebrated engraver, who has spent upwards of three years in restoring them to their original splendour, at an expense of upwards of two thousand pounds. The greatest care has also been taken of the typographical part, which will be finished in the first style of modern printing, on a superior royal folio paper, manufactured solely for this Work. A few copies are printing in imperial folio.

Proposals are issued for publishing, in 4 vols. 8vo. the whole Works of the Rev. Oliver Heywood, B.A. with a new and enlarged Account of his Life, with much interesting matter from his MSS. a beautiful engraving of the Author, Facsimile of his Handwriting, copious Index, &c. &c. By the Rev. Richard Slate, of Stand, near Manchester, and the Rev. William Farmer, of Leeds.

We are happy to learn that the Franklin Manuscripts are now to be immediately brought before the Public. They consist of the Dr's. Life, written by himself to a late period, and continued by his Grandson and Legatee, William Temple Franklin, Esq. to the time of his Death; his private and familiar Correspondence, Posthumous Essays, &c. &c.

The fourth volume of Stuart and Revett's Antiquities of Athens, &c. is just published, edited by Joseph Woods, Architect. This volume contains 58 Plates, besides 15 Vignettes, engraved by the best Artists, uniformly with the preceding volumes; together with historical and descriptive accounts of the several subjects; also a portrait of Mr. Revett, from a picture painted by himself, and engraved in the line manner, by Isaac Taylor, and Memoirs of the Lives of the Authors.

Messrs. Stuart and Revett being detained at Venice, in their way to Athens, made an excursion to Pola, where they passed six months in measuring the subjects, and in making the drawings, which are now submitted to the Public; and which formed a part of their original scheme of publication. The first three volumes of the Antiquities of Athens, &c. containing 281 plates, may be had, price 17l. 17s. in boards.

The Dictionary of living Painters, Sculptors, Engravers, &c. forming a Companion to the Dictionary of Living Authors, will appear in the course of a few weeks.

The Narrative of a Ten Years Residence at the Court of Tripoly, from the original Correspondence in the possession of the Family of the late Richard Tully, Esq. the British Consul, is nearly ready for publication.

Dr. Duncan, senior, of Edinburgh, is preparing for the press, a new edition of his Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous.—The Appendix, in which he gave some account of an Opiate Medicine, prepared from common Garden Lettuce, and which he has denominated Lactucarium, will be considerably enlarged, with Observations communicated to him by several of his Friends who have employed it in Practice.

Mr. C. S. Gilbert will soon publish, in two royal quarto volumes, an Histo-

ty of Cornwall, illustrated by engravings, from drawings by rker, jun.

r. And. Thompson, of Edin- nearly ready for publication, Expository and Practical, on tions of Scripture, in two oc- nes.

resby has in the press, the f East and West Greenland, orthern Whale Fishery.

enth and eighth volumes of s Lives of the Admirals, com- y the late Henry Redhead e now in the press, and will that work early in the ensu- r.

Kelly will soon publish an Es- ights and Measures, ancient m, with remarks on the prin- l provisions of the Bill now liament.

ms is preparing for the press, of the Life, Doctrine, and f the late John Hunter, Foun- Hunterian Museum at the Surgeons in London.

ready for publication, a new arefully revised, of that valu- k for Students and Biblical Harmer's Observations on di- ges of Scripture, drawn up lp of Books of Voyages and the East. Edited by Adam .D. F.A.S.

Work by Miss Taylor, Author ay," is in the press, and will a few days.

r. Harvey Marriott will pub- n May, a new and corrected a Course of Practical Ser- ressly adapted to be read in

dition of Mrs. Taylor's Pre- Mistress to a young Servant, ress.

press, a Voyage round the m 1806 to 1812; in which Ja- chatka, the Aleutian Islands, ndwich Islands, were visited. a Narrative of the Author's on the Islands of Sannaek, sequent wreck in the Ship's . With an Account of the ate of the Sandwich Islands, cabulary of their Language. ald Campbell. Illustrated by vo.

n's Work, entitled Modern nnounced some time ago, is o be published in the course ent month.

Speedily will be published, Letters to a Nobleman, proving a late Prime Minister to have been Junius, and developing the secret Motives which induced him to write under that and other Signatures: with an Appendix, containing a celebrated Case published by Almon in 1768.

The MS. Pentateuch noticed in the last number, had its length erroneously stated, the two volumes, or double roll, being 159 feet long; and it is in excellent preservation.

The Rev. Dr. Hawker has nearly completed his valuable Commentary on the Old and New Testaments, with the Text at large. Part 37 is just published, and the Work will not make more than 40 Parts, the whole of which will be published in the ensuing Spring. An edition of a smaller size, without the text, is also published on a very cheap scale.

In the press, an elegant Work on Scripture Genealogy, consisting of thirty-five engraved tables, exhibiting the correct Genealogy of Scripture from Adam to Christ, to be accompanied with descriptive letter-press, and comprised in one volume royal quarto. The small vignettes which are introduced into the work, are extremely curious, and executed in a masterly style.

The first and second Parts have appeared of the Encyclopedia Edinensis, a Dictionary of Arts, Sciences, and Miscellaneous Literature, in six vols. 4to. Conducted by James Millar, M.D. Editor of the fourth, and greater part of the fifth editions of the Encyclopedia Britannica, with the assistance of the principal Contributors to that Work, on a plan which, by abridging what is not generally useful, and treating at greater length the more important branches of knowledge, is likely to be more popular, and to do more for useful science, than any other work of a similar description.

Mr. N. Rogers has in the press, in one vol. royal 12mo. Lectures on the Elements of Evangelical Religion, in which several important Differences between modern Arminians and Calvinists are impartially considered, with a view to promote mutual Forbearance.

Mr. Haskins of Holywell, near Watford, has in the press a Poem, in two Cantos, on the Battle of Waterloo, which will be published in the ensuing month.

Mr. Bruce of the Isle of Wight, has in the press, a neat [illegible] volume,

entitled Juvenile Anecdotes, or authentic and interesting Facts of Children and Youth.

In the press, the Round Tab Collection of Essays. 2 vols. foo 8vo.

Art. XII. LIST OF WORKS RECENTLY PUBLISHEI

HISTORY.

Annals of the Reign of King George III. from its commencement, to the General Peace, in the year 1815. By John Aikin, M. D. 2 vols. 8vo. 1l. 5s. bds.

Memoirs of the principal Events in the Campaigns of North Holland and Egypt; together with a brief description of the Islands of Crete, Rhodes, Syracuse, and Minorca. By Major F. Maule, late of the Queen's Regiment. royal 12mo. 8s. boards.

An Inquiry into the Literary and Political Character of James the First. By the Author of Curiosities of Literature. cr. 8vo. 8s. 6d.

MATHEMATICS.

Elements of Plane and Spherical Trigonometry; with their applications to Heights and Distances, Projections of the Sphere, Dialling, Astronomy, the Solution of Equations, and Geodesic Operations; intended for the use of Mathematical Seminaries, and of First-year Men at College. By Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich. 12mo. 5s. bound.

MISCELLANEOUS.

Prize Essays and Transactions of the Highland Society of Scotland. To which is prefixed, an Account of the principal Proceedings of the Society during the years from April, 1807, to January, 1815, both inclusive. Drawn up at the desire of the Society, by Henry Mackenzie, Esq. one of the Directors. Vol. IV. 8vo. 15s. boards.

Amusements in Retirement; or the Influence of Literature, Science, and the liberal Arts, on the conduct and happiness of Private Life. By the Author of the "Philosophy of Nature." Small 8vo. 10s. 6d. boards.

Reasons for not answering Mr. Gisborne's Letter to the Bishop of Glouces-ter, in a Letter to a Friend. By a gyman of the Diocese of Lincoln 2s.

Observations on the Chancery 8vo. 2s.

A Letter of Advice to his Gran dren, by Sir Matthew Hale, now published. foolscap 8vo. with a po 4s. 6d.

THEOLOGY.

A Greek Testament, principally from the Text of Griesbach. I Rev. E. Valpy. 12mo. 5s. bound.

Discourses on the Principles of gious Belief, as connected with Happiness and Improvement. I Rev. Robert Morehead, A. M. Baliol College, Oxford; Junior M of the Episcopal Chapel, Co Edinburgh. Vol. 2. 8vo. 10s. 6d.

A Familiar and Practical Exp of the Thirty-nine Articles of the Church of Great Britain and I By the Rev. H. C. O'Donoghue. Handsomely printed in foolsca 7s. 6d. boards.

Horæ Subsicivæ; or a Refuta the popular Opinion, as founded i phecy, that Peace will ultimate vail over the whole World. B miah Jackson, M. A. Vicar of Su Bulbeck. 8vo. 4s.

The Retrospect; a Review of dential Mercies: with Anecdotes rious Characters, and an Address val Officers. By Aliquis, for Lieutenant in the Royal Navy, a a Minister in the Established C 12mo. 5s.

TOPOGRAPHY.

A Topographical Account of of Axholme, in the County of L To be completed in two volume W. Peck. Illustrated by engrav Views, Portraits, &c. Vol. I. 4to boards, and on royal paper, 4l. 4

TO CORRESPONDENTS.

We are compelled, by want of room, to defer the conclusion of the a *Wilson's* Dissenting Churches; also the articles on SAVING BANKS, *Spence's* mology, *Clarke's* Travels, and several minor publications, which we reserve next Number.

THE

ECLECTIC REVIEW,

FOR JUNE, 1816.

Art. 1. *Travels of Ali Bey, in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, between the Years* 1803 *and* 1807. Written by Himself, and illustrated by Maps and numerous Plates.—4to. 2 Vols. pp. about 740.—Price 6*l.* 6*s.* Longman and Co. 1816.

THE greater proportion of the readers of literary notices, in observing the announcements which have preceded, at intervals, the appearance of this work, will probably have been led to expect a performance by a real native Mahomedan, of a dignified race; a personage as genuine as the Persian Prince whose book of travels was brought out a few years since; and a personage of much higher pretensions; for the Turkish Prince is quite running over with science, and he has his port-folio filled with his own drawings. They will have had some thoughts partaking much of wonder, at such a phenomenon as the accession of an important auxiliary from the book-hating race of the Khalifs to the book-making tribes of Paris and London. What may not such an appearance portend, as to the breaking up of the barbarism in the dominions of the Prophet; or a change from the canonical policy of proselyting by the sword, to a trial of the efficacy of the pen; or an approaching combination of all nations for the promotion of knowledge, or perhaps an ultimate retreat of literature from these western regions of its sojourn, back to its primeval seats in the East?

If these readers should not have been able to avoid some small degree of scepticism as to the existence of accomplishments so very extraordinary in a Mussulman, they will have placed in account against the degree of repression so made in their expectations, the idea of at any rate the grand privilege enjoyed by a True Believer, in traversing Mahomedan countries; his free and amicable converse with the people, his access to their mosques, his intimate inspection of all their rites and

manners. For the sake of this high advantage they will have made up their minds to be content, though he should prove to be somewhat more of a Turk, in point of intellectual qualifications, than was represented in the notices by which the booksellers were introducing him among us.

We do not exactly know how those expecting readers who were not in the secret, will have now received the plain matter of fact, acknowledged by the publishers, and proclaimed by other deponents, that the Traveller and Author is no Turk at all, and that his real name, though withheld, is any vocable on earth rather than Ali Bey el Abassi. It is understood that he is a Spaniard, and that he travelled in the service of Bonaparte, upon a sort of general commission of inspection, the duties of which were no less than to take account of every thing physical, geographical, political, commercial, or military, on the whole southern and eastern confines of the Mediterranean. Pecuniary means were largely supplied to him; and as to his personal qualifications, the very appointment would suffice for evidence. He was also admitted and acknowledged by the suspicious Moors, Arabs, and Turks, as a genuine follower of the Prophet; it being beyond their shrewdness to surmise,—what is asserted without contradiction to be the fact,—that the indispensable sign of that profession had been marked upon him in London, as one of the items of his preparatory equipments.

It has not been thought necessary by the publishers to tell the whole of this. Their advertisement, acknowledging the fiction of the name and Moslem descent, is mainly and successfully directed to the object of assuring the public that they are producing the genuine work of a real traveller, a person well known to themselves, and to a number of the literati in this country, and whose high qualifications, and the value of whose work, are fully acknowledged by the men of science at Paris. We should transcribe a paragraph or two.

'The name and pretensions of Ali Bey, may induce some to be inquisitive as to his personal reality. The London publishers are therefore anxious there should be no doubt or misconception on this subject; and they beg to assure the readers of the work, that they have become personally acquainted with this traveller; that he was well known to several individuals in this country before he began his journey; that he came to London in the summer of 1814, to make arrangements for the publication of this translation; [from the French] and that he is now living on the Continent much respected by the foreign literati.

'The publishers do not feel themselves at liberty either to oppose or to state the personal reasons which have induced the

author to write and print his travels under the name of Ali Bey. As these reasons are personal to the author and his family, it is not necessary to lay them before the Public; and indeed as he was always known abroad by the name of Ali Bey, and by no other, there is no incongruity, and very little impropriety, in continuing it. But as the Publishers feel that the name may create impressions unfavourable to the belief of the genuineness both of the author and his work, they think it right, out of respect to that Public which it is their wish to please, and their duty to satisfy, to state a few circumstances.

'It was in 1802 that Ali Bey visited this country with a friend who was to have accompanied him to Africa. He was at that time introduced to Sir Joseph Banks, the late Dr. Maskelyne, Major Rennel, Mr. Mendoza, Sir W. Blizard, Mr. Sharon Turner, and to the present Publishers, and others. He stated his object to be to visit Africa; to enter it in Morocco, and to penetrate into the interior as far as he should find it practicable. He was indebted to Sir Wm. Blizard for *important surgical attentions*. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge.'

The publishers proceed to give, in evidence of the reality of the travels, and of the high estimation enjoyed by the traveller among the men of science in France, several letters, one of which is from the distinguished traveller Humboldt, written to Miss H. M. Williams, on the subject of Ali Bey's work, in which he speaks of the *pseudo* Mahomedan in strong terms. Of the man's qualifications for bold and extended enterprise, therefore, of his having actually accomplished it, and of his having honestly related it, a number of the most competent judges are satisfied. The stages and dates of it are briefly noted in this advertisement.

'He continued in Morocco from June 1803 to October 1805, when he embarked at Larisch for Tripoly. In January 1806, he sailed for Cyprus, where he staid two months. He arrived at Alexandria in May in that year. In October he went to Cairo. In December to Suez, and from that place sailed to Jeddo. He proceeded on the Mahomedan pilgrimage to Mecca, where he arrived in January 1807. He returned to Cairo in June of that year, went with the caravan to Jerusalem in July, and from thence to Acre, Mount Carmel, Nazareth, the Sea of Galilee, the River Jordan, Damascus, and Aleppo. At the end of October, 1807, he visited Constantinople. In the autumn of 1813 he was at Paris, and at the sittings of the National Institute, on the 15th and 20th of November 1813, he read to its scientific and historical classes, a memorial on his travels, which excited great interest.'

It is in vain to conjecture why this adventurer or his friends, should account it worth while to keep up the fiction of the name; but the man and his pretensions being in some tolerable mea-

sure verified, the name seems of no great consequence; especially as he does not, in his capacity of author, affect to maintain his mock prince-ship and mock-Islamism. We do not mean that he frankly tells his readers this was all a sham; but, simply that, though withholding any such avowal, he does not labour to keep up the deception as *towards them;* he merely relates how he introduced himself in Africa in the character of a Mahomedan prince, deported himself as such, and was admitted as such. But throughout the story he speaks of the ignorance and superstition of his fellow-disciples of the Prophet, in terms which he perfectly well knows that no genuine adherent of that lofty Church could permit himself to use.

Perhaps after the first slight emotions are past of that disappointment and displeasure which it is fit should arise at any kind and degree of deception, few readers will be sorry that the traveller was *not* what he pretended; since the book *may* now be of a value of which it *could not* have been then. For it may fairly be assumed there is no such animal in existence as a genuine Bey who could make and relate a scientific tour of Barbary, or any other place. The thing is just as likely to be found as the Unicorn, the Griffin, or a living Mammoth. And provided the information be as honestly given as could reasonably have been expected from a genuine adorer of the black stone of Mecca, we may as well endeavour to be content to accept the greater quantity of the information, as a set-off against the circumstance that the person who brings it assumed a deceptive guise in order to enable himself to acquire it.

The principal point of disadvantage is in the doubt, naturally excited, whether a man whose conscience interposes no obstructing scruple to his assuming a false appearance, and especially when that appearance was to be maintained at the expense of a long and systematic series of observances which he despised, in homage to a religion which he disbelieved, whether such a man ought to be, or can be, relied upon for veracity in any thing he may report, in any matter in which he may deem himself beyond the probable reach of detection.

We can only say that the *manner* of our adventurer's narration has very much the appearance of an honest general regard to fact. There is a sufficient sobriety of style. There are no monstrosities, and very few wonderments. He very often acknowledges his not having had the means of inspecting objects and places in the line of his route, or the vicinity of his residences, when a little daring and fancy would easily have furnished his readers with a picture. Many of the observations he records, are so simply of a scientific nature, and so belonging to the ordinary habits of a scientific traveller, as to involve no

excitement to romance; and the occurrences that hurt his vanity are as plainly related as those that flattered it.

He embarked at Tariffa and landed at Tangier. On the transition he makes some curious reflections, considerably just, no doubt, but representing the matter rather in the extreme.

'The sensation which we experience on making this short passage for the first time, can be compared only to the effect of a dream. Passing in so short an interval of time to a world entirely new, and which has not the smallest resemblance to that which we have quitted, we seem to have been actually transported into another planet.

'In all countries of the world, the inhabitants of the neighbouring states are more or less united by mutual relation; they amalgamate in some degree together, and intermix so much in language, habits, and customs, that we pass from one to the other by gradations almost imperceptible. But this constant law of nature does not prevail between the inhabitants of the two shores of the Streights of Gibraltar; they, notwithstanding their vicinity, are as much strangers to each other as a Frenchman to a Chinese.

'In the countries of the East, if we observe successively the inhabitants of Arabia, Syria, Turkey, Walachia, and Germany, a long series of transitions marks, in some manner, almost all the different degrees which separate the barbarian from the civilized man. But here the observer, in the same morning, touches the two extremities of the chain of civilization, and within the petty space of twenty-two leagues and two-thirds (which is the shortest distance between the two coasts) he finds a difference of twenty centuries.'

The extremity of the 'chain of civilization'—that is to say, the finer end, in Spain! Could there be a stronger evidence of the consciousness of Spanish blood?

At Tangier he was readily and fully admitted as a true Mussulman, received all manner of flattering attentions, and was greatly amused in observing the manners of the people, who have just as many fanciful and superstitious ceremonies as their most excessive idleness will let them. He came upon them at the right time, as it happened to be the *Mouloud*, or festival of the nativity of the Prophet, during which the children of the faithful are initiated, with diverting antics, by the rite of circumcision. But a still more diverting exhibition was afforded by a court of justice. The venerable Kaïd held a much higher judicial rank than that enjoyed by the judges in a country like ours; his office was legislative as well as ministerial: in one breath he pronounced the law and the sentence; and he felt no embarrassment in the exercise of his solemn functions, from the circumstance of not being able to read. We must transcribe part of the account of so dignified a process.

'The Kaïd lying on a carpet and some cushions, prepares to hear both parties, who are placed squatting down near the door of the hall; and the discussion begins. Sometimes the Kaïd and the parties

begin speaking, or rather bawling aloud, altogether for a quarter of an hour, and without any possibility of understanding each other, till the soldiers, who are always standing behind the parties, strike them violently with their fists to make them silent. The Kaïd then pronounces his judgment, and directly afterwards both the parties are turned out of doors by the soldiers with redoubled blows, and the sentence is executed without remission. It is a remarkable circumstance, that all who present themselves for judgment before the Kaïd, are, after the decision, turned out in this manner by the soldiers, who continually cry out, "*sirr, sirr,*" (run, run.)'

It is, at the same time, fair to remark, that this Kaïd, or governor of the place, is not the only constituted judicial authority; there is the Cadi, or civil judge, whose sessions are a trifle more decorous; still, however, the concerns of justice

'are transacted nearly in the same manner; his decisions are taken from the Koran, and from tradition, so far as they are not in opposition to the pleasure of the Sovereign. After a case has been judged by the Kaïd, or the Cadi, there is no appeal for the parties, but to the Sultan himself.'

Our author is minute on culinary matters, and the modes and ceremonies of repast; and alleges against these Moors, what we should not have expected, an excess of tea-drinking. 'At this 'time,' he says, 'more tea is *drank* in proportion at Morocco 'than even in England; and there is no Mussulman in any 'tolerable circumstances who has not at all hours of the day 'tea ready to offer to every one who may visit him. It is taken 'very strong, seldom with milk, and sugar is put into the tea-'pot. The English provide them with both the sugar and tea, 'of which article great quantities are imported from Gibraltar. 'The dress, the domestic economy, the music, the bold and 'cruel horsemanship, the architecture, are all well described; 'as also the nuptial and funeral ceremonies. The mode of in-'troducing the contracted pair to each other on the wedding-'day, might seem to have been contrived for the purpose of 'precluding, by its cast of farce and fun, any access of too 'pensive musings.'

'The first time I saw this ceremony at Tangier, was about six in the morning. The young bride was carried on the shoulders of four men, in a kind of cylindrical basket, which was lined on its outside with fine linen, and covered over with a lid of a conical form, painted of various colours; like those which they put on their tables. The basket was so small, that I should have thought it impossible to have placed a woman in it; it looked altogether as if they were carrying a large dish of victuals to the bridegroom. When it arrived, he lifted up the lid, *and then for the first time beheld his future wife.*'

Music is of course indispensable; it is so indeed in almost all affairs of ceremony; and the Bey describes it as a frightful con-

flict of sounds, the predominant one of which is a shrill cry of the women, which they are in the practice of uttering, both on occasions of ceremony, and whenever they would express respect or congratulation.

'They utter these in honour of the king's presence; and when I became of some consideration among them, they conferred these compliments on me. As this exertion is considered as a talent, and is the result of art, they seize every opportunity of making it, and endeavour to excel each other in it, as well in the shrillness as in the length of the sound. Sometimes I heard them pass my house in groups, at one and two o'clock after midnight, shrieking out their horrible exclamations.'

The ignorance of the people, of whatever rank, is gross in the extreme; and so general that there is hardly an exception to be found, unless we are to consider as such a few cunning rogues, who carry on a most thriving trade of *saintship* at the expense of the barbarian community. One of these saints became quite social and frank with our *pretended* Moslem, and often repeated to him his favourite saying, 'that fools are made for the 'amusement of men of ability;' and our zealot, (for Ali always affected to be most devoutly intent upon the duties of his religion,) instead of rebuking this scoundrel, seems to have fully shared in the glee with which, in confidential conversation, he laughed at the credulity of his dupes.

Counterfeit saints these people can thus manufacture among themselves; for counterfeits of other things it seems they are beholden to more skilful nations. Bad money is very common in their circulation, and the result of all the Bey's inquiries about it was, 'that it is supposed to be coined in England.' It does not therefore contribute to aggravate that rancour against the Jews, which, by our Author's account, inflicts on them systematically so many grievances in Morocco. He recounts the humiliations and iniquities they are doomed to suffer; and these are just as many as all the possible ways in which their interests and feelings can be placed in any sort of competition with those of their tyrants; and their tyrants are just as many as there are Mahomedans around them; for the very children of the Mahomedans 'will insult and strike a Jew, whatever 'be his age and infirmities, without his being allowed to com-'plain, or to defend himself.' The only alleviation of the oppression they suffer, is derived from their corruption: the young Jewesses have much more agreeable countenances than the Moorish women; and some slight mitigation of tyranny is the consequence, to the sect, of the tyrants often liking to have Jewish mistresses.

The sort of lordly style so judiciously assumed by this representative of the Abbassides, and the power of science or di-

vination which he evinced in calculating an eclipse, soon secured him great respect, consequence, and notoriety in the country; so that he was quite a fit person to be introduced to Muley Soliman, Emperor of Morocco, who at that time made a visit to Tangier. He took mightily with his Majesty and other branches of the imperial family, who insisted on the honour of his company at the seats of empire, Fez and Morocco. He set off therefore for Fez, by way of Mequinez; constantly making, as indeed throughout all his peregrinations, such observations on matters connected with science, as travelling inconveniences allowed; and as he durst do, for fear of the observations of which he was liable to become himself the subject; for he found it uniformly a characteristic of his brethren of the Islam church, that a mixture of contempt and suspicion is excited in them by any appearance of the minute, inquisitive, and earnest observation which distinguishes a philosopher: so that he was obliged to keep himself under much management and restriction in collecting flowers or mineral specimens, and in his celestial observations He must have been very adroit to make the number of observations, in different apartments, which he has put on record.

A minute description, with every appearance of accuracy, is given of the appearance, condition, and principal structures, of Fez, where he resided nearly four months, in high favour and intimacy with whatever was the most powerful, or opulent, or illuminated, or saintly, in the city. Every thing belonging to architecture is wretched, whether in houses, palaces, or mosques. The streets are narrow, dark, and unpaved, with mud in rainy weather to the depth of the knee. The houses are high and projecting in front; the two sides of the street, therefore, approach very near each other at the exterior galleries of the upper stories. This construction, and the badness of the walls, which, he says, 'are almost all fissured and bulging,' have made it necessary to prop them by walls across at certain distances. 'These walls have arched passages, which are shut at night; 'and the city becomes then divided into several quarters, and all 'communication between any one part of the town and the rest, 'is effectually precluded.' Most of the fronts to the street are without windows, and the few that are seen are placed very high, 'are not larger than a common sheet of paper, and are 'generally either shut or covered with blinds, from jealousy.' The residences of persons of rank are generally disposed in the form of a court-yard, with long colonnades and galleries. There is a universal meanness of workmanship, and a prevailing appearance of decay and ruin. And no wonder at this latter circumstance, if the information given to Ali was correct, that the 100,000 souls it is now computed to contain, are but half the

number it contained before the last visit of the plague, of which event he does not mention the date.

It is said that Fez contains more than two hundred mosques. Our Mahomedan had every possible advantage for inspecting every thing about such a wretched load upon the earth. Each of them has its court-yard surrounded by arcades. The handsomest is one dedicated to the Sultan Muley Edris, the founder of Fez. Its chief use is that of being a sacred asylum for criminals; 'the 'greatest criminal is there in safety, and no one would dare to 'arrest him.' The largest of them contains, in one of its minarets, some mouldering and defaced relics of a pair of globes, and a quantity of books. It has another very remarkable singularity,

'A covered place for women who may choose to participate in the public prayers this is a circumstance unique, and peculiar to this building; for, as the Prophet has not assigned any place for women in his paradise, the Mahomedans give them no place in the mosques, and have exempted them from the obligation of attending the public prayers.'

There are large and well supplied markets for provisions, and the shew of shops is prodigious Baths are numerous; in the one resorted to by our adventurer, he found pails full of hot water carefully placed in corners. 'I asked them the reason of 'this. "Do not touch them, Sir," answered all the people 'belonging to the bath, "do not touch them!" "Why not?" '"These pails are for the people below." "Who are they?" '"The demons who come here to bathe themselves at night." 'On this topic they told me many ridiculous stories.' He says they actually believe that the storks which frequent the town during part of the year, 'are men from some distant islands,' who have taken the shape of birds, and after a time return to their own country, where they resume the human form.

It is not, however, that the city has not schools, 'an academy,' and a good complement of doctors, denominated Fakihs. With these sages the Bey held divers learned and philosophical disputations. He reports that he confounded them; and more, that he almost made some of them suspect the barbarism of their lore, and their mode of reasoning. They could not, however, be made to comprehend the difference between astronomy and astrology, though he avers that he posed them from the Koran with respect to the merits of the latter.

The technicalities of the academic course are not unworthy of the dignity of its subjects.

'Imagine a man sitting down on the ground with his legs crossed, uttering frightful cries, or singing in a tone of lamentation. He is surrounded by fifteen or twenty youths, who sit in a circle with their

books or writing-tables in the hand, and repeat the cries and songs of their master, but in complete discordance. This will give an exact notion of these Moorish schools. As to the subjects which are treated of here, I can assert that, though disguised by various names, morality and legislation identified with their *worship* and *dogmas*, are the sole topics; that is to say, all their studies are confined to the Koran and its commentations, and to some trifling principles of grammar and logic, which are indispensable for reading and understanding even a little of the venerated text. From what I have seen I believe that most of the commentators do not understand themselves.'

They have no printing-presses; and, by the Bey's account of their language, it is a most wretched and hopeless instrument for any operation belonging to intellect.

He was at Fez during the season of the Ramadan, of which he recounts all the ceremonies; taking occasion also to describe a variety of modes and rules in the Mahomedan worship, and to notice some of the leading sectarian distinctions. He professes to deplore that the religion is degenerated into a superstition.

After defeating some petty scheme which envy had contrived for his mortification, and enjoying not a little the tumult and consternation caused by a solar eclipse which occurred as he had predicted, he set off for Morocco at the invitation of the Sultan, who had gone thither before him; and who had probably not wasted a single look on the snow-clad range of the Atlas, which rises to view as the traveller approaches the city of Morocco. Our mathematical Turk computes their highest point to be about 13,200 feet above the level of the sea. On this journey he had an opportunity of observing and describing some of the phenomena of the moving sand of the desert.

At Morocco he enjoyed another course of gratifications from imperial favour, and what he represents as a very splendid notoriety. From the Sultan he received an 'absolute donation' of one of his Majesty's villas in the vicinity of the city, with the estates, gardens, plantations, and town-house appertaining. All this was vastly fine and commodious at the time; but we wonder at his falling on a joke so little exhilarating assuredly to himself, as to say, giving the precise date of the Firman that put him in full possession, 'These donations are still my property.' But perhaps he receives the rents with all due regularity, though it *was* in so rude a manner that he was ultimately dismissed from the territories of the imperial donor.

The city presents, in its wide walls and ruins, occupied by hardly thirty thousand inhabitants, a mere funeral relic of its former grandeur, or rather bulk, when it contained, if we may believe our adventurer, 'seven hundred thousand souls.' Wars

and the plague have the credit of thus lessening the number of the supporters of an execrable superstition.

After a serious illness, a protracted residence, and all manner of flattering distinctions, he set his face in good earnest towards Mecca, proposing to go over land to Algiers. By his account he was almost overwhelmed with caressing conjurations not to desert his affectionate royal and noble friends. It is rather amusing to behold these fond charities, and to observe, on this and on former occasions, with what real gravity the flattered adventurer relates how copiously Mahomedan tears flowed at his inexorable determination to withdraw the happiness his presence conferred. There is indeed, we suspect, a great deal of vanity in friend Ali's constitution; which, however, we can better excuse than the immoderate egotism which pervades his very entertaining story.

We have no room to notice his account of the effect of the seasons in the country about Morocco; of a storm; of the present from the Sultan of two of his own women, and of Ali's manner of receiving this token of favour; of the economy of government; of the state of the army; of the constant dreadful effects of the uncertain and disputed succession to the throne; or of the pestiferous farce of saintship, as played by several impostors, whom he describes as having, by the device, acquired an almost paramount influence in the country.

On his way for Algiers, he was delayed a considerable time at Fez; and proceeding forward thence, in an eastern direction, as far as Ouschda, his progress was there stopped by the disturbed and dangerous state of the country; and, at the same time, there arrived from his dear friend the Sultan, who was in this short interval become suspicious or inimical, a military party to take cognizance of his movements. The result was, that his journey was directed back to Laraish, on the western coast, where he was very hastily and roughly sent on board a corvette bound to Tripoli, which the Sultan had ordered to be made ready for him. One part of the narrative of this journey is exceedingly striking. The route was across an extensive burning sand, totally destitute, though the Bey had not been so informed, of water; of which element, so precious in such a region as to be almost adored, an alarm caused by a party of enraged soldiers, had prevented his company from furnishing themselves with a proper supply before entering on the desert. Their situation became dreadful, and every man and beast must infallibly have perished, but for one occurrence, which he attributes to a good Providence,—whether from any genuine prompting of that thought, or from a consideration of Mahomedan propriety, we pretend not to say. When at the very last extremity, and when most of the party, and Ali among the rest, had fallen

insensible on the ground, to rise, but for this interposition, no more, they were met by a large and friendly caravan, which, in consequence of a false report of two or three thousand men being waiting on the road to attack them, had diverted a great way from their proper road, and fallen exactly into the line in which our traveller had been advancing, in the contrary direction. They threw large quantities of water on the men, as they found them, one after another, lying senseless on the sand, and gave it plentifully to them and the beasts to drink; and so effectual was the relief, that they all revived and reached their destination. The tract they were traversing, is thus described:

'Not a tree is to be seen; nor a rock which can offer a shelter or shade. A transparent atmosphere, an intense sun, darting its beams upon our heads, a ground almost white, and commonly of a concave form, like a burning glass, slight breezes, scorching like flame.'

We transcribe a few sentences of the narration.

'At two in the afternoon, a man dropped down stiff as if he were dead. I stopped with three or four of my people to assist him. The little wet which was left in one of the leather budgets was squeezed out of it, and some drops of water poured into the poor man's mouth, but without effect. I began to feel that my own strength was beginning to forsake me.' 'From this moment others of my caravan began to drop successively, and there was no possibility of giving them any assistance; they were abandoned to their unhappy destiny, as every one thought only of saving himself. Several mules with their burthens were left behind, and I found on my way two of my trunks on the ground, without knowing what was become of the mules which had been carrying them. The drivers had forsaken them, as well as the care of my effects and instruments.

'I looked upon this loss with the greatest indifference as if they had not belonged to me, and pushed on. But my horse began now to tremble under me, and yet he was the strongest of the whole caravan. We proceeded in silent despair. When I endeavoured to encourage any of them to increase his pace, he answered me by looking steadily at me, and by putting his forefinger to his mouth to indicate the great thirst by which he was affected.' 'Our fate was the more shocking, as every one of us was sensible of the impossibility of supporting the fatigue to the place where we were to meet with water. At last, about four in the evening, I had my turn, and fell down with thirst and fatigue. Extended without consciousness on the ground in the middle of the desert, left only with four or five men, one of whom had dropped at the same moment with myself, and all without any means of assisting me, I should have perished with them on the spot, if Providence, by a kind of miracle, had not preserved us.'

He then relates the happy intervention. He says that when he became sensible, and wished to speak to his kind restorers, 'an invincible knot in his throat seemed to hinder him.' He af-

:wards describes the manner in which the victim of this fearful stitution of water is affected.

' This attack of thirst is perceived all of a sudden, by an extreme idity of the skin; the eyes appear to be bloody, the tongue and outh, both inside and outside, are covered with a crust of the thick-ss of a crown piece; this crust is of a dark yellow colour, of an upid taste, and of the consistence of the soft wax from a bee-hive. faintness and languor take away the power to move; a kind of ot in the throat and diaphragm, attended with great pain, inter-pts respiration. Some wandering tears escape from the eyes, and last the sufferer drops down to the earth, and in a few moments es all consciousness.'

He had a safe but rough and hazardous voyage to Tripoli, here renewed civilities and honours awaited him. But before oceeding to this part of the story, he goes into the famous estion of the site of the ancient island Atlantis, which he will aintain to have been no other than the very ridge of the Atlas elf, anciently surrounded by the ocean to its base; and he pre-ds to find good evidence for the once submarine state of what now a vast sandy desert, in the composition of its substance, d the lowness of its level as now evident relatively to the sea. e is still more zealous and confident on a theory of a sea enormous lake now existing in the centre of Africa; to-rds the assumed locality of which sea, the Niger, and other med rivers, take their direction from the different points of the mpass. It is impossible, he professes, even to demonstrate, t all these waters can be disposed of any other way. He does t seem to have even heard the name of the Zaire, which brings t into the Atlantic, probably from the central region, as much ter as all his enumerated streams carry toward that region: It nothing unlikely that there may be one, or more than one, consi-rable lake about the centre of Africa; but, for some little time come, any laborious discussion of the matter among speculative ographers, would be a lamentable and impertinent waste of ne: two resolute, well-appointed bands of *practical* geo-aphers will, we hope, before many months, be actually and th impunity, seeing the objects of so many vain conjectures d presumptions, and making, in the midst of the scene, ob-rvations and sketches which shall render familiar in Europe e geography and imagery of this, as yet, most unknown tract the globe.

At Tripoli the Bey set sail *for* Alexandria, but was actually rried, through the stupidity of the Turkish captain, to the orea, then to within sight of Alexandria, and back again to yprus, of various antiquities in which island he has given a nsiderably interesting description. At last, after more perils, e have no doubt, than have sometimes occurred in a circum-

indistinct idea of it; indeed, how should Ali, or any body else, have had the means of making an accurate drawing.

The prayers, the circumambulations of the Kaaba, the washings, the shavings, the potations of the sacred water of the miraculous well of Zemzem, were followed at the proper time by the grand coronation ceremony, the highest honour and bliss of the faithful short of paradise, the sublime devotional act which formally constitutes the performer '*Hhaddem—Beit Allah el* '*Haram*, or servant of the forbidden house of God;'—this was the washing of the floor of the Kaaba, on which water is copiously thrown by appointed persons, while the privileged and unspeakably envied devotee works away with a 'bundle of 'small brooms.' 'I began my duty,' says our man of sham, 'by 'sweeping with both hands, with an ardent faith, although the 'floor was quite clean, and as polished as glass.' And when he had finished, he was dubbed amidst solemn prayers, with the title we have named, and received from the vast croud the most animated congratulations. That these were most sincere, so far as expressing a full conviction of the value of the privilege which so many could not obtain, is evinced by the eagerness of the crowd to catch and drink some of the water as it was flowing out from under the door of the Kaaba.

Another part of the pilgrim's duties, is the procession to Mount Arafat, on which 'the common father of all mankind 'met Eve after a long separation; and it is on that account 'that it is called Arafat, that is to say, gratitude. It is believed 'that it was Adam himself who built the Chapel.' There was a prodigious mob of them, and there they were to wait till the setting of the sun. Then the tide turned, and

'What a tremendous noise! let us imagine an assemblage of eighty thousand men, two thousand women, and a thousand little children, sixty or seventy thousand camels, asses, and horses, which at the commencement of night began to move in a quick pace, along a narrow valley, according to the ritual, marching one after the other in a cloud of sand, and delayed by a forest of lances, guns, swords, &c.; in short, forcing their passage as they could. Pressed and hurried on by those behind, we only took an hour and a half to return to Modelifa, notwithstanding it had taken us more than two hours to arrive in the morning. The motive of this precipitation, ordered by the ritual is, that the prayer of the setting sun or Mogreb, ought not to be said at Arafat, but at Modelifa, at the same time as the night prayer, or Ascha, which ought to be said at the last moment of twilight, that is, an hour and a half after sun-set.'

He mentions one circumstance in the economy of all these sanctities, which is not perhaps in any great degree incongruous with the rest: the very dignified [illegible] favour with the superior powers in [illegible] title and office of 'Chief of the Well of Ze[illegible]' [illegible]

ıced in rivalry with any of them in frenzy and fantastic silli-
ıs. They display an astonishing illustration of the certainty
ich the principle of Evil has of an irresistible triumph when
mitted to act upon its congenial element the human spirit,
thout any counteractive moral element divinely interposed.
ey illustrate the utter uselessness and worthlessness of what-
er in that spirit may be called Reason, unenlightened and un-
verned by a Superior Agency. And they exemplify to the
t excess that distinctive quality of superstition, that it devotes
d prostrates the greatest passions to the most ridiculously
ltry objects.

The account is far too long to be all transcribed, and has too
pid a succession of particulars to be satisfactorily abridged.
very step, after landing on the sacred territory, was to be con-
lered by the pilgrims as in some sort a devotional act, and the
ey was of course to be in a state to be susceptible of the most
lemn impression when he should come on a sudden, in near
ew of 'El Kaaba, the house of God.'

'The guide arrested our steps, and pointing with his finger, said, th emphasis, "*Schouf, schouf, el beit Allah el Haram*,—Look, look, e house of God, the prohibited." The crowd that surrounded me; e immense size of the temple; the Kaaba, or house of God, vered with the black cloth from top to bottom, and surrounded with circle of lamps, or lanterns; the hour; the silence of the night; *mere;)* and this man speaking in a solemn tone, as if he had been spired; all served to form an imposing picture, which will never be aced from my memory.

'Being arrived at the house of God, we repeated a little prayer, sed the sacred black stone brought by the Angel Gabriel, named ajera el Assouad, or the Heavenly Stone; and, having the guide our head, we performed the first tour round the Kaaba, reciting ayers. It is a quadrilateral tower, entirely covered with an immense ack cloth, except the base. The black stone is discovered through opening in the cloth.

'The Heavenly Stone is raised forty-two inches above the surface, d is bordered all round with a large plate of silver, about a foot oad. The part of the stone that is not covered by the silver at the gle is almost a semicircle, six inches in height, by eight inches six es in diameter at its base.

'It is a fragment of volcanic basalts, which is sprinkled through- it its circumference with small pointed coloured crystals, and varied ith red feldspar, upon a dark black ground like coal. The conti- ual kissings and touchings of the faithful have worn the surface un- en, so that it has now a muscular appearance.

'We believe that this miraculous stone was a transparent hyacinth, ought from heaven to Abraham by the angel Gabriel, as a pledge his *Divinity;* and, being touched by an impure woman, became ack and opaque.'

The accompanying engraving of this stone gives but a very

French artist, being the same that were executed
the French edition of the work, in 3 vols. 8vo.
rather inconsiderable merit, and will bear no sort
ison with the common illustrative embellishments of
glish travellers in 4to. Nor can any great reliance be
on their truth of representation; some of them have been
ved by a contemporary critic to be so completely different
m some engraved representations of one of our own travellers
of the highest authority, as to throw great doubt on the general
fidelity of the Mahometan's pencil. And, as to many of the
objects, it was plainly impossible he could have attempted to
delineate them on the spot, even if, which is more than doubt-
ful, he is in any moderate degree master of the art.

Art. II. 1. *Two Tracts intended to convey correct Notions of Regeneration and Conversion, according to the Sense of Holy Scripture and of the Church of England.*—By Richard Mant, M. A. 1815.

2. *The Essay on the Signs of Conversion and Unconversion in the Ministers of the Church, to which the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged their Premium for the year* 1811.—By Samuel Charles Wilks, of St. Edmund's Hall, Oxford. 8vo. pp. 71. Hatchard, 1814.

IT is a deeply interesting, but difficult problem, how far errors of highly pernicious quality, are capable of being neutralized by virtuous motive or by corrective moral principles, so as to fail in producing their natural effects on the character and conduct. We are sometimes compelled to recognise the indications of sincerity, of upright intention, and even of genuine piety, in individuals, whose professed tenets on some important points, we cannot but condemn, not only as being erroneous, but as tending to the most dangerous consequences. No error indeed, of radical importance, can, where the opportunity of ascertaining truth is afforded, be held without involving a degree of criminality, without implying a defect in the character, and without in effect having some prejudicial influence on the conduct. No error will be found to terminate in mere opinion at the point of doctrine which it ostensibly respects: it has a secret connexion with some less obvious deformity or defect in the conformation of the mind, as local defects in the bodily structure produce a degree of distortion in other parts of the frame. We might, however, instance many pious and exemplary members of the Romish Church, men blindly attached to its grossest superstitions, and holding opinions repugnant to reason and to Christian morality, yet exhibiting a be-

nevolent zeal, an elevated piety, an enlargement of mind, which it might have been supposed could not consist with a cordial belief in those mischievous doctrines; in proof certainly not of the harmlessness of error, but of its yielding in some cases to the counteraction of a moral antidote. And a similar concession is due to certain modern promulgators of the Antinomian system, who glory in *making void* that *moral law* which the Apostle Paul declared it to be the object of his ministry to *establish*. The lives of these infatuated men are holier than their doctrines: the seat of error is their understanding. Where the errors of men spring from educational prejudice, from partial views of truth, or from a morbid dread of opposite error, there will be found particular occasion for candour in judging of their characters by their opinions. If, in too many cases, (to borrow an observation from "The Friend,") men are worse than their principles, there are others in which the principles are obviously worse than the men.

The only legitimate conclusion to be derived from these facts, is, not that any error is to be regarded with indifference, because it exists in combination with much practical excellence; but, that no respectability of character, or of numbers, on the side of error, ought to induce us to surrender the interests of truth. The actual tendency of error is not to be estimated by its effects in particular instances, but by its essential nature and its origin.

It was not to be supposed that the doctrine of Baptismal Regeneration existed as a solitary and inconsequential proposition in the minds of those who so zealously contend for it on the ground of ecclesiastical authority; that it had no connexion with other errors; that it was the mere excrescence of opinion, or the only relic of an exploded system. Dr. Mant's Second Tract evinces that this is far from being the case. But, indeed, the connexion of this error with a system of error, exists not only in the opinions of individuals. The doctrine of Baptismal Regeneration, and of the inherent efficacy of the Sacraments; the denial of the universal necessity of Conversion, in the sense of a spiritual change; the wild assumptions of the secular clergy respecting their Apostolic Commission; the claims of the Church, in fact, no less than the errors of her ritual and the constitution of her hierarchy: all originate in those false views of the nature and the end of Religion, which are to be traced to the great corruption of Christianity by the Romish Church.

That this is not a hasty or gratuitous assertion, made in the spirit of a partizan, we might prove, by tracing the historical origin of these opinions to the same source. But it is not so much our object to prove these to be Romish errors, as to shew their mutual dependence, and to demonstrate that those

errors which proceed from the corrupt tendencies and sensual prejudices of the heart, are peculiar to no ecclesiastical constitution.

Were the object of the Christian ministry no other than to initiate the people into certain doctrines; were religion a mere science, the principles of which could be inclosed in definitions, and appropriated, for all available purposes, by the memory; the establishment of a body of authorized teachers by the Civil Government, would not be altogether an unwise or impolitic measure. And as the only object of solicitude in such a case, would be the substance of the lessons conveyed, not the character of the teacher, the Government would act consistently in contenting itself with securing the uniformity of the professed opinions of her accredited agents. It must be pre-supposed, indeed, that the Government was fully apprized of the certainty of the truths which it took so especial a means of disseminating, and that it had opportunities which the nation at large did not possess, of discovering what it was deemed a bounden duty thus to impart. Hence the necessity of the hypothesis of an infallible test or expositor of truth.

Or we may take another view of the subject, and admit, that if the Christian 'priesthood,' as it is sometimes termed, bore any analogy to that of the Jewish economy, with which it is almost identified in the Papal Church; were it instituted for the perpetuation of certain typical rites and ceremonial observances, by the mere performance of which an important end was accomplished, irrespective of their conditional efficacy with regard to the individual worshipper; and were the rules by which these services should be regulated, as definitely ordained in the New Testament, as the orderof the Levitical worship in the Pentateuch; then, the objects of the Christian ministry might be competently secured by an order of ecclesiastical functionaries, established and endowed by the State.

It is scarcely necessary to enter upon a course of evidence, to prove that this twofold hypothetical view of the religion of Jesus Christ, is, in reality, the very character which it assumes in the Romish Church. The whole system of that vast congeries of error, is built upon these assumptions. Religion is a thing to be dealt out by the Church in the form of external applications to the memory and the senses: it consists of doctrines to be implicitly received from her authorized teachers, and of services, sacramental or ceremonial, which are substituted in the place of moral duty. The one sole qualification that she demands from her members, is, obedience. Faith, merit, holiness, grace, and a title to heaven, it is the prerogative of the Church to impart. None can be saved without the means of her sacraments;

and hardy and determined, indeed, must that strong-willed sinner be, that can resist the mysterious operation of all the seven, squander away all the grace they bestow upon him, and miss the way to heaven in spite of the Church. The first question which the Priest puts to the infant when presented at the font, is, '*Quid petis ab ecclesiâ Dei?* What dost thou ask of the Church of God?' The response is, '*Fidem.* Faith.' The Priest proceeds: '*Fides quid tibi præstat?* What doth Faith bring thee to? Response, *Vitam æternam.* Life everlasting.' So then, Faith itself is the bestowment of the Church, 'the Sacramental grace,' conferred in Baptism upon the unconscious infant. And this explains how it is that we are admitted in Baptism, according to the language of an archdeacon of the English Church, into 'a *state of Grace*:' that is to say, Faith being conferred upon us, we become believers. And the rest of the consequences predicated in the Catechism follow of necessity. We are made 'children of God, members of Christ, and inheritors of the kingdom of heaven.' What need then, rather, what possibility is there of after-conversion? A relapsed convert may be reclaimed: an inconsistent Christian, we will not say an immoral Christian, may be urged to repentance. But, upon the Romish principles, to suppose with that modern Luther, that arch-heretic Whitfield, that

'In every *Christian congregation*, there are two sorts of people, some that know Christ, and some that do not know him, some that are converted, and some that are strangers to conversion;—this, (according to Dr. Mant) is a conceit which revelation warrants not, and which reason and experience disclaim.' p. 61.

But let us hear further upon this point, a dignitary of the English Church, *the late Regius Professor of Divinity in the University of Oxford!*

'That among men, baptized as Christians, taught from their infancy to believe the doctrines and practise the duties of Christianity, a special conversion also at some period of their life is necessary to stamp them true Christians, is an unheard of thing in the Gospel, and is plainly a novel institution of man.' *Bishop Randolph's Charge at Bangor.* 1808.

But we have descended almost imperceptibly from the Romish to the English Church. We return to the subject of Faith as supposed to be conferred by the Church of Rome in Baptism. The very term Faith, it must be conceded, implies that something is included in the religion even of the Papist, besides what the tongue can impart, or the life and knee perform; that there are certain indefinite qualities which are to be produced in the soul by the ordinances of the Church. These qualities might with strict propriety be designated by

the term a *life*; if the ideas of the Romish Church amounted to its being the existence of a spiritual principle. But no: it is rather an animal life in the soul, or a vegetative life, that is implied in their notion of the principle of Religion: for it is a something which is to be continually sustained and nourished by mysterious external applications of what is termed sacramental grace. If the appearance of levity be chargeable on our expressions, we beg once for all to disclaim any feeling that borders upon irreverence with regard to the ordinances of religion themselves, although we are obliged to exhibit in this contemptible light the monstrous perversion of sacred names and sacred things, which superstition has introduced.

Religion, then, even according to the Romish Church, bears some analogy to a life. We have seen that this life is supposed to originate in the visible ordinance of Baptism. Hooker himself, in a passage quoted in our last Number, urges as a reason for not administering the Eucharist to the unbaptized, '*that no 'dead thing is capable of nourishment.*' It would be contrary to the whole hypothesis of the Church, in relation to the necessity and efficacy of the sacraments, to allow of such an inversion of their order. The Church of Rome consistently deeming that the Baptismal sacrament, which can in no case be repeated with regard to the same subject, and that of the Eucharist, were an insufficient provision, as channels of grace, to meet all the exigencies of her members, made use of her Authority in matters of faith, to augment the number of sacraments to seven; the benefit of which act of benevolence is contumaciously rejected by the Protestant Churches.

The number of the sacraments, is, however, a point of subordinate importance, if the principle on which their administration is conducted, be not abandoned. The solemnity of Confirmation, in the English Church, although not nominally a sacrament, has ceased to be considered as such only since the discontinuance of the Unction, from which its ancient name, *the Chrism*, is derived.* We learn the design of this rite, from the Rubric contained in all the Common-Prayer-Books before the last review, which declares, 'That forasmuch as CONFIRMA-'TION is ministered to them that be baptized, that by imposi-'tion of hands and prayer they may receive strength and de-'fence against all temptations to sin, and the assaults of the 'world and the devil; it is most meet to be ministered when 'children come to that age, that partly by the frailty of their

* See Wheatley, "*Of the Order of Confirmation*;" in which he contends in behalf of the ceremony, that it was very ancient and significant, and that the use of it was continued in all parts of the Church, through every century, quite down to the Reformation.

'own flesh, partly by the assaults of the world and the devil, 'they begin to be in danger to fall into sundry kinds of 'sin.'* The Collect contains the petition, 'That God, *who had 'vouchsafed to regenerate* the persons who now come to be 'confirmed, by *Water and the Holy-Ghost, and had given 'unto them forgiveness of all their sins, would now strengthen 'them with the Holy-Ghost the Comforter, and daily 'increase in them the gifts of grace*, viz :—The sevenfold 'gifts of the Holy Spirit.'† With respect to its efficacious influence, we might refer to the expressions quoted by Hooker, from Tertullian and Cyprian, as given in the Article on Baptismal Regeneration, which form a comment on the above collect. *Remission of sins* was, according to the Church, given by *Baptism*, THE SPIRIT, by imposition of hands. 'The Fa-'thers every where impute to it that gift or grace of the 'Holy-Ghost, *not which maketh us first Christian men*, but, 'when we are made such, assisteth us in all virtue, armeth 'us against temptation and sin.'‡ The honour of administering Confirmation, is restricted to the Bishops, as their 'peculiar and incommunicable prerogative :' 'as they have the sole 'honour, so they have also the whole charge of this institution. 'It must be wholly omitted, if they do not perform it.'§ 'But 'though the laying on of hands,' continues this learned expositor of the Book of Common Prayer, 'is a token that the Bi-'shops act in this office *by Divine authority*; yet at the same 'time they sue to heaven for the *blessing they bestow*, in humble acknowledgement that the PRECIOUS GIFTS HEREBY CONFERRED are not the effect of their own power and holiness, but 'of the abundant mercy and favour of him, who is the only 'fountain of all goodness and grace ! !'

We have dwelt the longer on the illustration of this rite as practised in the English Church, because we think it must be allowed to throw considerable light on the disputed import of her other ordinances. If Confirmation be a means of conferring the Holy Spirit, surely it is not incredible that she should also teach that Baptism conveys Regeneration. Let us abide by old Hooker's axiom, which he introduces in answer to some of the specious pleas of the Romanists: 'In actions of this 'kind, we are more to respect what the greatest part of 'men is commonly prone to conceive, than what some few 'men's wits may devise in construction of their own par-'ticular meaning.' The principle on which the Sacraments and Rites of the English Church are administered, we cannot then allow to be essentially different from that which

---

* Wheatley, p. 393. † Ibid. p. 396.
‡ Hooker, §. 66. § Wheatley, p. 394.

actuates the Romish Church, notwithstandi ‘ particular ‘ meaning,’ and the construction of the o ed by pious individuals. The principle is this; an inherent efficacy in the Sacraments legitimately performed, and the consequent adequacy of professional functionaries to the essential ends of the Christian ministry.

The fundamental point at issue between the secular and the evangelical clergy, or should we rather say between the Established Church and the Dissenters, is, the great purpose and the necessary qualifications of the Christian Ministry. ‘ The Dissenters,’ says Mr. Biddulph, in his “ Remarks” on Dr. Mant's former Tract, ‘ are multiform in doctrine; and some ‘ of them, as might be expected, approximate very nearly in ‘ their views of truth to our own doctrinal articles. Heterodoxy, ‘ therefore, is not the ground on which they can altogether be ‘ convicted of error, nor that on which some of them can be ‘ addressed at all with any advantage. The real point of ‘ general disagreement between us and them, is that of ‘ church-government. We believe in the divine origin of ‘ episcopacy, and in the necessity of a commission from the ‘ great Head of the Church, transmitted through the Apostles, ‘ by succession, to the regular exercise of the pastoral function. On this, Dissenters of every name are at issue with us.’ (p. 186.) This is manly and explicit, and we sincerely wish that all the Evangelical clergy would come to the point with equal directness. Still, Mr Biddulph omits to notice one essential circumstance, which, no less than the regularly transmitted Apostolic Commission, is necessary to the legitimate exercise of the pastoral function in the Established Church; and that is the recognition of the said Commission on the part of the State.

Now, there are only two ways of deciding the point at issue. The one method would be that of external evidence sufficiently strong to bear down all *a priori* reasonings, and hypothetical objections. A Divine right must be specifically revealed, and the regular transmission of the Commission through the Apostolic pastors of the Church of Rome, is susceptible of historic proof.

If this method be abandoned as fraught with uncertainty and danger to the cause of the Church of England, the alternative remains for Mr. Biddulph to substantiate his assertions by the internal evidence attending the said Commission, as arising from the reasonableness or the necessity of the case. But this would lead us back to the prior inquiry, which we started at first, namely, What is the nature of that Religion which it is the grand object of the Christian ministry instrumentally to propagate? Does it consist in the mere belief of certain propositions, or in a participation of certain rites? or is it of a na-

o be conveyed to the mind by the efficient means of eccle-
:al ordinances, for which purpose a counterfeit ministry
l be unavailing? Is the Apostolic Commission '*neces-*
y,' in order to convey the Holy Spirit in Ordination, as
as in Confirmation, Remission of sins in Baptism, and
lution in the hour of death? * Are these the pastoral
ions to which Mr. Biddulph alludes? Let him not ima-
that any description of Dissenters would attempt to in-
so fearful a prerogative as this.

t if Christianity be something more than the reception of
creed, or an external communion with the visible Church;
e a religion of life and power; if men require, not merely
taught, but to be converted, not merely to be mystically
erated, but renewed in heart and soul; if, in fact, the
ge of the Gospel be salvation to sinners, and the souls of
re at stake: *then*, shall we coolly ask if a legitimate Com-
n or State endowments, are necessary to the discharge of
storal function? A legitimate Commission to convert sin-

A warrant from ecclesiastical authority, to preach the
tidings of a Saviour to dying men! Yes: it is the guilt
senters that they despise these qualifications; that, having
Master, and one Saviour, they feel HIS command their
ent warrant, and the value of their own souls an adequate
tive, to go forth and preach the Gospel to every creature.

far, then, is the doctrine of Baptismal Regeneration from
a solitary error, and so far are the Claims of the Church
being a question of polity or expediency, that the very
e and design of Christianity, together with the import of
sential doctrines, are involved in the discussion. The
gelical clergy are well aware, that with respect to the
t of human depravity, the necessity of conversion, the
ality of Christian obedience, no less than what are ge-
y denominated the doctrines of grace, there is between
elves and their self-styled Orthodox brethren of the Esta-
ent, a greater disagreement than exists among the Dis-
s, how multiform soever in doctrine they may be, with the
tion of the Socinians, and perhaps the followers of the ex-
tPenn.

e points at issue between the Evangelical clergy and the
nters, consisting of hypothetical assumptions on the one
and a simple appeal to the New Testament on the other,
ter all questions only of order, legitimacy, and discipline.
s on which Dissenters differ among themselves, relate to Bap-
o Church Government, or to confessedly subordinate mat-

* See Bp. Horsley's Sermons, Vol. I. p. 286.

ters in theology, respecting which they "think and let think." But the contest *within* the Establishment, relates to that change which is the very foundation of the Christian character; it involves the very vitality of religion. Yet, strange to say, this Apostolic Commission, this lineal legitimacy, together with the sanction of the State, is esteemed a closer bond of brotherhood, than *holding the same* "*Head*," and preaching the same Gospel.*

---

* We alluded in our last number to a pamphlet by the Rev. Mr. Cunningham, entitled, "Conciliatory Suggestions on the subject of "Regeneration," as being founded on an absolute misapprehension of the real nature and merits of the Controversy. That pamphlet, though obviously well-intentioned, appeared to us to contain some very exceptionable matter; but our purpose was to confine our attention to the main points of the general subject. We are happy to find, however, that it has since drawn forth a manly and spirited remonstrance from the Rev. Mr. Bugg, author of one of the answers to Dr. Mant, reviewed in our last Number. He coincides with us in shewing that Mr. Cunningham does not justly represent the matter by considering it greatly *as a strife about words*; and adds that Mr. C's supposition, that the parties are ignorant of each other's 'meaning of the term Regeneration,' is perfectly gratuitous, and conveys an injurious reflection on the writers who have engaged in the present Controversy. Mr. Cunningham's Conciliatory project, is proved by Mr. Bugg to be both erroneous and inefficient: erroneous, as involving the unscriptural and dangerous notion of *two* Regenerations, the one not necessarily connected with the other; and inefficient, since Dr. Mant contends that there is but one Regeneration, viz: Baptismal Regeneration, 'possible in this world.'

Mr. Bugg remarks, that 'it is a very bad habit to pare down the 'meaning of scriptural and spiritual language into a *mere outside*; 'into something which raises the expectation from the sound of its 'name, but which nevertheless *may be possessed without advantage*, '*and predicated upon the vilest man that breathes.*' The latitude pleaded for in the "Conciliatory Suggestions," in the application of the term Regeneration, would neither, it is shewn, promote concord, nor secure truth. The discussion respects, according to Mr. Cunningham's own statement, 'a fundamental doctrine of religion,' and his proposal is, that uniformity should be secured by agreeing to employ the term REGENERATION, in *two different senses*; both senses, that it is the true and the false, being, according to Mr. Cunningham, so 'highly important,' that 'neither party should expect or desire from 'the other, a surrender of the term!' Mr. Bugg adds, that it is afflicting to remark, with reference to so respectable a Clergyman, that though his own statement appears to make one party contend *exclusively* 'for the change of heart and character,' and the other as *exclusively* for 'the change of state,' that is, in plain terms, 'the one 'for the substance and the other for the shadow,' yet he has not

Mr. Wilks's Essay places this momentous subject in its true light. Had its Author anticipated the present Controversy, his remarks could not have been more pertinent or more seasonable. After placing in a striking point of view the peculiar causes of professional indifference which may retard the Conversion of a Christian Minister, and suggesting *criteria*, by which he may be enabled to form an estimate of his own character, he proceeds to exhibit more at large those 'signs of Con-'version and Unconversion,' by which others may judge of the religious character of a Minister. In illustrating the difference of the preaching of the two classes of pastors, with respect even to practical subjects, he remarks,

'On this subject, however, he widely differs from the unconverted Minister, who, not being practically acquainted with any evangelical principle of obedience, imagines there is no way of evincing the importance of holiness, but by representing it as the meritorious cause of human redemption. Such a representation, however, argues rather that pride, which is inherent in fallen man, than that humility which is the characteristic of a true believer. Besides, it contradicts

---

distinctly enabled the reader to judge which of these statements is preferable; which party is most to be justified; or which doctrine is the most important. Indeed, Mr. Cunningham's own views of the subject, appear, from the peculiar phraseology he has adopted, to be very mysterious and indefinite, since he seems almost to identify Justification with Baptism. Yet the very ground assumed for his 'Conciliatory Suggestions,' is that of the 'supposed mistakes and 'confusion of ideas and language in the contending parties.'

'But if,' says Mr. Bugg, after all, 'the *subject* in dispute, (and not merely the *mode* of it,) should prove to be "a fundamental doc-"trine of religion," it seems *impossible*, as well as *undesirable*, that 'there should be *any union* save that of mutual forbearance and good 'will, until one of the parties at least, is convinced of its error.' No union! What, not in a Church which glories in Uniformity, and which claims *authority in matters of faith*! How is this? No, says our Author, it is unavailing to make concession, unless we 'give up 'all language by which we express *a spiritual change of heart subse-'quent to Baptism*.' 'A due contemplation' of these Tracts, 'would 'have discovered that their Author, Dr. Mant, objects to the term 'CONVERSION likewise. He considers Conversion as *unnecessary to 'some* professed Christians, and as *unwisely* applied *to any*.' Mr. Bugg concludes therefore, 'that truth and charity, the ends proposed 'by Mr. Cunningham, are not likely to be answered by accommoda-'tion, or compromise of principle.'

We have not, then, overstated the nature and extent of the disagreement between the conflicting parties in the Established Church. It is such as renders union at once *undesirable and impossible*. It relates to *fundamental doctrines* of Christianity. And does Mr. Bugg venture to blame Dissenters for their nonconformity?

the direct testimony of Scripture, which invariably speaks of holiness, not as a procuring cause, but as a necessary consequence; not as the price by which Heaven is purchased, but as the evidence of our meetness to enjoy it, and indeed the meetness itself, by which we are qualified for so doing. There is, therefore, a great difference between the preaching of the two characters on the subject in question. While the one, from his partial and merely theoretical knowledge, frigidly endeavours to recommend obedience to God by motives of fear, or prudence, or expediency, the other speaks of it with delight as the pleasurable service of a willing subject, the corresponding appetency of a renovated nature, the indispensable evidence of Christian principle, the necessary result of faith, and the inseparable concomitant of love. While he possesses, in common with the former character, those inducements to holiness, that arise from its intrinsic beauty, and from its being enjoined by divine command as part of the moral law, and therefore of immutable obligation, he will insist chiefly, though not exclusively, on those higher motives of love and gratitude which are so frequently urged in the Apostolic writings, and which are always found in practice to be far more efficacious than mere abstract reasoning or philosophic suasion. In like manner, in speaking of sin, he stands on higher ground than the moral declaimer. The topic may be the same, but the method of discussion is different. His standard of reference is more exalted. He is not contented with having displayed the dreadful consequences of vice, as they affect the individual and society, but dwells with holy earnestness on its guilt in the sight of God, its contrariety to the divine nature, and its inevitable consequences in a future world. pp. 27, 28.

'In like manner, all the other essential doctrines of Christianity will appear in the preaching of a pious Minister to be articles of a moral and practical importance; while to the opposite character more than half the Scripture is confused and unintelligible,—the doctrinal and preceptive parts scarcely appear to have any necessary connexion:—if he choose for his subject one of the most essential tenets of the Gospel, he seems unconscious in what manner it applies to the improvement of the conduct and the heart; if, on the other hand, a moral duty be his topic, he probably mistakes the New Testament motives for enforcing it, forgets that proffered assistance which is necessary for its performance, and leaves unnoticed that faith in Christ which alone can make it acceptable or pure. In his zeal for morality, he forgets the source from which all true morality flows. He is even surprised that other Ministers should so zealously and frequently insist on doctrines which to himself appear of but little practical value, and which, if admitted at all into his system, are suffered to lie dormant and unproductive.

'But surely, after the experience of nearly two thousand years, it might without danger of mistake be admitted as a demonstrated fact, that morality has always advanced or declined, in proportion as the Gospel has been preached in its genuine simplicity, or in a garbled form; and, consequently, that nothing but the undisguised doctrines of Christianity can accomplish even that object which the meddling

considers as the only end of the clerical establishment. But this object, great as it is, is far from being the utmost that a pious Minister proposes to himself. His preaching is founded on the supposition, that a man, though outwardly moral, may fail of being a true Christian, and in consequence fail of the rewards of Christianity. Internal religion, a religion of motives and intentions, a religion corresponding to that which our Saviour taught in his Sermon on the Mount, he esteems necessary to make the most brilliant or useful action acceptable to that Being, whom "without faith it is impossible to please." He conceives, therefore, that the doctrinal parts of Christianity are essentially necessary in his preaching. Whether he argues from the practice of the inspired writers, or from the nature of the thing itself, he arrives at the same conclusion, that an exhibition of the moral precepts of the Gospel, without the doctrines on which they depend, is as contrary to the intention of its Author, as the opposite error of inculcating its doctrines and forgetting its commands. He insists, therefore, on the necessity of faith no less than of good works; the former as that which justifies, the latter as the indispensable evidences of our being in a state of grace.

'It has been shown, that, even as far as relates to outward morality, the unsophisticated preaching of the Gospel is necessary to effect any considerable reform:—but when to this circumstance, which, it should be observed, proves only the political and moral expediency of such preaching, are added those higher considerations which show its infinite importance, as connected with the awful responsibility of the preacher, and with the eternal interests of the human soul, it ceases to be a question what manner of preaching a converted Minister will feel it his duty to adopt.' pp. 29—32.

It does not escape Mr. Wilks's observation, that one respect in which the two classes essentially differ, is, as to their views of the ecclesiastical function.

'The former class regards it chiefly in relation to God, the latter as part of the legal constitution of the country: the one, as a political and temporal concern; the other, as a spiritual and eternal one. A pious minister is not ashamed of his vocation. He conceives that even the lowest station in the sanctuary, on account of its connexion with the most awful and interesting of human affairs, is of immense importance. He therefore magnifies his office, while he debases himself. But the contrary character appears ashamed of the Gospel viewed simply, and has recourse to extrinsic considerations to prove his respectability. His ideas of the honour of the profession are connected with those of power, and emolument, and patronage; he cannot divest himself of these external trifles, to survey the character of a true minister in its native unassisted dignity. But wherever there exists no higher view of the Christian ministry than one merely secular and professional, we may, without violation of charity, infer, that there is a serious error; for among those who refer to the Scriptures as their standard of decision, the outward honours of the ministerial character bear no proportion whatever to its importance with regard to the souls of men, and its responsibility in the sight of God.' p. 49.

We wish Mr. Wilks had pursued the subject further. The one class, he might have said, view themselves as accredited, authorized teachers of religion: they consider their competency for the office as originating in their official appointment, and their connexion with the Establishment. They regard a seeming invasion of their prerogative with jealousy, as a personal reflection or a personal injury. In the regular discharge of their functions, they deem the end of their appointment to be fulfilled, and naturally incline therefore to connect the notion of intrinsic efficacy with the external services of religion. The endowments of the Church are esteemed their right; by analogy to the Levitical constitution, a Divine right; and in a civil respect their freehold. And Dissenters of every name, are Schismatics, Puritans, Revolutionists, Methodists. Such, there is too much reason to believe, is the genuine spirit of a secular establishment.

The other class, for the most part, whatever be their opinions or prejudices with regard to matters of ecclesiastical polity,—matters which, feeling them to be infinitely subordinate, they are perhaps too generally disinclined to examine,—regard the ministerial office as incapable of receiving dignity from human enactments, and would scorn to rest its legitimacy on Popish tradition. They go forth as the messengers of the Gospel of Christ, to beseech men to be reconciled to God. Surely, it must appear to such men, on candid reflection, that the notion of an established hierarchy for *the conversion of sinners*, is an exquisite absurdity; that there is no relation between the primary object of the Gospel, and the Canons, and Ceremonies, and Cathedrals, and all the vast machinery of the Church. There is no fitness in the means, incumbered as it is with State influence, and with all the appendages of legitimacy, to the simple operation of Divine Truth. The Dissenting minister, with the Bible in his hand, and its influence on his heart, visits, perhaps, a district or village, the inhabitants of which are sunk in ignorance and moral insensibility. He collects a few simple people around him, who hear the Gospel gladly, and in process of time some of these people exhibit the marks of a thoughtful attention to religion, which issues, often rapidly issues, in sincere conversion. A Church, in the scriptural sense of the term, is collected; a room, or, it may be, a barn, is hired; and at length, perhaps, a chapel is built. No bishop consecrates the humble structure; no Gothic aisles adorn it: Legitimacy proudly passes it by. Still, this fact not even malignity is able to deny, that there the Gospel of Jesus Christ is faithfully, if not elegantly preached; and that the *effects* of Conversion are visible there.

But how must a Clergyman of the Established Church proceed in such ? What countenance or assistance does he derive from the laws and regulations of that Apostolical Institution? Before he ventures to preach the Gospel, he must find a consecrated edifice: it is at his peril if he turn a house into a conventicle. But if there be no church, may he build one? Yes; if he can obtain an Act of Parliament for that purpose. But may he not raise a chapel on some sequestered spot, where, without offence to any beneficed neighbour, he may labour in the service of his Master? Not if the Rector of that district be of Dr. Mant's opinion, or of the late Bishop of London's opinion, that 'among men, baptized as Christians,' and regenerated in Baptism, 'a special conversion' is unnecessary; not if that Rector is jealous of his prerogative, or lays claim, as a preliminary condition, to the patronage of the chapel. The pious clergyman must not labour for the conversion of sinners in a way contrary to Act of Parliament, and the Canons of the Church. The Divine origin of episcopacy forbids it. The Apostolical commission forbids it. It would be an irregular discharge of the pastoral function.

Is not this as much a 'mockery of the feelings of a Christian minister, sincerely labouring to turn sinners to righteousness,' as that of which Mr. Scott so justly complains, in his answer to Dr. Mant, on being told, that 'he must by no means 'consider his congregation as consisting partly of those who 'are converted, and those who are not?' Yet, how can Mr. Scott, or how can any pious man, wonder, that those who contend for Baptismal Regeneration, and Apostolical legitimacy, deny the necessity of Conversion?

Yet Dr. Mant's Tract contains some singular admissions, which shew that he comes nearer to the opinions he professes to oppose, than he imagines; so near indeed, that but for those invincible prejudices which he appears to have imbibed respecting every thing that has the appearance or sound of Methodism, we might consider him to be in imminent danger of becoming himself an evangelical preacher. He admits that the Gospel militates against the prejudices, the pride, and the corrupt passions of men.

'Among the Jews,' he continues, 'he who obstinately resisted, and he who more actively persecuted the faith of Christ; the Pharisee, who commended his own righteousness, and trusted to an exact performance of the ritual ordinances of the law; the Sadducee, who denied a resurrection; the Scribe, who was zealous for the Mosaic institutions; even the disciple who was ambitious of sitting on the right hand or on the left of his Master, in what he expected would be a temporal kingdom; and generally every child of Abraham, who was habitually and fondly attached to the national belief

of their exclusive privileges: among the Gentiles, those who were spoiled and seduced by philosophy and vain deceit; the Sceptic, who doubted, and the Infidel, who denied, the existence or the Providence of a Supreme Being: *and, universally, both among Jews and among Gentiles, those who were living under the dominion of sin, or were not duly convinced of the necessity of a Redeemer:* every man, who was subject to prepossessions such as these, (and they comprise almost every soul of man that breathed,) must have been converted from his error, whether in principle or in practice: his heart must have been opened, and softened, and rendered capable of receiving fresh and totally different impressions, before he could become a believer in the truth, or a performer of the duties of the Gospel.

'*Every man, who now also is under the influence of similar prepossessions,* must now also undergo a similar change. *Every unbeliever and every sinner, although made by Baptism a member of Christ and a child of God, must be, in a certain sense, converted,* if he would ultimately succeed to his inheritance of the kingdom of heaven!'

And further, considering CONVERSION as consisting 'in the 'actual reformation of the heart and character,' Dr. Mant cheerfully concurs in maintaining 'the necessity of such a 'change to every one who is satisfied with mere nominal Chris-'tianity, or with any thing short of true Christian holiness 'both of heart and life.' Only he is anxious to avoid countenancing the Methodistic phraseology, and therefore prefers pressing the necessity of such a change upon his hearers, by the appellation of *a true repentance.*

We quote these passages with sincere pleasure. They shew that Dr. Mant does not, after all, differ from Whitfield and Overton so much as he does from himself. Strange to say, a man may, according to his language, be 'made in Baptism a 'child of God and a member of Christ,' and yet be an 'unbe-'liever' and a 'sinner'! He may be regenerated, and yet need conversion! But this is not the worst of Dr. Mant's theological oversights. He subsequently endeavours to hold up to ridicule or deprecation the inconsistency of those who 'urge their deluded followers to repent and be converted,' and 'in the same breath tell them that the Author of this con-'version is the Holy Ghost, and that nothing short of the 'influence of the Spirit of the living God can effect this 'change in their hearts.' What must be the theological attainments of the man who assumes as a principle, that nothing which cannot be effected without the influence of the Spirit of the living God, is to be made the subject of exhortation! What efficacy can be expected to attend a system of 'mo-'ral suasion,' from which this fundamental truth, this scriptural motive to 'work out our own salvation,' is upon principle excluded! Yet these are the opinions of Dr. Mant, the divine who has been selected by the Bartlett's Buildings Sun-

ciety, in conjunction with Mr. D'Oyley, to compile a Family Bible for the use of the members of the National Church; a man, who, haunted as it should seem, by the appalling spectre of Methodism, that meets him at every turn in his theological wanderings, actually bewilders himself in a maze of contradictory opinions; and now approximating, now receding, from the line of scriptural truth, seems neither to know nor to heed in what direction he is impelled, so long as he keeps at a distance from this personification of all error in the abstract.

We leave Dr. Mant in the hands of Mr. Scott, the able champion of the Evangelical party in the Establishment; and turn with pleasure to the following enlightened and scriptural remarks of Dr. Paley, as quoted by Mr. Scott.

'Of the persons in our congregations, to whom we not only may, but must preach the doctrine of conversion plainly and directly, are those, who, with the name indeed of Christians, have hitherto passed their lives without any internal religion whatever; who have not at all thought upon the subject; who, a few easy and customary forms excepted, (and which with them are mere forms,) cannot truly say of themselves, that they have done one action, which they would not have done equally, if there had been no such thing as a God in the world; or that they have ever sacrificed any passion, any present enjoyment, or even any inclination of their minds, to the restraints and prohibitions of religion; with whom indeed, religious motives have not weighed a feather in the scale against interest or pleasure. To these it is utterly necessary that we preach conversion. At this day we have not Jews and Gentiles to preach to; but these persons are really in as unconverted a state, as any Jew or Gentile could be in our Saviour's time. They are no more Christians, as to any actual benefit of Christianity to their souls, than the most hardened Jew, or the most profligate Gentile was in the age of the gospel. As to any difference in the two cases, the difference is all against them. These must be converted before they can be saved. The course of their thoughts must be changed,—the very principle upon which they act, must be changed Considerations, which never, or which hardly ever entered into their minds, must deeply and perpetually engage them. Views and motives, which did not influence them at all, either as checks from doing evil, or as inducements to do good, must become the views and motives which they regularly consult, and by which they are guided: that is to say, there must be a revolution of principle: the visible conduct will follow the change. but there must be a revolution within. A change so entire, so deep, so important as this, I do allow to be a conversion, and no one, who is in the situation above described, can be saved without undergoing it. and he must necessarily both be sensible of it at the time, and remember it all his life afterwards. It is too momentous an event ever to be forgot. A man might as easily forget his escape from a shipwreck. Whether it was sudden, or whe-

ther it was gradual, if it was effected, (and the fruits will prove that,) it was a true conversion: and every such person may justly both believe and say it himself, that he was converted at a particular assignable time. It may not be necessary to speak of his conversion, but he will always think of it, with unbounded thankfulness to the giver of all grace, the author of all mercies, spiritual as well as temporal.'

We regret that the warm approbation we feel pleasure in bestowing upon Mr. Wilks's admirable "Essay," must be given with some qualification; but the Preface contains some expressions which we should deem it inconsistent with our duty to pass over in silence. It states that

'By Baptism we are redeemed, *through* the death and merits of Jesus Christ from the curse of original sin; and are placed in a state of grace by admission into the Church of Christ, and to its inestimable privileges. From this state we may fall by sin committed after Baptism. From this fall we may also recover by repentance and newness of life, through the assistance of God's Holy Spirit. They who do not recover, are in an unconverted state.'

We can scarcely conceive that sentences so inaccurate and ambiguous as these, can have proceeded from the pen of the author of the Essay. They bear all the marks of interpolation, and Mr. Wilks, we have reason to think, must have submitted with reluctance to the *authority* which procured their insertion. In this short declaratory statement are comprehended the following three erroneous or obscure assertions. First, that Baptism is the *efficient means* of our redemption, the merits of Christ being only the procuring cause; a sentiment worthy of the Romish Church, although unhappily not confined to it. Secondly, that our nominal admission into the visible Church, involves our being placed *in a state of grace*, a phrase which we have already noticed as savouring strongly of the *opus operatum* doctrine. Thirdly, that we may ourselves repair the consequences of a fall from grace by repentance; and that upon our repentance our conversion is dependent, being, as it appears, the fruit of our own exertion.

With this exception, the whole pamphlet deserves the highest encomium for its ability and its piety, and the Christian world are under obligations to the Bishop of St. David's, as President of the Society referred to in the Titlepage, for directing it to be published.

In the Introduction, the Author has some admirable remarks on the indispensable usefulness of theological terms in the science of divinity. Conversion and Unconversion, he remarks, are not the only words which appear to lie under a degree of undeserved reproach, for almost all those words which are connected with the more unfashionable doctrines of Christianity, are equally assailed. The suppression of these phrases, and the disuse of Scripture language, he shews to be connected with

a general neglect of the doctrines themselves. He thus meets the popular objections to what is termed technical phraseology.

'It is objected, that by using technical terms in divinity, men learn to substitute words for ideas, to the great prejudice of real religious knowledge. It may, however, be obviously answered, that a technical term, when once explained, is a sufficient symbol of a complete idea; and will, after such explanation, recall the idea far more effectually than could be done by circumlocution or paraphrase. Why should that which facilitates the knowledge of every other science, produce a contrary effect in divinity? The objection may, indeed, show the necessity that exists for a minister diligently to explain the signification of the technical terms which he employs, but is by no means a sufficient argument against a judicious use of them.

'It has been further objected, that these peculiar phrases often prejudice men of refined minds against the Gospel, and thus prevent their afterwards examining its doctrines with impartiality. But the fact appears to be, that men dislike the expressions, only because they dislike the ideas conveyed. No change of language can make the doctrines of the cross agreeable to an unconverted man. It is from Deists, and Socinians, and pseudo-philosophers, that the loudest complaints are heard. But it would surely be an excess of courtesy to sacrifice words made venerable by the lips of saints, confessors, and martyrs, and considered by ages past as the accredited representatives of specific religious ideas, to please the fastidious taste of a few individuals, who can have no motive for desiring a change in language, except so far as it may be a prelude to a change in doctrines themselves.

'As a practical argument, it may be observed, that those ministers who studiously avoid scriptural phraseology are not found, even in discourses addressed to the more cultivated ranks of society, to be the most interesting or useful; but, with regard to the lower classes, the argument is far more powerful; for, among persons of this description, undisguised scriptural language is absolutely necessary, if a minister wishes to be either understood or believed.' pp. 7—10.

Mr. W. evinces a cordial attachment to the Episcopal Church. He considers its clergy as being, as a body, the highest in the scale of excellence of the clergy of all the National Churches now existing. He reprobates, nevertheless, the morbid sensibility which induces persons to shrink from the abstract discussion of important religious subjects, and to be 'afraid of 'the characters of men being discussed, even in a general point 'of view, lest some unpleasant consequences should arise 'from the application of theoretical truth to practical 'researches!'

We cannot better conclude this Article, than with the following extract from Mr. Wilks, which strongly applies to the general subject.

'But feeling is, or ought to be, out of the question. The souls

of men are concerned, and minor considerations must therefore disappear. If those who profess to instruct others in the way to heaven, be ignorant of it themselves, the consequences are too awful to be risked for the sake of gratifying the false delicacy of individuals. It is essential to the interest of the people of the Establishment to which they belong, and also of individual ministers themselves, that 'the precious be separated from the vile.' If the blind lead the blind, both must fall. The advantages of serious examination into the characters of the Clergy, must, therefore, always be far more than commensurate with its inconveniences. The unfaithful may, indeed, be exposed to disgrace; but the pious will, at the same time, be rewarded with the honour due to their fidelity and labours.' pp. 69, 70.

'To delineate the ministerial character adequately is impossible; for who can fully conceive what that man *ought* to be, who is sent by the Sovereign of the Universe as his herald to a world in arms, with denunciations of wrath which the tongue of angels might falter to proclaim; and with tidings of love and mercy so ineffable and divine, that even imprisoned demons, were they interested in them, would melt with contrition, and rejoice once more to employ the golden harps of heaven in singing songs of glory and praise to their beneficent Creator? Were a minister to walk altogether worthy of his high vocation, it would be impossible to mistake his character. He would appear among men as an inhabitant of a superior world. His conversation would be in heaven. Elevated above earth, he would learn to look down with equal eye on its honours and its frowns, its sorrows and its enjoyments. His spotless garments would be uncontaminated with its pollutions. Employed in the same or even a higher work than that of angels, he would participate their spirit. His manners would be celestial. Like the Redeemer himself, he would appear on earth but as one come to do good; and when his course was finished, would quit it with "a hope full of immortality and glory." p. 64.

Art. III. *An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India: comprising a View of the Afghaun Nation, and a History of the Dooraunee Monarchy.* By the Honourable Mountstuart Elphinstone, of the Honourable East India Company's Service, Resident at the Court of Poona, and late Envoy to the King of Caubul. About 700 pp. 3l. 13s. 6d. London. Longman and Co. 1815.

[*Concluded from p. 472 of our last Number.*]

WE shall now endeavour to give a brief general view of the remaining contents of this volume, as they lie in the order adopted by Mr. Elphinstone.

The *Geography* of the Kingdom of Caubul, presents considerable difficulties, occasioned partly by circumstances too obvious to need enumeration, but principally by the varying and uncertain limits of an empire that has been established by the sword, and which is perpetually a scene of conflict.

The boundaries of the Dooraunee sovereignty, once compre-

hended sixteen degrees of longitude, extending from Meshhed to Delhi, the breadth being nine hundred and ten miles from the Oxus to the Persian gulf. It is now contracted in its dimensions, and the king of Caubul may be said, in a vague sense, to hold a doubtful and precarious sway over the countries extending ' from the west of Heraut, in longitude 62° to the eastern ' boundary of Cashmeer, in longitude 77° east.' It does not appear that its nominal extent in latitude has undergone any material change. This territory,

' according to the nomenclature of our latest maps,* comprehends Afghaunistan and Segistaun, with part of Khorasan and Makran; with Balk, with Tokarestaun, and Kilan, Caubul, Kuttore, Kandahar, Sindy, and Cashmeer; together with a portion of Lahore, and the greater part of Moultan '

Mr. Elphinstone seems to think fourteen millions a low estimate for the general population; and it does indeed appear, from the various circumstances arising from the extent, features, and characters of the country, that it should be taken higher. In his geographical delineations, Mr. E. takes so wide a range, that, how interesting soever such an excursion might be, it is quite impracticable to follow him. The general aspect of the country is mountainous; the lofty range of Hindoo Coosh forms its northern frontier, and the triple chain of Soliman stands within its eastern boundary. West of this range the whole country ' is a table Land, lying higher than most of the neighbouring ' countries.' The height of one of the summits of Hindoo Coosh, was estimated by Lieut. Macartney at 20,493 feet. The climate of such a country as this, extending from the region of perpetual congelation, down to the deep, rich, well-watered valley and the fertile plain situated under the influence of an eastern sun, must include every possible variety of temperature. The Monsoon reaches part of the country.

' When we entered Peshawer in March,' says Mr. Elphinstone, ' the upper parts of the mountains around, were covered with snow, while the plain was clothed with the richest verdure, and the climate was delicious. Most of the trees were then bare, but enough were in leaf to give richness and variety to the prospect; and in the course of

* Mr. E. here refers to Arrowsmith's map of Asia, 1801, probably one of the most complete specimens of what a general map ought to be, that has ever been produced; but we advert to r E.'s reference, principally for the purpose of hinting to Mr. Arrowsmith, whose high merits we can duly appreciate, the necessity of greater correctness in the orthography of names. His otherwise excellent map of Syria, lately published, is miserably disfigured by errors of this nature.

a fortnight the numerous gardens and scattered trees were covered with new foliage, which had a freshness and brilliancy never seen in the perpetual summer of India. Many streams run through the plain. Their banks were fringed with willow and tamarisk. The orchards scattered over the country, contained a profusion of plum, peach, apple, pear, quince, and pomegranate trees, which afforded a greater display of blossom than I ever before witnessed; and the uncultivated parts of the land were covered with a thick elastic sod, that perhaps never was equalled but in England. The greater part of the plain was highly cultivated, and irrigated by many watercourses and canals. Never was a spot of the same extent better peopled. From one height, Lieut. Macartney took the bearings of thirty-two villages, all within a circuit of four miles. The villages were generally large, and remarkably clean and neat, and almost all set off with trees. There were little bridges of masonry over the streams, each of which had two small towers for ornament at each end.'

The character and manners of the Afghauns are very various; and it would be a very difficult task to reduce to specific particulars, the general habits of so many tribes differing in origin and municipal regulations, and yet collected under one general government. The following remarks are very striking and comprehensive; and though they are rather long, we cannot, perhaps, do better than quote them, as exhibiting the best possible representation of this peculiar race of people.

'If a man could be transported from England to the Afghan country, without passing through the dominion of Turkey, Persia, or Tartary, he would be amazed at the wide and unfrequented deserts, and the mountains covered with perennial snow. Even in the cultivated part of the country, he would discover a wild assemblage of hills and wastes, unmarked by enclosures, not embellished by trees, and destitute of navigable canals, public roads, and all the great and elaborate productions of human industry and refinement. He would find the towns few, and far distant from each other; and he would look in vain for inns or other conveniences, which a traveller would meet with in the wildest parts of Great Britain. Yet he would sometimes be delighted with the fertility and populousness of particular plains and valleys, where he would see the productions of Europe, mingled in profusion with those of the torrid zone; and the land laboured with an industry and a judgment nowhere surpassed. He would see the inhabitants following their flocks in tents, or assembled in villages, to which the terraced roofs and mud walls give an appearance entirely new. He would be struck at first with their high and even harsh features; their sun-burned countenances, their long beards, their loose garments, and their shaggy mantles of skins. When he entered into the society, he would notice the absence of regular courts of justice, and of every thing like an organized police. He would be surprized at the fluctuation and instability of the civil institutions. He would find it difficult to comprehend how a nation could subsist in such disorder; and would pity those who were compelled to pass their days in such

a scene, and whose minds were trained by their unhappy situation to fraud and violence, to rapine, deceit, and revenge. Yet he would scarce fail to admire their martial and lofty spirit, their hospitality, and their bold and simple manners, equally removed from the suppleness of a citizen, and the awkward rusticity of a clown; and he would probably, before long, discover, among so many qualities that excited his disgust, the rudiments of many virtues.

'But an English traveller from India, would view them with a more favourable eye. He would be pleased with the cold climate, elevated by the mild and novel scenery, and delighted by meeting many of the productions of his native land. He would first be struck with the thinness of the fixed population, and then with the appearance of the people; not fluttering in white muslins, while half their bodies are naked, but soberly and decently attired in dark coloured woollen clothes; and wrapt up in brown mantles, or in large sheepskin cloaks. He would admire their strong and active forms, their fair complexions and European features; their industry and enterprize; the hospitality, sobriety, and contempt of pleasure, which appear in all their habits; and above all, the independence and energy of their character. In India, he would have left a country where every movement originates in the government or its agents, and where the people absolutely go for nothing; and he would find himself among a nation where the controul of the government is scarcely felt, and where every man appears to pursue his own inclinations undirected and unrestrained. Amidst the stormy independence of this mode of life, he would regret the ease and security in which the state of India, and even the indolence and timidity of its inhabitants, enable most parts of that country to repose. He would meet with many productions of art and nature that do not exist in India; but, in general, he would find the arts of life less advanced, and many of the luxuries of Hindostan unknown. On the whole, his impression of his new acquaintances would be favourable; although he would feel, that without having lost the ruggedness of a barbarous nation, they were tainted with the vices common to all Asiatics. Yet he would reckon them virtuous, compared with the people to whom he had been accustomed; would be inclined to regard them with interest and kindness, and could scarcely deny them a portion of his esteem.'

We could point out some inconsistencies in this statement, and Mr. E. himself admits that it requires a little correction; but, on the whole, it gives a fair and striking portraiture of the subjects, if subjects they may be called who seem to own no subjection, of the Afghaun monarchy.

Many of our readers will be aware that an opinion has very extensively prevailed, which derives the origin of this nation from the Jews, and that it has been sanctioned by the authority of Sir William Jones. The nations of Afghauuistan themselves

'maintain that they are descended from Afghaun, the son of Irmia, or Berkia, son of Saul, king of Israel, and all the histories of their

nation begin with relating the transactions of the Jews from Abraham down to the captivity. Their narrative of those transactions appears to agree with that of the other Mahomedans; and though interspersed with some wild fables, does not essentially differ from Scripture. After the captivity, they allege that part of the children of Afghaun withdrew to the mountains of Ghore, and part to the neighbourhood of Mecca in Arabia.'

Mr. Elphinstone allows that this 'account is by no means 'destitute of probability;' that 'the theory is plausible and 'may be true;' and yet he almost immediately speaks of it as 'clouded with contradictions;' and finishes by classing it with the Milesian origin of the Irish. Nothing is more easy than to find out discrepancies and inconsistencies in accounts of the remote origin of nations; and it is very clear to all who have noted the Scripture genealogies, that this son and grandson of Saul, are either imaginary beings, or real individuals under imaginary names, misplaced probably in the order of descent. This tradition would seem to explain some otherwise unaccountable peculiarities of this extraordinary people; and among others, that cast of feature, so much resembling the Jewish, which seems to have very forcibly struck Mr. E. It tends also to illustrate two important facts in the Jewish history. The first is the partial return of the Jews to their native country after the Captivity, and the entire disappearance of that majority of the race which remained in the land of their exile; connected with the peculiar tenacity with which the Jews have retained their national distinctions in other countries, and the improbability that they should have so entirely abandoned them in the east, as to lose all trace of their original. With some necessary qualifications, this Afghaun tradition, accounts sufficiently plausibly for the loss of the Jewish, and the origin of the Afghaun tribes.

The second circumstance on which these traditions appear to throw light, is the fact that, in the time of Mahomet, there were great numbers of Jews resident in Arabia, and that a large division of them was distinguished by the name of Khyber. In illustration of this, it may be remarked, that this is still the 'name of 'a district in Afghaunistan,' if not of an Afghaun tribe; and that the Afghauns themselves assert that their nation, both in Ghore and Arabia, after having preserved the ancient faith till the coming of Mahomed, were converted by that last and greatest of the prophets, and that the Afghauns of Ghore marched to his assistance under the command of Kyse. Mr. E. attempts to weaken the force of this evidence, by remarking, that some of the Afghaun historians derive the whole nation from this very Kyse. This chronological error might, however, seem to

be rather in confirmation of the original tradition, as Kyse is evidently no other than Kish the father of Saul.

The internal divisions and regulations of the Afghauns, are too complicated for abridgement. The term Oolooss seems applicable both to the greater tribes and those smaller communities into which they are divided. The chief of the Oolooss has the title of Khaun, which in some instances is merelytitular. the real authority being retained by the people. These chiefs preside in the Jeerga, or assembly of the 'heads of divisions;' a council which varies in its character and powers in different tribes.

'The general law of the kingdom is that of Mahomed, which is adopted in civil actions in the Ooloosses also; but their peculiar code, and the only one applied to their *internal* administration of criminal justice. is the Pooshtoonwullee, or usage of the Afghauns; a rude system of customary law, founded on principles, such as one would suppose to have prevailed before the institution of civil government.'

This rude system gives a man the right of retaliation in all cases of personal injury, and when extended, which is rarely the case, to civil causes, maintains the same principle. All criminal causes come within the special jurisdiction of the Jeerga, which, on the whole, seems to be a wise and politic institution; and one that may probably lead to greater improvements, both in municipal and in national government. As a tribunal, it is said to be 'tolerably impartial;' in general conducted with great decorum; and, in some tribes, 'remarkable for order and gra-'vity, and for a rude kind of eloquence, much admired by their 'countrymen.'

The remaining particulars scattered through this volume, respecting the manners of this people, we shall endeavour to compress into a small space. The Afghauns buy their wives. The common age at which the men marry, is twenty; the women marry at fifteen. Polygamy is permitted to those whose means are adequate to its support. 'The wives often gain a great as-'cendency, and all the advantages given by the Mahomedan 'law, are not always sufficient to prevent the husband's sinking 'into a secondary place in his own house.'

The education and literature of the Afghauns are of a very humble order: 'not a quarter can read their own language.' The better instructed among the lower people, read the Koran; those of 'decent fortune,' study the Persian classics, and the elements of Arabic. The Moollahs go beyond this, they complete their Arabic course, and then apply to logic, law, and theology: 'Many push their researches into ethics, metaphysics, 'and the system of physic known in the east, as well as history, 'poetry, and medicine, which last is a fashionable study for men 'of all professions.' The language is mixed with Persian and

Indian words and forms; and yet it seems to have a distinct character and origin. Rehmaun and Kooshhaul are the principal poets of Afghaunistan; the latter was Khaun of the Khuttuks, and spent his life in asserting the independence of his country against the arms of Aurungzeb. Under all the disadvantages of a prose translation, the specimens of his poems here given, glow with spirit and feeling. During a long imprisonment at Gwalior, he composed an elegy, of which the following lines form the conclusion:

'But in all these misfortunes, I thank God for two things:
'One, that I am an Afghaun; and the other, that I am Kooshhaul 'Khuttuk.'

On another occasion, when attempting in vain to rouse his countrymen to arms, he finishes with this heroic exclamation:

'To my mind, death is better than life,
'When life can no longer be held with honour,
'We are not to live for ever in this world,
'But the memory of Kooshhaul Khuttuk will remain.'

The Afghauns are Mussulmans of the Soonee sect. They are sufficiently tolerant, and admit even the Sheeahs, the sect of Ali, to high offices in the State, without the imposition of any Soonee test as a qualification. The national character seems to be too fierce and desultory for religion to have any permanent hold upon their minds. They are much addicted to divination.

The *Trade* of Caubul, from the inadequate means of conveyance, cannot be very extensive. The want of roads and of navigable streams, renders it necessary to employ camels; and the caravans are, of course, slow in their motion, not adapted to large packages, and liable to continual pillage from the predatory tribes. On account of the mountainous roads, 'the caravans to Toorkistan are all on horses or ponies.' The articles of commerce are too numerous for detail.

Our preceding extracts will have enabled our readers to form a general notion of the state of *Husbandry* this kingdom. We shall therefore merely remark, that the value of land in Caubul, is from nine to twelve years' purchase, and that

'there are five classes of cultivators in Afghaunistan; 1st. Proprietors, who cultivate their own lands; 2d. Tenants, who hire it for a rent in money, or for a fixed proportion of the produce; 3d. Bugurs, who are the same as the Metayers, in France; 4th. Hired labourers; and 5th, Villains, who cultivate their lords' lands without wages.'

To attempt the enumeration of the Afghaun tribes, in all their varieties and mutual dependencies, would be a wearying and unprofitable task; and, indeed, to follow Mr. E. in his very clear,

though complicated statements, would afford but little amusement. Their occupations are various; their habits fierce and irregular; they are, however, hospitable. In short, they are a very interesting people to study, but we should think not a very attractive race to live with. The power of the monarch is very limited, and has been much reduced by the struggles for sway between the contending claimants for the crown.

'With the exception of the republican government of the Ooloosses, the situation of the Afghaun country appears to me to bear a strong resemblance to that of Scotland in ancient times; the direct power of the king over the towns and the country immediately around; the precarious submission of the nearest clans, and the independence of the remote ones; the inordinate power and faction of the nobility most connected with the court, and the relation borne by all the great lords to the crown, resemble each other so closely in the two states, that it will throw light on the character of the Dooraunee government to keep the parallel in view.'

The Appendix contains some interesting papers. To the first of these, we have before adverted. The second contains the narrative of Mr. Durie, a native of Bengal, his father an Englishman, his mother an Indian. His original employment had been that of 'a compounder of medicines;' but from a peculiar nobleness of character, he was impatient of 'any long continuance in one place.' On this peculiarity Mr. Elphinstone founds an opinion, that he was 'subject to partial 'derangement of understanding.' We are totally at a loss to discover any real ground for this notion. Mr. Durie's narrative shews no signs of such derangement; it tends rather to exhibit him, we think, in a very favourable light; patient in endurance, shrewd in observation, and endowed with many high qualities, in which the greater portion of travellers are deficient. Indeed, had Mr. E.'s opinion been well founded, it might excite just reason for astonishment, that he should have thought it decent to print it. Mr. Durie is described as struggling with great intellectual disadvantages.

'His education must have been that of the lower order of half-casts in India, and he spoke English ill. But he had read several of our best classics; and though his language was incorrect, it was sufficient to express his thoughts fully and clearly, and even on some occasions with a good deal of vigour and eloquence.'

Mr. E. further admits, that he never shewed 'the least in-'coherency in his discourse,' and that 'his natural talents were 'surprizing;' but still he must be insane, because he preferred travelling to Bagdad, though in deep poverty, to accepting the office of Mr. E.'s clerk at a salary of £150 a year! The fact seems to be, that Durie had set his mind on visiting Bagdad, and

that having received from Mr. E. a liberal compensation for his information and his written narrative, he availed himself of the opportunity and the money, to secure a passage in an 'Arab 'ship.' His first attempt was of a most daring kind:

'He crossed the Indus without a farthing in his possession; and travelled through the Afghaun country in the character of a Mahomedan, with the intention of proceeding to Bagdad. He went by Caubul to Candahar, resided some months in each of those cities, and at length returned by the same route to India. He came to Poona in 1812, and presented himself at my door in rags.'

His narrative exhibits a very peculiar character of affecting simplicity. He speaks of his sufferings and privations with a calm and tranquil indifference that seems to abstain from their detail as altogether uninteresting to any one but himself. His 'derangement' appears to partake extremely of the cast of mind and character so conspicuous in the late Mungo Park, except that in the latter, they were regulated and set off by higher attainments, and more advantageous circumstances. There were the same simple and quiet hardihood, the same heroical determination, the same devoted spirit; and we fear the same perseverance to a disastrous close.

Appendix C. relates principally to a country of which little has hitherto been known, called by the Mahomedans Caufiristan, or the Land of Infidels. This region was an object of great curiosity to Mr. Elphinstone, from a prevalent report that its inhabitants were the lineal descendants of certain Greeks, who remained on the spot after the departure of Alexander the Great. Mr. E. had ascertained that 'they were celebrated for their 'beauty and European complexion, worshipped idols, drank 'wine in silver cups or vases, used chairs and tables, and spoke 'a language unknown to their neighbours.'

With some difficulty he procured a suitable person to undertake a journey of discovery; and the very interesting result of his researches, and of subsequent inquiries made by Mr. E. is imbodied in this paper. The report of their beauty and idolatry proved perfectly correct, as well as that which represented them as drinking wine out of silver vessels, and using chairs and tables; but Mr. Elphinstone was unable to discover any connexion between their language and the Greek. In revenge for the persecution of the Mussulmans, they are at all times eager to imbrue their hands in the blood of their persecutors. It is reckoned a worthy and heroic act to kill a Mussulman, and a warrior rises in reputation in proportion as he sheds the blood of the orthodox. They sometimes, however, make a truce with the Mahomedans; and on this occasion, 'they kill a goat and 'dress the heart, bite off half, and give the rest to the Mahmul-

'man; the parties then gently bite each (other) about the region 'of the heart, and the treaty is concluded.' They acknowledge one supreme God, by some called Imra, by others Dagun; but they admit of innumerable inferior idols, whom they consider as intercessors, and assert them to have been 'great men of for-'mer days.' From this account they seem to be already, and by intuition, very tolerable papists.

Appendix D. is a geographical memoir by Lieut. Macartney, drawn up with distinguished ability, but not susceptible of abridgement. Appendix E. contains a Pushtoo vocabulary.

The decorations of the book are very respectable, as distinct and intelligible sketches of costume, but without the slightest claim to praise as works of art. We are not aware that they gain enough from the colouring, to compensate for the enhancement of price consequent upon that process. The map is very valuable, as giving a new aspect to this portion of the East. The groundwork is by Lieut. Macartney, with additions and corrections by Elphinstone. We are, however, compelled to say, that we have never seen any thing worse managed than the engraving: the shadows of the hills are much too black, and the relative heights not sufficiently indicated. Of these, however, we should not have complained, if the names of towns and countries had been legible without effort. As it now appears, the map is a mass of confusion, letter jostling letter, and word crossing word, in most vexatious disorder; and this is the more inexcusable, as it might have been rectified by a very slight degree of attention and skill.

Art. IV. *Christabel. Kubla Khan, a Vision: The Pains of Sleep.* By S. T. Coleridge, Esq. 8vo. pp. 64. price 4s. 6d. Murray, 1816.

WE had frequently heard of Mr. Coleridge's manuscript of Christabel, as a singularly wild and romantic poem, the perusal of which had obviously suggested the idea of certain popular metrical romances of specious originality. Our curiosity to see this long-hoarded treasure, was proportioned to the pre-eminent abilities of which its Author is known by his friends, we cannot say to have the command, but to sustain the responsibility. A note in "The Siege of Corinth," has recently attracted more general attention towards it; and at length, after sixteen years of concealment, it comes forth,—a fragment still. Two Cantos only out of five, are contained in the present publication: the remaining three exist only in the teeming chaos of the Author's brain. His poetic powers have, it seems, been, 'till very lately, in a state of suspended animation.' We should rejoice indeed to find, that the spell which has so long locked up Mr. Coleridge's powers, not only is dissolved, but has

left them unimpaired, in all the freshness of youth, as, according to romantic fable, the enchanted virgin wakes from her age-long slumber, untouched by time. Mr. Coleridge *trusts* that he 'shall be able to embody in verse the three parts yet to come, 'in the course of the present year!' We shall be glad to find that this trust is better founded than were the hopes which his friends so long indulged in vain.

In the mean time, we cannot conceal that the effect of the present publication upon readers in general, will be that of disappointment. It may be compared to a mutilated statue, the beauty of which can only be appreciated by those who have knowledge or imagination sufficient to complete the idea of the whole composition. The reader is obliged to guess at the half-developed meaning of the mysterious incidents, and is at last, at the end of the second canto, left in the dark, in the most abrupt and unceremonious manner imaginable. Yet we are much mistaken if this fragment, such as it is, will not be found to take faster hold of the mind than many a poem six cantos long. Its merit, in point of originality, will be lost on most readers, in consequence of the prior appearance of so great a quantity of verse in the same style and measure. But the kind of interest which the tale is calculated to awaken, is quite different from that of the description of poems alluded to. Horror is the prevailing sentiment excited by Christabel: not that mixture of terror and disgust with which we listen to details of crime and bloodshed, but the purely imaginative feeling, the breathless thrill of indefinite emotion of which we are conscious when in the supposed presence of an unknown being, or acted upon by some influence mysteriously transcending the notice of the senses—that passion which Collins has so beautifully apostrophized under the name of Fear, in the Ode beginning

> 'Thou to whom the world unknown
> 'With all its shadowy shapes is shewn,
> 'Who seest appall'd the unreal scene,
> 'When Fancy lifts the veil between.'

Christabel opens with the following lines:

> 'Tis the middle of night by the castle clock,
> And the owls have awaken'd the crowing cock;
> Tu—whit!———Tu—whoo!
> And hark, again! the crowing cock,
> How drowsily it crew.
>
> Sir Leoline, the Baron rich,
> Hath a toothless mastiff bitch;

From her kennel beneath the rock
She makes answer to the clock,
Four for the quarters, and twelve for the hour;
Ever and aye, moonshine or shower,
Sixteen short howls, not over-loud;
Some say, she sees my lady's shroud.

Is the night chilly and dark?
The night is chilly, but not dark.
The thin gray cloud is spread on high,
It covers but not hides the sky.
The moon is behind, and at the full;
And yet she looks both small and dull.
The night is chill, the cloud is gray:
'Tis a month before the month of May,
And the Spring comes slowly up this way.

The lovely lady, Christabel,
Whom her father loves so well,
What makes her in the wood so late,
A furlong from the castle gate?
She had dreams all yesternight
Of her own betrothed knight;
Dreams, that made her moan and leap,
As on her bed she lay in sleep;
And she in the midnight wood will pray
For the weal of her lover that's far away.

She stole along, she nothing spoke,
The breezes they were still also;
And nought was green upon the oak,
But moss and rarest mistletoe:
She kneels beneath the huge oak tree,
And in silence prayeth she.

The lady leaps up suddenly,
The lovely lady, Christabel!
It moan'd as near, as near can be,
But what it is, she cannot tell.—
On the other side it seems to be,
Of the huge, broad-breasted, old oak tree.

The night is chill; the forest bare;
Is it the wind that moaneth bleak?
There is not wind enough in the air
To move away the ringlet curl
From the lovely lady's cheek.—
There is not wind enough to twirl
The one red leaf, the last of its clan,
That dances as often as dance it can,
Hanging so light, and hanging so high,
On the topmost twig that looks up at the sky.

Hush, beating heart of Christabel!
Jesu, Maria, shield her well!
She folded her arms beneath her cloak,
And stole to the other side of the oak.
What sees she there?
There she sees a damsel bright,
Drest in a silken robe of white;
Her neck, her feet, her arms were bare,
And the jewels disorder'd in her hair.
I guess, 'twas frightful there to see
A lady so richly clad as she—
Beautiful exceedingly!
Mary mother, save me now!
(Said Christabel,) And who art thou?

The lady, if lady she be, describes herself as a hapless virgin ruthlessly seized by five warriors the yestermorn, and left by them underneath the oak till their return.

She appeals successfully to the compassion of the unsuspecting Christabel, who proffers to conduct her to her father's castle, and, as all the household are at rest, to share her couch with her. Two incidents, which were sufficient to awaken the suspicion of a less ingenuous and inexperienced person, occur, in reaching the hall. The lady sank at the threshold of the gate, and Christabel was obliged to lift her over; and when urged to join in praising the virgin for her safety,

'Alas! Alas! said Geraldine,
I cannot speak for weariness.'

The old mastiff that lay asleep in the cold moon-shine, made an angry moan as they crossed the court.

'They pass'd the hall, that echoes still,
Pass as lightly as you will!
The brands were flat, the brands were dying,
Amid their own white ashes lying;
But when the lady pass'd, there came
A tongue of light, a fit of flame;
And Christabel saw the lady's eye,
And nothing else she saw thereby!
Save the boss of the shield of Sir Leoline tall,
Which hung in a murky old nitch in the wall.'

They pass the Baron's room in breathless silence, and at length reach Christabel's chamber.

'The moon shines dim in the open air,
And not a moonbeam enters here,
But they without its light can see
The chamber carv'd so curiously,
Carv'd with figures strange and sweet,

All made out of the carver's brain,
For a lady's chamber meet;
The lamp with twofold silver chain
Is fasten'd to an angel's feet.'

ıristabel, at the lady's request, did first her 'gentle limbs un-
ess, and lay down in her loveliness.' But, unable to com-
herself to slumber, she is rude enough to raise herself on
elbow, to look at the lady Geraldine.

'Beneath the lamp the lady bow'd,
And slowly roll'd her eyes around;
Then drawing in her breath aloud,
Like one that shudder'd, she unbound
The cincture from beneath her breast:
Her silken robe, and inner vest,
Dropt to her feet, and full in view,
Behold! her bosom and half her side——
A sight to dream of, not to tell!
And she is to sleep by Christabel.

She took two paces, and a stride,
And lay down by the maiden's side:
And in her arms the maid she took,
Ah well-a-day!
And with low voice and doleful look
These words did say:
In the touch of this bosom there worketh a spell,
Which is lord of thy utterance, Christabel!
Thou knowest to-night, and wilt know to-morrow
This mark of my shame, this seal of my sorrow;
But vainly thou warrest,
For this is alone in
Thy power to declare,
That in the dim forest
Thou heard'st a low moaning,
And found'st a bright lady, surpassingly fair:
And didst bring her home with thee in love and in charity,
To shield her and shelter her from the damp air.'

ıristabel lies for one hour in fearful trance, imprisoned in the
ace of this 'lady:' a gentle sleep then falls upon her, during
h her face regains its smile.

'No doubt, she hath a vision sweet,
What if her guardian spirit 'twere,
What if she knew her mother near!
But this she knows, in joys and woes,
That saints will aid, if men will call,
For the blue sky bends over all!'

ith these lines the first part of the Poem concludes.

In the second, we are made imperfectly acquainted with the effect of the hideous spell worked by this false Geraldine. It appears to consist in the strange and terrible power of so working on the sympathy, as to make its victim passively conform itself to the impression made on the external senses, and by this means the framer of the spell is represented as exchanging both feeling and expression with the unhappy subject of her perfidious and refined sorcery. If this be the invention of the Poet's brain, and it partakes of his wildly metaphysical cast of thought, it must be conceded that he deserves a patent for its ingenuity. One cannot conceive of a more terrible engine of supernatural malice. But are not the spells of vicious example in real life almost a counterpart to this fiction?

Sir Leoline is fascinated by the false loveliness of Geraldine. Christabel shudders at the sight, but has no power to disclose what she has seen. The bard Bracy informs the Baron of a dream, in which he saw a dove within the coil of a bright green snake. Sir Leoline misapplies the dream to Geraldine, and vows to crush the snake. The scene which ensues, is finely conceived.

'He kiss'd her forehead as he spake,
And Geraldine in maiden wise,
Casting down her large bright eyes,
With blushing cheek and courtesy fine
She turn'd her from Sir Leoline;
Softly gathering up her train,
That o'er her right arm fell again;
And folded her arms across her chest,
And couch'd her head upon her breast,
And look'd askance at Christabel——
Jesu, Maria, shield her well!

A snake's small eye blinks dull and shy,
And the lady's eyes they shrunk in her head,
Each shrunk up to a serpent's eye,
And with somewhat of malice, and more of dread
At Christabel she look'd askance!
One moment—and the sight was fled!
But Christabel in dizzy trance,
Stumbling on the unsteady ground—
Shudder'd aloud, with a hissing sound;
And Geraldine again turn'd round,
And like a thing, that sought relief,
Full of wonder and full of grief,
She roll'd her large bright eyes divine
Wildly on Sir Leoline.

'The maid, alas! her thoughts are gone,
She nothing sees—no sight but one!

The maid, devoid of guile and sin,
I know not how, in fearful wise
So deeply had she drunken in
That look, those shrunken serpent eyes,
That all her features were resign'd
To this sole image in her mind:
And passively did imitate
That look of dull and treacherous hate.
And thus she stood, in dizzy trance,
Still picturing that look askance,
With forc'd unconscious sympathy
Full before her father's view——
As far as such a look could be,
In eyes so innocent and blue!

'But when the trance was o'er, the maid
Paus'd awhile, and inly pray'd,
Then falling at her father's feet,
"By my mother's soul do I entreat
"That thou this woman send away!"
She said: and more she could not say,
For what she knew she could not tell,
O'er-master'd by the mighty spell.' pp. 41—14.

Here we may close our account of this singular production. e Conclusion to Part the Second, is, we suppose, an enigma. is certainly unintelligible as it stands. We suspect that Mr. leridge's poetical powers began to yield to their sixteen years') just at this moment, and that he dreamed the few last lines. As to 'Kubla Khan,' and the 'Pains of Sleep,' we can only ret the publication of them, as affording a proof that the Author r-rates the importance of his name. With regard to the former, ich is professedly published as a psychological curiosity, it ring been composed during sleep, there appears to us nothing the quality of the lines to render this circumstance extraor- ary. We could have informed Mr. Coleridge of a reverend nd of ours, who actually wrote down two sermons on a pas- e in the Apocalypse, from the recollection of the spontaneous rcise of his faculties in sleep. To persons who are in the it of poetical composition, a similar phenomenon would not a stranger occurrence, than the spirited dialogues in prose ich take place in the dreams of persons of duller invention n our poet, and which not unfrequently leave behind a very id impression.

We closed the present publication with sentiments of melan- ly and regret, not unmixed with pity. In what an humbling itude does such a man as Coleridge present himself to the lic, in laying before them these specimens of the rich pro- e of excellence, with which sixteen years ago he raised the ectations of his friends,—pledges of future greatness which

after sixteen years he has failed to redeem! He is now once more loudly called upon to break off his desultory and luxurious habits, and to brace his mind to intellectual exertion. Samson could never have despaired of recovering his strength, till the baldness of age should fall upon him. We cherish a hope that the principle of strength, though dormant, is still unimpaired in our poet's mind, and that he will yet awake in his strength.

Art. V. *An Introduction to Entomology*; or Elements of the Natural History of Insects: with Plates. By Wm. Kirby, B. A. F.L.S. Rector of Barham; and William Spence, Esq. F.L.S.—Vol. I. 8vo. pp. xxiii. 512.—Longman, 1815. price 18*s*.

THERE is, perhaps, no branch of Natural History, which has been more exposed to the blighting influence of popular prejudice, than Entomology. Every other department of science, has attracted numerous and enthusiastic admirers; but the "Natural History of Insects" has been viewed with silent contempt, or rejected with marked disdain. It is now, indeed, some years since an attempt was made to set aside the will of a lady of title, upon the plea of lunacy, corroborated alone by her fondness for collecting insects; and when Ray, the father of British Naturalists, was obliged to attend the trial at Exeter, in order to bear testimony to her mental sanity! The world, we hope, is so far amended, on the score both of intellect and of common honesty, or at least of common decency, as to put it beyond all fear that another such instance of almost incredible ignorance, or of impudent litigation, should ever occur. Still, the Insect-hunter is proverbially ridiculed, as engaged *operosè nihil agendo*; as one of those curious beings, the frivolity of whose pursuits deservedly entitles them to a niche in their own Museum. A few individuals, however, and but a few, have risen superior to this prejudice of the day, and have devoted themselves to the pursuits of this interesting subject.

It might afford an occasion for much interesting speculation were we to trace the causes which determine the direction of popular opinion, with respect to different departments of human knowledge. The inquiry would, however, lead us to digress too widely from the immediate subject of our present remarks. we shall content ourselves, therefore, with offering a few hints on a single cause which has, more than any other, contributed to generate a distaste for the study of Entomology.

A misconception of a very gross and unphilosophical nature, has chiefly tended to bring discredit upon this science; and as it has not been confined to this particular branch of Natural History, it becomes of sufficient import

decided disapprobation. The Entomologist, the Botanist, and the Mineralogist, are frequently condemned to hear, from the ignorant or the unreflecting, in a tone of self-sufficient and triumphant objection, that their favourite science is a *mere catalogue of names!* As if it were possible to enlarge the boundaries of human knowledge, without at the same time extending the symbols of language, by the aid of which alone discoveries can be imparted with convenience and precision*. What estimate should we form of the intellect of that person who should maintain, that the poetry of Milton is a mere collection of articles, and nouns, and pronouns, and of the rest of the fraternity? yet, such a fancy would be little less extravagant. It is a *possible* thing, doubtless, that the mere Naturalist should acquire little more of the knowledge of the science he professes to cultivate, than what is contained in its dry nomenclature. But we should as little think of estimating the importance of the study of the Natural History of Insects, by the most decisive indications of the total absence of philosophic genius in the Entomologist, as we should think of judging of the intrinsic merits of Milton's poem, by the bare remarks of the dry Etymologist After all, so far is the objection against which we have been contending, from being founded on truth, that we may justly, and with confidence, advance an assertion of a precisely opposite tendency. If ever there is an opportunity of compelling the student to connect ideas with their arbitrary signs, it is in the investigation of the objects with

---

* The deficiency of mere popular description, without short and comprehensive signs to mark the individual objects of our research, is strikingly exemplified in the obstinacy with which Bonnet 'maintained the inutility of system; even on an occasion when Dr. Smith, 'speaking of his experiments on the Barberry, found it quite impossible to make him comprehend to what plant he referred!' Another still more striking illustration is given by our Authors. In 1788, an alarm was excited in this country, by the probability of importing, in North American wheat, that dreadful plague, the *Hessian Fly*. The Privy Council sat, day after day, to deliberate upon prudential precautions; despatches were written to the ambassadors in France, Austria, Prussia, and America; Sir Joseph Banks held a voluminous correspondence across the Atlantic on the subject; the minutes of council, &c. Mr. Young informs us, occupy *more than two hundred octavo pages;* and, after all, no satisfactory conclusion was obtained on the subject! Had this little depredator been submitted to accurate Entomological investigation, and designated by *two words* to mark its genus and species, accompanied with a short but intelligible description, all this formidable and unsuccessful labour might have been dispensed with.—*See* pp. 52 & 168.

after sixteen years he has failed to redeem! He is now once more loudly called upon to break off his desultory and luxurious habits, and to brace his mind to intellectual exertion. Samson could never have despaired of recovering his strength, till the baldness of age should fall upon him. We cherish a hope that the principle of strength, though dormant, is still unimpaired in our poet's mind, and that he will yet awake in his strength.

Art. V. *An Introduction to Entomology;* or Elements of the Natural History of Insects: with Plates. By Wm. Kirby, B. A. F.L.S. Rector of Barham; and William Spence, Esq. F.L.S.—Vol. I. 8vo. pp. xxiii. 512.—Longman, 1815. price 18s.

THERE is, perhaps, no branch of Natural History, which has been more exposed to the blighting influence of popular prejudice, than Entomology. Every other department of science, has attracted numerous and enthusiastic admirers; but the "Natural History of Insects" has been viewed with silent contempt, or rejected with marked disdain. It is now, indeed, some years since an attempt was made to set aside the will of a lady of title, upon the plea of lunacy, corroborated alone by her fondness for collecting insects; and when Ray, the father of British Naturalists, was obliged to attend the trial at Exeter, in order to bear testimony to her mental sanity! The world, we hope, is so far amended, on the score both of intellect and of common honesty, or at least of common decency, as to put it beyond all fear that another such instance of almost incredible ignorance, or of impudent litigation, should ever occur. Still, the Insect-hunter is proverbially ridiculed, as engaged *operosè nihil agendo;* as one of those curious beings, the frivolity of whose pursuits deservedly entitles them to a niche in their own Museum. A few individuals, however, and but a few, have risen superior to this prejudice of the day, and have devoted themselves to the pursuits of this interesting subject.

It might afford an occasion for much interesting speculation, were we to trace the causes which determine the direction of popular opinion, with respect to different departments of human knowledge. The inquiry would, however, lead us to digress too widely from the immediate subject of our present remarks; we shall content ourselves, therefore, with offering a few hints on a single cause which has, more than any other, contributed to generate a distaste for the study of Entomology.

A misconception of a very gross and unphilosophical nature, has chiefly tended to bring discredit upon this science; and as it has not been confined to this particular branch of Natural History, it becomes of sufficient importance to be marked with

decided disapprobation. The Entomologist, the Botanist, and the Mineralogist, are frequently condemned to hear, from the ignorant or the unreflecting, in a tone of self-sufficient and triumphant objection, that their favourite science is a *mere catalogue of names!* As if it were possible to enlarge the boundaries of human knowledge, without at the same time extending the symbols of language, by the aid of which alone discoveries can be imparted with convenience and precision *. What estimate should we form of the intellect of that person who should maintain, that the poetry of Milton is a mere collection of articles, and nouns, and pronouns, and of the rest of the fraternity? yet, such a fancy would be little less extravagant. It is a *possible* thing, doubtless, that the mere Naturalist should acquire little more of the knowledge of the science he professes to cultivate, than what is contained in its dry nomenclature. But we should as little think of estimating the importance of the study of the Natural History of Insects, by the most decisive indications of the total absence of philosophic genius in the Entomologist, as we should think of judging of the intrinsic merits of Milton's poem, by the bare remarks of the dry Etymologist After all, so far is the objection against which we have been contending, from being founded on truth, that we may justly, and with confidence, advance an assertion of a precisely opposite tendency. If ever there is an opportunity of compelling the student to connect ideas with their arbitrary signs, it is in the investigation of the objects with

* The deficiency of mere popular description, without short and comprehensive signs to mark the individual objects of our research, is strikingly exemplified in the obstinacy with which Bonnet 'maintained the inutility of system; even on an occasion when Dr. Smith, speaking of his experiments on the Barberry, found it quite impossible to make him comprehend to what plant he referred!' Another still more striking illustration is given by our Authors. In 1788, an alarm was excited in this country, by the probability of importing, in North American wheat, that dreadful plague, the *Hessian Fly*. The Privy Council sat, day after day, to deliberate upon prudential precautions; despatches were written to the ambassadors in France, Austria, Prussia, and America; Sir Joseph Banks held a voluminous correspondence across the Atlantic on the subject; the minutes of council, &c. Mr. Young informs us, occupy *more than two hundred octavo pages;* and, after all, no satisfactory conclusion was obtained on the subject! Had this little depredator been submitted to accurate Entomological investigation, and designated by *two words* to mark its genus and species, accompanied with a short but intelligible description, all this formidable and unsuccessful labour might have been dispensed with.—*See* pp. 52 & 168.

which Natural History is conversant. It is hardly credible, that the knowledge of the botanist, who diligently employs himself in the dissection of plants, in order to ascertain their proper places in the system, should terminate with the mere name which he finds appropriated to it; he becomes necessarily involved in a careful examination of the structure of its more delicate parts, which escape the eye of a less scientific observer. The Entomologist has no other means of referring an unknown insect that may come under his notice, to its proper order, genus, and species, than by a strict investigation of its external anatomy. He must patiently determine the number, the position, and the conformation of its wings; he must nicely examine the structure of its antennæ, its jaws, its legs; the progress of his researches makes him acquainted with its transformations, its food, its element, its instincts and habits, and various other interesting facts, which are hidden from the less scientific part of mankind. The *name* which he has learned to affix to the little animal he has been studying, is but a subordinate reward of his labour. It is not, however, an unimportant acquisition; it forms a convenient symbol by which he designates, with precision, the object of his research; and which tends to recall to his memory the important facts he has made his own, and which are so vividly associated with what the vulgar and the ignorant consider as a mere catalogue of technical terms.

We are ready to acknowledge, however, on the other hand, that the study of Natural History may easily be perverted from its beneficial and legitimate ends, by confining the attention to a particular series of objects, instead of directing the mental faculties to the various sources of knowledge with which man is so profusely surrounded. No error can be more fatal to intellectual improvement than this. All useful knowledge consists, principally, in the *comparison* of ideas; in tracing their agreement or their difference. Now, the Naturalist who chains down his intellectual powers to the contemplation of a particular branch of science, nearly to the exclusion of all other branches, is conversant with objects of a single class only; almost all the combinations of thought, all the associations of ideas, which he is led to form, are limited by the range of that individual department to which his studies have been confined. His intellectual progression must, consequently, be slow, however skilful he may be in his favourite pursuit; because, though he has been continually adding to his stock of information, his new acquisitions have been all in the same order of facts, and many of them little more than repetitions of those which he already possessed. Such instances of perverted talents, accompanied with persevering diligence it is true, but the

application of which has been misdirected, have greatly contributed to bring discredit upon the study of Natural History. The error of the dry Naturalist, which we have attempted to point out, is precisely that which would be committed by an engineer, who, professing to take a survey of a country, should travel perseveringly in a mathematical line, and ultimately present us with a mere section instead of a map.

We are not advocates for superficial knowledge. Information, however, is not necessarily deficient in every individual department, on account of its having been widely diffused over many. The human mind is wonderfully plastic, and the faculties may be safely extended till they apply themselves to some parts, at least, of that immeasurable range over which the objects of our investigation are dispersed. Some departments of science and literature claim, it is admitted, a more than ordinary share of mental application; but to confine the attention exclusively to any one pursuit, would be an effectual bar to that degree of intellectual improvement to which we may attain; while, on the other hand, to follow up every term of those infinite series into which the several branches of human knowledge diverge, would carry us far beyond the limited period of human life.

If man acts like a rational creature, he will regulate the application of his mental faculties by pursuing an intermediate course. In the kingdom of Nature, he will be content to know in part; humble, under the consideration that he comprehends so little; grateful, that he has been endowed with faculties which can grasp so much; and striving to attain that full measure of knowledge which he hopes to possess when this little speck of earth, with its complicated, but exquisitely regulated machinery, shall have vanished away. When he enters the vestibule of the great temple of Nature, he will not, with the giddy throng, press to its extreme portal, unconscious of the many displays which it contains of the wisdom and power of the Almighty Architect;—nor, with the half-impressed spectator, will he fix his eyes only upon its pavement, or limit his view by some individual pillar:—but, as the 'Interpreter of Nature,*' he will survey its spacious area, delight his eyes with its magnificent dome, trace the harmony and proportions of the beauteous edifice, and, above all, he will frequent the altar of the King of kings, that he may there present his grateful offerings, and consecrate his pursuits.

Among those sciences which have an admirable tendency, when judiciously studied, to promote such highly interesting

* Lord Bacon.

genitor of 5,904,900,000 of its kind, and it is supposed that in one year there may be twenty generations!

Such an incalculable progression in the numbers of the insect tribe, would soon, it is evident, amount to a formidable accumulation of these little depredators, were not the balance of animal life preserved by powerful and effectual checks. There can be no doubt, indeed, that not only all the other races of animated beings, but that even the fair vegetable creation, would speedily be swept away by the destructive operations of these countless myriads, were there no counteracting causes to keep down their overwhelming numbers. Millions are destined to become daily the prey of birds, of fishes, and of one another. Notwithstanding this reduction of their numbers, by those voracious hunters which derive from them their only or principal subsistence, a truly terrific host is still left to ravage, in their turn, the dominions of organized nature. A considerable and highly interesting portion of this volume, is occupied in pointing out the injuries caused by insects. They penetrate the cuticle of the human body, giving rise to the most loathsome diseases. They destroy our clothing, pilfer our food, and spoil our furniture. Nay, even the Museum itself is not secure from their attacks: painful experience will enable every naturalist to testify to the truth of the following detail.

'How dear are their books, their cabinets of the various productions of nature, and their collections of prints and other works of art and science, to the learned, the scientific, and the virtuosi! Even these precious treasures have their insect enemies. The larva of *Crambus pinguinalis*, will establish itself upon the binding of a book, and spinning a robe, which it covers with its own excrement, will do it no little injury. *Aarus eruditus* eats the paste that fastens the paper over the edges of the binding, and so loosens it. Many a black-letter rarity, which in these days of Bibliomania, would have been valued at its weight in gold, has been snatched by these destroyers from the hands of book-collectors. *Anobium striatum* will bore through an entire volume. Our collections of quadrupeds, birds, insects, and plants, have likewise several terrible insect enemies, which, without pity or remorse, often destroy or mutilate our most highly prized specimens. *Ptinus Fur* L., and *Byrrhus Musæorum* L., are among the worst, especially the latter, whose singular gliding larva, when once it gets among them, makes astonishing havoc, the birds soon shedding their feathers, and the insects falling to pieces. One of the worst plagues of the entomologist, are the mites, (*Acarus destructor*, Schrank:) these, if his specimens be at all damp, eat up all the muscular part, (*Lytta vesicatoria* being almost the only insect that is not to their taste,) and thus entirely destroy them.—If spiders by any means get among them, they will do little mischief.—Some I have observed to be devoured by a minute moth, perhaps *Tinea insectella* F.; and in the posterior thighs

of a species of *Gryllus* F. from China, I once found, one in each thigh, a small beetle congenerous with *Tenebrio pallens* L. that had devoured the interior. It is, I believe, either *Acarus destructor* or *eruditus*, that eats the gum employed to fasten down dried plants.' p. 234, 235.

One of the most curious instances of the depredations committed by Insect Bibliomaniacs, is that recorded by M. Peignot, who says that, in a damp and little frequented library, *twenty seven folio volumes* were so completely drilled through by *Ptinus Fur* L., that a cord was passed through the hole, and all the volumes lifted up by it! The *Ptinus mollis* L. (*Anobium* F.,) mines on a different plan, making sinuous furrows instead of driving cylindrical pipes.

Destruction, upon a more tremendous scale, is produced by innumerable insects, among which the *Formica saccharivora* of Linneus may be selected as a striking example. About 70 years since, these insects appeared in so desolating a phalanx, as to put a stop to the cultivation of the sugar cane.

'They descended from the hills like torrents, and the plantations, as well as every path and road for miles, were filled with them. Many domestic quadrupeds perished in consequence of this plague. Streams of water opposed only a temporary obstacle to their progress, the foremost rushing on to certain death, and fresh armies instantly following, till a bank was formed of the carcases of those that were drowned sufficient to dam up the waters, and allow the main body to pass over in safety below. Even the all-devouring element of fire was tried in vain. When lighted to arrest their route, they rushed into the blaze in such myriads of millions as to extinguish it. The entire crops of standing canes were burnt down, and the earth dug up in every part of the plantations. But vain was every attempt of man to effect their destruction, till in 1780 it pleased Providence at length to annihilate them by the torrents of rain which accompanied a hurricane most fatal to the other West Indian Islands.' pp. 182, 183.

The ravages of the Locust, (*Gryllus migratorius* L.) are too popularly known to be particularly noticed here. Some interesting details will be found in this work: we shall content ourselves with a very short extract.

'One of the swarms which entered Transylvania in August, (1748) was several hundred fathoms in width, (at Vienna the breadth of one of them was three miles,) and extended to so great a length as to be four hours in passing over the Red Tower; and such was its density that it totally intercepted the solar light, so that when they flew low one person could not see another at the distance of twenty paces. . . . . The account of Mr. Barrow of their ravages in the Southern parts of Africa is still more striking. An area of nearly 2000 square miles might be said to be literally covered by them. When

driven into the sea by a N. W. wind, they formed upon the shore for 50 miles a bank three or four feet high, and when the wind was S. E. the stench was so powerful as to be smelt at the distance of 150 miles. . . . The noise the Locusts make when engaged in their work of destruction has been compared to the sound of a flame of fire driven by the wind, and the effect of their bite to that of fire.' pp. 214, 215, 217.

In this happy country we have seldom the misfortune to witness such desolating armies. Injuries, however, are often experienced from the more minute tribes which are so fatal to the labours of the agriculturist. They are generally spoken of by our farmers, under the names of the *grub*, and the *fly*; and still more loosely, the *blight*—a disease often incorrectly attributed to the parasitical Fungi, which, in most cases at least, are the comparatively innocent inhabitants of decaying vegetable matter, the organization of which has been previously destroyed by insect depredators.

The reader of this volume will turn with delight to that part which treats of 'the *benefits* derived from Insects.' Innumerable, no doubt, are the advantages derived from animals which form so large a portion of the living creation. Not a few of these may be distinctly traced, and many exist of which, from the imperfection of our knowledge, we are unconscious. The injuries we sustain, are more easily pointed out, than the benefits we derive, because the former force themselves upon our attention, while the latter are generally less palpable to the mass of mankind. In the natural, as in the moral world, what we pronounce evil, is easily perceived, because for the most part our view is confined to the immediate and insulated effect; but in tracing the instances of Divine goodness, we must take a more general view of its operations; we must disentangle complicated causes, we must watch the motions of wheels within wheels, if we would ascertain the ultimate effect of any particular part of the machine. In studying the wonderful works of nature, with what exquisite delight does the heart of a pious man expand, when pursuing such interesting trains of philosophical investigation. How delightful, for example, (to take a very familiar instance,) is it to observe that the very insect which appears to lurk about the petals of a flower, in some cases simply to rob it of its honey, in others to prey upon its lovely blossom, is, in innumerable instances, the unconscious instrument of a function essential to its fructification. While the little animal is revelling in the cowslip's bell, or the tube of the honeysuckle, it brushes the farina from the anthers, disperses it over the stigmas, and thus promotes the fructification of the plant, which may probably, in the succeeding year, be multiplied a hundred or a thousand fold! We shall select, for an extract, a passage which may be contrast-

ed with the appalling increase of the Aphides, above mentioned.

'From none of the insectivorous larvæ do we derive more advantage, than from those which devour the destructive Aphides. A great variety of species are employed to keep them within due limits. There is a beautiful genus of four-winged flies, whose wings resemble the finest lace, and whose eyes are often as brilliant as burnished metals, (*Hemerobius* L.) the larvæ of which Reaumur, from their being insatiable devourers of them, has named the lions of the Aphides. The larvæ are furnished with a pair of long crooked mandibles, resembling horns, which terminate in a sharp point, serving the insect instead of a mouth; for through this orifice the nutriment passes down into the stomach. When among the Aphides, like wolves in a sheep fold, they make dreadful havoc: half a minute suffices them to suck the largest of them; and the individuals of one species clothe themselves, like Hercules, with the spoils of their hapless victims. Next in importance to these come the Aphidivorous *Muscidæ*, (many species of *Syrphus* F.) whose grubs are armed with a singular mandible, furnished like a trident with three points, with which they transfix their prey. When disposed to feed, he fixes himself by his tail, and, being blind, gropes about on every side, as the Cyclop did for Ulysses and his companions, till he touches one which he immediately transfixes with his trident, elevates into the air, that he may not be disturbed by its struggles, and soon devours. The Lady-bird, or Lady-cow (*Coccinella* L.) the favourite of our childhood, in its larva state feeds entirely on Aphides. In 1807, the shore at Brighton, and all the watering places on the south coast, were literally covered with them, to the great surprise and even alarm of the inhabitants, who were ignorant that their little visitors were emigrants from the neighbouring hop-grounds, where in their larva state each had slain its thousands and ten thousands of the Aphis. It is fortunate that in most countries the children have taken these friendly *Coccinellæ* under their protection. In France they regard them as sacred to the Virgin, and call them *Vaches à Dieu, Bêtes de la Vierge*, &c.; and with us, commiseration for the hard fate of a mother, whose "house is on fire and her children at home," ensures them kind treatment and liberty.'—pp. 256—258.

Few, perhaps, have ever imagined, that among the more 'direct benefits' derived from insects, their utility, as articles of food, deserves a prominent place; and yet they are of more importance, even in this respect, than might at first be conceived. We think, however, that this topic is expanded to a rather ridiculous extent by our Authors; sometimes in a tone of irony, it is true, but with a greater mixture of gravity than most of their readers will be able to sustain. A slight specimen shall suffice.

'Many larvæ that belong to the order Coleoptera, are eaten in different parts of the world. The grub of the palm-weevil (*Calandra palmarum*) which is the size of the thumb, has long been in request

in both the Indies. The late Sir Thomas La Forey, who was somewhat of an epicure, was extremely fond of it when properly cooked.' 'The larvæ, also, of the larger species of *Cerambycidæ* are accounted very great delicacies in many countries; and the Cossus of Pliny, which he tells us the Roman epicures fattened with flour, most probably belonged to this tribe. The grub of *Cerambyx damicornis*, which is the thickness of a man's finger, is eaten at Surinam, in America, and in the West Indies, both by whites and blacks, who empty, wash, and roast them, and find them delicious. No insects are more numerous in this island than the caterpillars of Lepidoptera: if these could be used in aid of the stock of food in times of scarcity, it might subserve the double purpose of ridding us of a nuisance, and relieving the public pressure. If however we were to take to eating caterpillars, I should, for my own part, be of the mind of the red-breasts, and eat only the naked ones. The white ants (*Termes*) afford an abundance of food to some of the African nations. The Hottentots eat them, boiled and raw, and soon get into good condition upon this food. Mr. Smeatman says the Africans bring large kettles of them to their habitations, and parch them in iron pots over a gentle fire, stirring them about as is done in roasting coffee. In that state they eat them by handfuls as we do comfits. He has eaten them, and thought them delicate, nourishing, and wholesome, and resembling in taste sugared cream or white almond paste. The female ant, in particular, is supposed by the Hindoos to be endowed with highly nutritive properties, and was carefully sought after, and preserved for the use of the debilitated Surjee Rao, prime minister of Scindia, chief of the Mahrattas. Ants, I speak from experience, have no unpleasant flavour; they are very agreeably acid, and the taste of the trunk and abdomen is different. Mr. Consett states, that in some parts of Sweden, ants are distilled along with the rye, to give a flavour to the inferior kinds of brandy. Spiders form an article in Sparrman's Boshies-man's dainties; and Labillardiere tells us, that the inhabitants of New Caledonia seek for, and eat with avidity large quantities of a spider nearly an inch long, and which they roast over the fire; if you could rise above vulgar prejudices, you would in all probability find them a most delicious morsel. If you require precedents, Reaumur tells us of a young lady who never saw a spider that she did not take and crack upon the spot. Anna Maria Schurman, another female, used to eat them like nuts, which she affirmed they much resembled in taste. Lalande, the celebrated French astronomer, was equally fond of these delicacies. The German, immortalized by Rösel, used to spread them upon his bread like butter. These edible aptera are all sufficiently disgusting; but we feel our nausea quite turned into horror when we read in Humboldt, that he has seen the Indian children drag out of the earth centipedes 18 inches long, and more than half an inch broad, and devour them.'—pp. 293, 294, and 298—303.

Custom, doubtless, will reconcile us to the use of food from which, at first, we recoil with disgust. A shrimp has as forbidding a physiognomy as a locust. After all, however, there

is a natural antipathy against the race of reptiles, which few but savages are able to overcome: and in countries sufficiently rich to produce corn, and to pasture cattle, the inhabitants will not readily be persuaded of the expediency of feasting upon beetles and caterpillars.

Less ambiguous 'benefits, derived from insects,' are pointed out in some highly interesting matter, upon those which are used in the Materia Medica; such as the *Cantharides*, and one or two other species of *Lytta*, of so incalculable importance, as vesicatories; those which supply valuable products in the arts, as the *Cynips*, which produces the gall-nut; the *Coccus Cacti* L. which furnishes that beautiful dye Cochineal;—wax, the well known secretion* of the common hive-bee, and silk, which is procured, not only from the cocoons of the silk-worm, (*Phalæna bombyx,*) but also from those spun by the larvæ of many other moths. With respect to the latter, without which courts would lose half their external splendour and luxury, and would be deprived of its richest appendages, though long since thousands of the Chinese peasantry were clothed with this material, we are playfully reminded, that it was once 'so scarce in this country, 'that James the First, while king of Scotland, was forced to 'beg of the Earl of Mar, the loan of a pair of silk stockings, 'to appear before the English ambassador, enforcing his request 'with the cogent appeal: "*For ye would not, sure, that 'your King should appear as a scrub before strangers!*" p. 325.

'Upon these interesting topics we could dwell far beyond the limits which we must prescribe to ourselves. The ground is tempting, and we dare not venture too far among its inviting attractions. We cannot, however, quit this subject, without making one more extract. The 'food of insects,' suggests the following well-written description of the exquisite contrivance for producing the web of the spider.

'The thread spun by spiders, is in substance similar to the silk of the silk worm and other caterpillars, but of a much finer quality. As in them, it proceeds from reservoirs, into which it is secreted in the form of a viscid gum; but in the mode of its extrication, it is very dissimilar, issuing not from the month, but the hinder part of the abdomen. If you examine a spider you will find in this part four little teat-like protuberances or spinners. These are the machinery through which, by a process more singular than that of rope spinning, the thread is drawn. Each spinner is pierced like the plate of a wire-

* Wax has been indubitably proved, (by the experiments of the indefatigable Huber,) to be a *secretion* from the body of the bee, and not an extract from plants.

drawer with a multitude of holes, so numerous, and so exquisitely fine, that a space often not bigger than a pin's point includes above 1000. Through each of these holes proceeds a thread of inconceivable tenuity, which immediately after issuing from the orifice, unites with all the other threads from the same spinners into one. Hence from each spinner proceeds a compound thread; and these 4 threads, at the distance of about one tenth part of an inch from the apex of the spinners, again unite, and form the thread we are accustomed to see. Thus a spider's thread is not, as we suppose, a single line, but a rope composed of at least 4000 strands. How astonishing! But to feel all the wonder of this fact, we must follow Leeuwenhoeck in one of his calculations on the subject. This renowned microscopic observer found, by an accurate estimation, that the threads of the minutest spiders, some of which are not larger than a grain of sand, are so fine that 4,000,000 of them would not exceed in thickness the hairs of his beard. Now we know that each of these threads is composed of above 4,000 still finer. It follows, therefore, that above 16,000,000,000 of the finest threads which issue from such spiders, are not together thicker than a human hair! Of such tenuity it is utterly beyond the power of the imagination to conceive; the very idea overwhelms our faculties, and humbles us under a sense of their imperfection.... You must not conceive that the toils of spiders are in every part of the world composed of such fragile materials. An author in the Philosophical Transactions asserts, that the spiders of Bermudas spin webs strong enough to ensnare a thrush. (*Phil. Trans.* 1668, p. 792.) And Sir G. Staunton informs us, that in the forests of Java, spiders webs are met with of so strong a texture, as to require a sharp cutting instrument to make way through them. pp. 399, 400, 416.'

From these extracts our readers will be fully able to judge of the nature of this work, and of the manner of its execution. If we have succeeded in imparting to them but a hundredth part of that lively interest we experienced in its perusal, they will conceive no slight desire to become better acquainted with its contents. To the man of science it must be highly acceptable, as a philosophical treatise upon one of the most interesting departments of animated nature. At the same time, it is written in a style perfectly intelligible even to the elementary entomologist, and can scarcely fail to inspire him with ardour in the prosecution of the more dry, but necessary details of the science. We think it our duty particularly to recommend it as a book well calculated for the young; as eminently adapted to improve the mind, and to lead it from the view of his works, to contemplate the God of Nature. Many excellent religious reflections are interspersed throughout the work. It is pleasing, indeed, to observe, that one great design of its Authors has been, to mark the power, wisdom, and goodness of the Creator, in the exhibition of the wonderful works of his hands.

Some few faults we have observed, which we cannot suffer to pass by altogether unnoticed, but upon which we have no dis-

position to insist at any length. The objection to the study of Entomology, on the score of the cruelty necessarily implied in hunting after its 'untaxed and undisputed game,' is perhaps treated too much in the spirit of indifference. We have a decided objection, also, to the minute and disgusting details which are brought forward in pp. 87, 107, 138, 140, and in some other parts of the work. Another fault consists in occasionally introducing anecdotes which are not traced to sufficient authorities; at least, which are founded upon evidence far inferior to that which is suited to the dignified character of a scientific work;—for instance, *Bell's Weekly Messenger*, and a *Mail Coachman*, are quoted with as much form as Latreille or Bonnet! In general, however, the authorities are of the most satisfactory kind, and have been traced with much patient investigation. The style is, for the most part, flowing and easy; occasionally it is inflated; and in some few instances the manner is frivolous. These, however, are but spots of rare occurrence. We hope that many who peruse this article, will read the work, and judge for themselves; and we shall be much mistaken if they do not most cordially adopt the charitable criticism of the Roman poet,—'*Ubi plura nitent, non ego paucis offendar maculis.*'

Art. VI. *The History and Antiquities of Dissenting Churches and Meeting Houses, in London, Westminster, and Southwark; including the Lives of their Ministers, from the Rise of Nonconformity to the present Time. With an Appendix on the Origin, Progress, and Present State of Christianity in Britain.* By Walter Wilson, of the Inner Temple. Four Volumes. With 26 Portraits, price 3l. 10s.

[*Concluded from page* 408.]

MR. Wilson has been evidently indefatigable in gleaning authentic and original materials for these volumes; and he is no less entitled to the praise of impartiality as a biographer. Many of the persons whose characters he has occasion to portray, exhibit, as might be expected, the marks of the turbulent times to which they belonged,; and some instances present themselves of individuals who, by the force of mere eccentricity, rose above the ordinary level of society, and attained a fugitive importance to which they had no substantial claims. The memoirs of these men are given with exemplary fidelity. One of the most singular personages whose lives are, in these volumes, for the first time made public, is Joseph Jacob, an Independent Minister, who was born about the year 1667. He is one of the last specimens that we should select of the Independents of that period, with a view to convey an idea of the style of their character. Indeed, he can be considered as belonging properly to

no denomination. He was a sect in himself, an ecclesiastical Ishmael, whose hand was against every man, and every man's hand against him. For many years, however, he maintained an uncommon influence over his followers, and he had natural talents which, combined with his ardent zeal and undaunted courage, might have raised him, had they been wisely directed, to more amiable and permanent eminence. Mr. Wilson informs us, that

'His parents belonged to that denomination of people called Quakers, and trained him up in the same principles; but he appears to have renounced them pretty early in life He was bred to the trade of a linen-draper, and followed that profession for some time in London. At an early period, he seems to have discovered those singular traits of character, which distinguished him throughout life. He was warm in the cause of civil and religious liberty; and was an utter enemy to the designs and practices of those who were plotting the overthrow of our constitution, in the reign of King James the Second. At the Revolution, he discovered his zeal by mounting a horse, and going to meet King William in the West. The storm blowing over, and the affairs of the nation putting on a favourable aspect, Mr. Jacob began to profess himself a Protestant Dissenter, of the congregational persuasion; and being desirous of becoming a preacher, he, with a view to qualify himself for that profession, put himself under the tuition of the Rev. Robert Traile, a learned and eminent Divine, at that time, in the metropolis. Upon his first appearance in public, he manifested that he was no ordinary person, and soon gathered a numerous congregation.' p. 199.

About 1697, Mr. Jacob set up a weekly lecture at Mr. Gouge's Meeting-house, near the Three Cranes, Thames-street; but from this place he was dismissed, in consequence of his taking occasion to introduce at the lecture improper references to political affairs. Exasperated by this resolute proceeding on the part of the church, the lecturer concluded his farewell sermon, by attempting literally to fulfil the direction given to the disciples, to shake off the dust of their feet as a testimony against those who rejected them.

In the next year (1698) however, he found friends to build him a new Meeting-house, in Parish-Street, Southwark, where he soon raised a numerous audience. Here he formed a church which he intended to keep singularly pure.

'He passed an order, obliging the whole of the congregation to stand during the time of singing. This, though by no means an uncommon thing in the present day, was then looked upon as a great novelty. In this reformed church all periwigs were disgarded; the men members wore whiskers upon their upper lips, in which Mr. Jacob set them an example; and an order passed for the regulation of the women's garb. The members of this church were not allowed

to attend public worship at any other place, not even if their business occasionally called them to a distance; nor were they suffered to intermarry with other churches. The relations of life could be filled up only from this perfect society; nor could any person, excepting Mr. Jacob. be safely employed to solemnize the marriage union. These articles, *cum multis aliis*, were the distinguishing features of this very singular church, which stood aloof from the other bodies of dissenters. Some persons not conforming to the new rules, were forthwith excommunicated. But this harsh usage only offended others, who withdrew in consequence. This proved a great detriment to Mr. Jacob; and, in the end, his church dwindled away so far that he was obliged to quit his meeting-house. This was about the year 1702. However, he still went on in his usual way; for being of a courageous temper, and having always a number of admirers, he made shift to stand his ground. The next place he occupied as a Meeting-house, was Turner's-Hall. Here he proceeded, as formerly, to pollute his pulpit, by animadverting upon public characters; reflecting particularly upon King William, and ridiculing many worthy ministers in the metropolis; such as Mr. Howe, Mr. Traile, Mr. Clarke, Mr. Bragge, &c. From Turner's-Hall he removed to Currier's-Hall, Cripplegate, which was the last stage of his performance. There he went on much in the same way, till his followers gradually deserted him, and he was taken away by death, June the 26th 1722, when he was 55 years of age; and with him died the Reformed Church of which he was pastor.' p. 141.

Mr. Wilson refers to two or three single sermons of Mr. Jacob's, as being all that he printed. We have two now before us, from one of which, a Thanksgiving Sermon, dated 1702, we are able to lay before our readers a specimen of this eccentric man's zeal and logic against *wigs*, and in defence of *whiskers*. It is taken from the Epistle Dedicatory. 'It may haply seem incredible to future, as it would have been to past ages, that in a nation passing for civilized, much more Christian, and fond of being accounted *manly*, the wearing of a natural *badge* of *manhood* on the face of men, should be made matter of contempt and ridicule. I shall not here say any thing from myself in defence of this ancient British, and truly manly and Christian practice; but methinks to argue *ad hominem*, those who make it a matter of mockery, should first deface the *effigies* of their ancestors, martyrs, confessors, prelates, peers, princes, &c. who appeared in this manly manner; particularly the *Presbyterians* who scoff on this score, should answer the famous men of their way that have writ for this. Mr. *Hall*, and others formerly, and more lately Mr. *Alsop*, in his notable Sermon in the *Morning Exercises*, wherein, among other nervous passages, he tells us, "there seems some distinctive ornament to be provided of God, that the *difference* between *sexes* might

" not be left to the arbitrary customs, and desultory humours " of men, as in the *hair* of the head, and the manner of wearing " it; or at least in the *beard*, which is ordinarily given to one " sex, and denied to the other: that which is natural is God's " own work, and therefore that which is counterfeit and arti- " ficial, is the invention of the devil." And before the *Inde-* ' *pendents* jeer any on this account, they would do well to ' confute Mr. *Lee's* notable book, and famous Mr. *Elliot's* ' argument:—" Long hair on the head, and no hairs on the " face, is the habit of a woman; but it is a sinful abomination " for a man to wear the habit of a woman; therefore it is a " sinful abomination for a man to wear *long hair on his head,* " *and no hairs on his face.*" Especially let Mr. Reeves, his ' successor, condemn the good old man's rhymes before he ' undertakes to judge any on this score:—

' Wo to the crown of pride whose hair,
' Whose long and bushy locks declare
' A bruitish custom every where,
' And only used for a snare:
' The long-hair'd gallants of these times
' Wear horses' manes on human faces,
' Turn men to monsters, and the work
' Of God and nature much disgraces:
' God in a *bush* did once appear,
' But in *their* bush hath never been;
' They'll never leave, till Satan comes,
' And thrusts a burning candle in.'

To these delectable rhymes we beg leave to add two more, which appear to be of Mr. Jacob's own composing, from a post-script to the same sermon:—

' A *bushy head*, and *beardless face*;
' O monstrous sight! Nature's disgrace!
' Lord, save thy people from this race,
' That shew their sins with a *bare face.*'

The other Sermon, published in the following year, is entitled, ' The Fewness of the Faithful.' In the preface he gives an epitome of his own history, whence we quote the following passage, which may assist the reader in more accurately estimating his character: ' In truth profession is at so low ' an ebb, and professors are so very corrupt, that a righteous ' soul cannot but (with Lot) be vext, to behold people's unlaw- ' ful deeds; men wearing monstrous and horrid *periwigs*, and ' women borders, *false locks*, and such like whorish fashions, ' whereby the anger of the Lord is kindled against this sinful

'land!' 'Most religion, now-a-days, lies in parties and 'prating; they that can talk most, that are the loudest *tink-* 'ling cymbals, are taken for the best Christians by such as 'measure religion more by sound than substance. I cannot 'but think *now* what once I could scarce believe, that there 'are many *real* Antinomians, of whom I must say, as good 'old Jacob, "O my soul, come not thou into their secret, "unto their assembly, mine honour, be not thou united!"' Of himself he says, '"Tis true, as a dying preacher said, I have '*had* my infirmities, and still *have*; but my heart has been 'right with God as to the main, and I look for the mercy of 'our Lord Jesus Christ unto eternal life,' &c.

Beside these Sermons, Mr. J. published, 'A Church Cove- 'nant and Catechism,' and a Scripture Instructer, which we have not seen.

It would be easy to swell this Article with amusing extracts from Mr. Wilson's volumes, but any thing like a minute examination of their multifarious contents, cannot be expected. Much patient industry must have been exercised in collecting so vast a mass of details, and we can testify as to the general accuracy of many of his statements. Where he has been misled, the continual references to his authorities will fully exonerate him from either carelessness or unfair design. To those of us who can look back on forty or fifty years, and who can number many of the persons whose memoirs are comprised in these volumes, among the contemporaries of our early life, the work is peculiarly interesting. The title—'Antiquities of 'Dissenting Churches', may, to black letter literati, to the historians of cathedrals, and those who love to rake in monastic dust, appear somewhat pompous, if not altogether incongruous; and great must be the provocation if any persons who should be induced to purchase the work in the expectation of adding to their stock of antiquarian lore. It is but a *recent antiquity* of which 'Dissenting Churches' can boast, and those churches are rather tabernacles than temples. But readers who deem human nature the most curious and interesting object of study, will find these volumes to be highly valuable as furnishing biographical illustrations of historic facts, and as throwing light on the religious history of the preceding century.

Mr. Wilson has injudiciously occupied a hundred and thirty pages of his fourth volume with an Appendix, professing to be an account of the origin, progress, and present state of Christianity in Britain. This would have formed, with more propriety, an introduction to the volumes; but we question the expediency of prefixing a superficial outline of Church History to biographical accounts relating to a particular period. We wish we could congratulate the Author on having exe-

cuted this part of his plan in a style that might compensate for the space it occupies; but Mr. Wilson is not qualified for the office of an historian His language, with regard to the clergy, is often intemperate, and his flippant remarks upon foreign missions, reflect no credit on his understanding. Nor is the loose and undiscriminating manner, in which he speaks of some of the 'Independent Methodists,' to be justified by the occurrence of a few particular instances of the evils which he reprobates. The spirit of a satirist ill becomes the historian of religion.

Mr. Wilson is the zealous advocate of religious liberty in its utmost extent; but although the unalienable rights of conscience are inseparably connected with civil freedom, it is not as a political question that we prefer to exhibit the cause of Nonconformity, because it is not on political grounds that its importance chiefly rests. Perhaps the study of ecclesiastical history has not the most beneficial tendency on the spirit and temper. A man needs carry to the perusal a more than ordinary portion of Christian charity and heavenly mindedness, not to rise somewhat more charged with political warmth of feeling than in his best moments he could wish to retain.

We wish that Mr. Wilson had met with sufficient encouragement to complete his original plan, by giving the history of the Meeting-houses from Moor-fields and Goodman's-fields, eastward to Limehouse, on the north to Islington, and westward from Holborn to Mary-le-bone. This still remains a desideratum which we hope the sale of these volumes will be sufficient to induce him to supply. They certainly deserve a place in the library of every Dissenting Academy in the kingdom.

The portraits are twenty-six in number, and are respectably executed. Many of them are from rare originals.

Art. VII.—*The Advantages of Early Piety, displayed in a Memoir of Mr. John Clement, Surgeon, who died in the 20th Year of his Age.* By John Hooper, M. A. Second Edition.—Price 2s. 6d. Williams and Son, Stationers Court.

We are happy to see a Second Edition of this pious and useful sketch of biography. The plan and the execution of the work are calculated to realize the expectations of the worthy Compiler; and we shall present to our readers a fair specimen of his style, while we convey a just idea of the character of the book, by the following extract from the Preface to this edition.

"Here the excellence of religion will be seen in its influence on the character, considered as filial, social, professional, intellectual, moral, and religious; here will be seen the possibility of uniting piety

and rationality, seriousness and cheerfulness, true devotion and every thing that is lovely and amiable.—diligence in business and fervour of spirit in serving the Lord; here it will be seen that a submission of the understanding to the humbling truths of the Gospel, and a subjection of the heart to its holy precepts, are quite compatible with general philanthropy, true patriotism, and intellectual pursuit."

Art. VIII. *The Temptations of a Watering Place and the best Means of counteracting their Influence:* a Sermon, preached at Brighton, Aug. 13, 1815. By John Styles, D. D. 8vo. pp. 40. Brighton, printed. London; Conder, Williams, &c. price 1s. 6d.

WE think that it promises well for the interests of vital Christianity, when its ministers are not only zealous for its essential doctrines, and the general duties of obedience, but are penetrating and alert to detect the more artful 'deceivableness of unrighteousness,' and to drag minute and plausible sins out of their hiding places. It has, therefore, afforded us much pleasure to observe, that within a few past years, an increasing proportion of the published Sermons of Dissenting ministers, have borne with force and ability upon the more neglected portions of Christian duty. There are acts and habits, which have been lamentably forgotten, but are necessary to the exactitude of Christian holiness; and there are practices, which, though not *totidem verbis* described and prohibited in the Scriptures, and though often screened by interest, fashion, and family partiality, are not less hostile to the power and spirituality of religion, than the most disreputable vices. We rejoice to see the servants of Christ making war upon this territory of delusion and presumption, and we anticipate better days for the cause of religion and the happiness of mankind, when the filthiness of the spirit shall be as much dreaded as that of the flesh; and pride, falsehood, calumny, vindictiveness, covetousness, love of shew, and base worldly compliances, shall be disabled to maintain the stations which they too often usurp among the professors of piety.

On these grounds, this Sermon is entitled to the approbation and thanks of the Christian public. Its text is happily chosen: Nehem. v. 15. "But so did not I, because of the fear of 'God." The Author brings to light many of those derelictions of Christian purity to which the frequenters of sea-bathing places, and of places noted for mineral waters, are especially exposed. The *temptations* of such places are particularly developed, as they relate to the opulent, or the *would-be* opulent, professors of religion, who take their families once a year to those scenes of fashionable resort. Alas! how many children of such families have to date their RUIN from the idleness,

lounging, and corrupting associations of such places; and from the wretched inconsistency of their parents who took them there!

'If heads of families,' says Dr. Styles, 'possess sufficient religious principle to enable them to live with equal consistency, abroad and at home, it is with the utmost difficulty they can controul their households, in situations so fraught with temptation. Domestic discipline is unavoidably relaxed,—pleasure is the order of the day. The servants imbibe the spirit of their superiors, and are no sooner released from the claims of indispensable duty, than they mingle with others of their own rank, many of whom are deeply versed in the science of iniquity, and, influenced by such associates, they soon become insubordinate and vicious. Similar evils, arising from the same cause, assail the younger branches of the family. They naturally expect a greater degree of liberty, because they *are come out* for amusement. Their usual avocations are suspended;—they must not hear of lessons, exercises, or studies. With minds in such a state, how dangerous and polluting are the dissipating scenes around them! The moment they are dismissed from the immediate inspection of their parents, evil communications, which corrupt good manners, importunately invite them. The absence of restraint, facilities for the enjoyment of every worldly pleasure, and the syren voice of temptation filling the air with its deceitful and bewitching melody, are trials of virtue, which few young persons can withstand, and to which they ought never to be exposed, without some all-powerful counteracting influence,' p. 13.

Speaking of the dangerous fascinations which are spread in some circulating libraries, trinket-shops, &c. under the disguise of an evening's amusement, and comparing them with the pleasures of the Stage, the preacher remarks,

'The Theatre does not deprive the fair and honourable tradesman of his profits, by an illegal and grossly immoral traffic; it requires in the audience some portion of intellect, exercises the judgment, and gratifies the taste. It does not reduce a whole assembly to the level of selfish gamblers or gazing idiots; and however it may deserve censure, as a scene which attracts the licentious and dissolute of both sexes, and where the basest passions of our nature are inflamed, it is even, in this respect, less dangerous than those temples of dissipation, where multitudes of the same description assemble, not *in places exclusively appropriated to them, as at the Theatre*, but filling every part, and obtruding into every circle. Here, no distinction, even in appearance, exists between the virtuous and depraved; but females of the most correct morals, with their innocent daughters, are brought to mingle promiscuously with those of a totally opposite character. Yet these are scenes, which many professing Christians are not ashamed to visit; where they, for the most part, spend their evenings; and if they do not themselves enter into the spirit of the follies around them, yet they permit their children thus to be amused at the expense of their virtue. It is difficult to understand,

how individuals, at all acquainted with the nature of true religion, can consent to be drawn into so glaring an inconsistency. In any other circumstances, they would be the first to condemn it; but having imposed upon themselves the task of idleness,—time hangs heavy on their hands, their moral sense is poisoned by the atmosphere of vanity, and they are transformed into the similitude of the world without once perceiving "Their foul disfigurement." p. 16.

We are doing a kindness to the frequenters, and to the stationary inhabitants, of watering places, in advising them to read this Sermon with deep attention; and in soliciting the former to make it the companion of their summer's relaxation.

Art. IX.—*Christian Triumph*; a Sermon occasioned by the Decease of the Rev. James Wraith. Delivered in the Protestant Dissenting Meeting-House of the Independent Denomination at Hampstead. By the Rev. Jacob Snelgar. 8vo. pp. 28. price 1s. 6d. Baynes.

THIS is an affectionate tribute to the memory of an aged and exemplary Christian Minister, from the words of Simeon, "Lord, now lettest thou thy servant depart in peace." Mr. Wraith appears to have been a person of great simplicity of character, and of fervent zeal. He commenced his ministerial labours in the humble capacity of the village preacher, in which he persevered during fifteen 'years, from no other motive, and 'with no other recompense, than the duty and the pleasure of 'doing good.' In 1772, he accepted a unanimous invitation to take the charge of a congregation at Bolton, in Lancashire, where he continued ten years. During his residence at this place, he 'delivered four Sermons every week at home; one or two 'evenings were spent in the adjoining parishes.' He was at length driven from this situation by that spiritual pest—Antinomianism.

'There were some persons,' to use his own language, 'of high Calvinism, so very quick sighted as to see all things done and finished from eternity: to mention justification by faith was an absurdity; to speak of good works, even in a believer, was to lose sight of Christ, and rob the Saviour of his Crown; and to insist on the evidences of our sanctification, as the proofs of our justification, was treason.'

It is with small propriety that sentiments of this description are termed High Calvinism: they are chargeable on no system of theology, but originate in the absence of all correct knowledge of religion, and an awful perversion of the Gospel.

Mr. Wraith subsequently passed ten years at Wolverhampton, in Staffordshire, still combining itinerant exertions with his pastoral labours. He was instrumental in leading three persons to enter into the ministry. His last station was Hampstead;

'a place then the most unpromising,' as no dissenting minister, it seems, had previously been settled there. Perhaps few parts of the kingdom have, till very recently, been more destitute of the means of evangelical instruction, or exhibited more lamentable proofs of absolute heathenism in the lower classes, than the villages a few miles distant from the metropolis. Here Mr. Wraith spent the last one and twenty years of his life, in the unblamable discharge of pastoral duties, and died the death of the righteous in his eighty second year. 'The world,' says Mr. Snelgar, 'had no evil thing to say of him; and all concurred 'in the testimony, "He was a faithful man, and feared God "above many."

Art. X.—*The Moral Tendencies of Knowledge; a Lecture delivered before the City Philosophical Society, Dorset Street, and the Christian Philological Society, Spitalfields.* By Thomas Williams, 8vo. pp. 50.—Price 2s. Williams & Son, 1816.

THOUGH the question of the expediency of general education has been so warmly agitated of late years, we do not remember to have met with any view of the subject, exactly similar to that given in the present pamphlet.

'The plan of this Lecture embraces two objects:—First, *A cursory view of Knowledge* in its various branches; and Secondly, an attempt to show its *Moral Tendencies.*'

The first part we pass without further comment, than a tribute to its general merit, qualified by one observation, which must be submitted to the Author's consideration. There is a want of systematic arrangement in the summary of the objects of our knowledge. Perhaps great logical accuracy was not necessary; but we cannot think that vagueness defensible, which, as its legitimate consequences, has produced the omission of some parts of learning, and the repetition of others. A more comprehensive and unexceptionable classification, if the scientific distinction of physics, ethics, and logic, was thought too scholastic, would have been, to arrange, in the abstract, all we know, into what relates to man, to nature, and to God.

'The moral tendency of knowledge,' according to our Lecturer, 'is always to improve and exalt human nature.' It is adapted to teach man humility, while at the same time it confers a moral—it may be almost said, a physical superiority over his fellow men, and by enlarging his views, and refining his pleasures, it elevates him in the scale of intellectual being. It gratifies the perpetual activity of the mind, and renders it subservient to the embellishment of life and the improvement of society. 'It aggrandizes our ideas of the 'Supreme Being,' and, as its last and highest privilege, it

is, morally speaking, the grand engine by which Christianity supported and propagated.

Mr. Williams's style is lively and interesting. He has comprised a variety of information in his Lecture, and we cordially recommend it, in the hope that it will obtain an extensive circulation. We subjoin a short extract as a specimen of the Lecture.

'History is, I think, of far more importance than Poetry, yet Poetry is so great a favourite, that to slight her would betray a want of taste. History, however, comes first, and I shall leave you to determine whether she ought to be considered as the fore-runner of Poetry, or Poetry as the attendant upon History; thus much is certain—in some nations the first histories were in verse.

'We are apt to lament the shortness of human life, and reflect with a kind of envy on the longevity of the antient patriarchs; it must, no doubt, have been of great advantage, when the same man could devote five or six hundred years to the study and improvement of his favourite art. But History renews the golden age.—it furnishes us with all the wisdom and experience of our ancestors, from the creation of the world.—In every branch of science a thousand experiments are on record, and we have only to begin where they stopped,—to proceed with their studies.—In short, we have "entered into their labours," and while we reap that advantage, have only to add something for the benefit of posterity.

'If we refer to History, and enquire what Greek and Roman wisdom have done in the melioration of mankind—alas! what *have* they done? —But *Christianity!* what hast *thou* done?—Her influence has, indeed, been partial and contracted, yet, where is the system which knew no servitude but slavery, and which gave the life of every slave into the hands of his master?—Where is that system which allowed infanticide?—which tolerated concubinage?—which sacrificed hecatombs of our fellow creatures on the altars of senseless idols,—or rather of sanguinary demons?—She has abolished them, and is progressing through the world:—and wherever she erects her standard,—in India, or in China,—in the wilds of Africa, or in the Southern Ocean, —the idols are thrown to the moles, and to the bats, and JEHOVAH alone is worshipped!

'History records these facts; and though "we are but of yesterday, and know nothing," History raises us on the Colossean shoulders of Time, and enables us, not only to look around upon the world but to look back on former ages—ages rising above each other in the horizon of time, like the pyramidal clouds which forebode the gathering thunder. History does more than Joshua did; he bade the sun stand still;—she calls *back* the sun, and shews us the ages before the flood.

Art. XI. *Poems.* By Lord Byron, 8vo. pp. 38. Price 1s. 6d. Murray—1816.

WE hesitated to notice on their first appearance, the poems ascribed to Lord Byron, professedly connected with 'cer-

'tain domestic occurrences,' although it was generally understood that the publication of them originated with the Author, and there was therefore no room for doubting their authenticity, nor occasion for delicacy in speaking of them. But they hardly seemed to deserve attention from a literary Journal. It appeared to us, indeed, sufficiently obvious, that the poems alluded to, were written expressly for the public eye; since it would be difficult on any other supposition, to account for their having been written at all. Dr. Johnson, it is said, loved a good hater. The "Sketch "from Private Life" discovers sufficient energy of hatred, but it breathes still more of spleen and unmanly revenge, vented in the impotency of words on an individual defenceless, and possibly unoffending; or rather, it may be, affected for the purpose of diverting to that individual a portion of the indignant feeling which it might be apprehended the incidents alluded to, would excite in the public mind. For our own parts, we considered it as a disgusting display of prostituted talent. And indeed, as the poem is omitted in the present publication, it is but fair to conclude that even Lord Byron is heartily ashamed of having written it.

The 'Farewell' is a poem of a different description; but we find it equally difficult to believe that, had those verses originated in the feelings they described, the public eye would have been suffered to rest upon them. They are undeniably beautiful and touching: they fall short of nature only from not being even *semblable*. There have been actors, whose consummate accuracy in displaying the semblance of passion has been such, as not only powerfully to work upon the feelings of the audience, but to delude them into imagining that the tragedian himself felt, from strong sympathy, with the ideal personage he represented. The absence of all feeling on his part, was, however, proved by the perfection of the imitation. Garrick, in the most pathetic part of King Lear, had his mind sufficiently at leisure to observe the aspect of his audience, and to whisper, with a low oath, to a fellow actor, 'Tom, this will do.' Sterne, the licentious, the unfeeling Sterne, could excel in pathos. The voluptuous Moore has produced some touching little songs. Shaw wrote a monody on the wife who died heart-broken from his unkindness. And Lord Lyttleton, a man far more estimable than any of the former, wrote a monody on the *irreparable* loss of his first wife, and married a second the following year. What do we adduce these instances to prove? It is not necessary to refer all such cases either to hypocrisy, or to deliberate affectation. It was probably the sincere *sentiment* of grief that prompted the noble husband to frame so classically elegant and polished a tribute to the memory of his l y; many a marble monument has been erected to testify ex rity of grief,

although it is impossible to consider such an expression of feeling as intended solely in honour to the dead. What we mean to assert is this, that the sentiment of pathos, the sensibility of taste, may exist where there is little real feeling, and less moral principle; that a poet may as easily attain the pathetic without strong natural affection, as the sublime without native grandeur of character. With regard to many productions of the *affecting* kind, the harrowing tale of madness, or despairing love, or frantic grief, the very skill displayed in such moral dissections, proves that the Author has more nerve than sensibility; or to change the figure, betrays the mind of an artist at leisure, coolly to attend to the costume of the passions he delineates. It is true that

> 'The Poet's lyre, to fix his fame,
> Should be the Poet's heart.'

The genuine language of poetry is the language of genuine feeling. But it is the *recollection* of passions and feelings by which at the time we were incapacitated for the measured utterance of art, rather than the *presence* of deep emotion, which constitutes the source of the inspiration.

> 'When the wounds of wo are healing,
> When the heart is all resigned,'

then is the season for cherishing the 'joy of grief,' and for giving permanence to sentiments which when fresh were simply painful, even to agony. Yet after all, the deepest, tenderest, holiest feelings are such as, perhaps, no man really conscious of them would think of dilating into poetry; or if he should succeed in giving them external shape, he would be little disposed to exhibit them to the cold proud eye of the world. He that bares his heart to strangers, has nothing left for a friend.

Our readers must make their own application of these remarks, which are we believe, at any rate, just in themselves. Certainly the ostensible purpose of Lord Byron's poems, was that of indirect self vindication; and it is needless to say, that this purpose they did not answer.

Little remains to be said of the contents of the present pamphlet. The Verses addressed to Madame Lavalette, The Farewell to Malta, and the very fine and spirited Ode beginning

> 'Oh, shame to thee, Land of the Gaul!'

which were given as Lord Byron's, in the different editions of 'The Seven Poems,' published by Messrs. E. Wilson, Edwards, Hone, Cox, &c. are omitted in this publication, we presume as spurious. The Star of the Legion of Honour, Waterloo, and Bonaparte's Farewell to France, are preserved. The two

latter are designated 'From the French,' as an apology for their being inserted among the acknowledged works of a man born an Englishman. His Lordship appears to be ambitious of the dignity of Poet-laureate to Napoleon Bonaparte, as his friend Mr. Hobhouse would seem to claim the post of historiographer to his Ex-Majesty.

From the original pieces we select the following stanzas, addressed, we believe, to his Lordship's sister.

'TO ——

'When all around grew drear and dark,
And reason half withheld her ray—
And hope but shed a dying spark
Which more misled my lonely way;

In that deep midnight of the mind,
And that internal strife of heart,
When dreading to be deemed too kind,
The weak despair—the cold depart;

When fortune changed—and love fled far,
And hatred's shafts flew thick and fast,
Thou wert the solitary star
Which rose and set not to the last.

Oh! blest be thine unbroken light!
That watched me as a seraph's eye,
And stood between me and the night,
For ever shining sweetly nigh.

And when the cloud upon us came,
Which strove to blacken o'er thy ray—
Then purer spread its gentle flame,
And dashed the darkness all away.

Still may thy spirit dwell on mine,
And teach it what to brave or brook—
There's more in one soft word of thine,
Than in the world's defied rebuke.

Thou stood'st, as stands a lovely tree,
Whose branch unbroke, but gently bent,
Still waves with fond fidelity
Its boughs above a monument.

The winds might rend—the skies might pour,
But there thou wert—and still wouldst be
Devoted in the stormiest hour
To shed thy weeping leaves o'er me.

But thou and thine shall know no blight,
Whatever fate on me may fall;
For heaven in sunshine will requite
The kind—and thee the most of all.

Then let the ties of baffled love
Be broken—thine will never break;
Thy heart can feel—but will not move,
Thy soul, though soft, will never shake.

And these, when all was lost beside—
Were found and still are fixed in thee—
And bearing still a breast so tried,
Earth is no desart—ev'n to me.' p. 10—12.

These are followed by a short poem of an elegiac nature, a Song, dated 1808, and two poems, entitled Stanzas for Music. The 'Fare thee well,' and four of the other poems already published, make up the contents.

Art. XII. 1. *Observations on Banks for Savings;* by the Right Honorable George Rose. 8vo. pp. 58. Cadell and Davies, London, 1816.

2. *An Essay on the Nature and Advantages of Parish Banks, for the Savings of the Industrious;* By the Rev. Henry Duncan, 8vo. pp. 90. Oliphant and Waugh, Edinburgh.

3. *A Summary Account of the London Savings' Bank:* including its Formation, Progress, and Present State: the Steps successively resorted to, and their Applicability in Various Circumstances. By Charles Taylor, Provincial Manager and Treasurer of the London Savings' Bank. 8vo. pp. 60. price 1s. 6d. Taylor, Hatton Garden, 1816.

4. *Friendly Advice to Industrious and Frugal Persons, in humble Stations of Life;* Recommending Provident Institutions; or Banks of Saving. By William Davis. One of the Managers of the Provident Institution in Bath. 12mo. pp. 32. price 6d. John Robinson, Paternoster-Row, London, 1816.

5. *The Rules and Regulations of an Institution called Tranquillity, commenced in the Metropolis as an Economical Bank.* By John Bone. London.

6. *A Plan for a County Provident Bank;* with Observations upon Provident Institutions already established. By Edward Christian, of Gray's Inn, Esq. Barrister, Professor of the Laws of England, &c. &c. 8vo. pp. 78. Clarke and Sons, Portugal-street, London, 1816.

IF we attentively contemplate the moral government of the world, and observe the economy of Providence in the administration of it, we find that a scheme of compensation is every where apparent. Evil, physical and moral, does indeed abound; but then, some coincident and comprehensive provision of mercy is ever at hand to convert it into an instrument for working out a greater sum of happiness than could, under the circumstances, exist in its absence.

The tendency of population to press beyond the limits of subsistence, is an evil which, from the days of Plato to the present period, has forced itself upon the attention of those who have speculated on the means of improving the condition of mankind. This has been the pregnant and perennial source of degradation, misery, and crime. As the number of labourers increases faster than the capital which gives them employment, many become unable to procure a livelihood by the honest exertion of their powers, and are goaded by want to the commission of violence and fraud. The aid afforded by individual benevolence and legislative provision, though it may sometimes prove a temporary palliative, ultimately heightens the symptoms of this moral and political disease. Such aid, by teaching the people to look to others for support, takes away from them the most powerful motives to the forming of frugal and prudential habits, increases improvident marriages and illicit intercourse, augments the numbers of those for whom no employment can be found, and thus multiplies the misery which it is intended to remove. The truth of these observations is, unfortunately, verified, by the actual condition of the English poor. Though we have carried individual charity and legislative provision to an extent unparalleled in the history of the world, yet poverty and distress, so far from being checked, seem to be advancing in geometrical progression. One eighth of the population receives parochial aid, and the amount of the Poor Rates is seven millions. Throughout many counties a part of the wages of the labourer is paid by the parish; and if the system proceeds as it has hitherto done, the rental of the country will be swallowed up in the maintenance of the poor.

Now, the principle of population which, in all old countries, has presented obstacles hitherto insuperable to improving the condition of the people, and which seems at first sight to be rendered even more mischievously active, by the efforts made by the benevolent to correct the misery it creates, will be found, when we look narrowly into the nature of man, and the structure of society, not only capable of being duly controlled, but calculated to become the antecedent of a higher degree of civilization and happiness than could otherwise obtain. In this country, where political philosophy has been so successfully studied, and where the tendency to over-population has been so much increased by erroneous legislation, it is natural to expect that there should exist a general disposition to retrace the false steps formerly taken, and to devise and adopt the means of impressing prudential restraint upon the people, and of getting rid of a system of Poor Laws which, in its accelerating progress, threatens to absorb all property, and to sweep all inde-

pendence from the land. Accordingly, we find that various plans for the attainment of these objects have, from time to time, been proposed by political philosophers and statesmen, and with laudable alacrity adopted by the people; until, at length, in the gradual advance of improvement, the happy thought of a Bank for Savings was suggested. Before we proceed to give an account of the nature and operation of this simple but invaluable invention, we will present our readers with a rapid sketch of some of the principal plans for benefiting the poor, which preceded it.

In 1772, Mr. Baron Mazeres, assisted by Dr. Price, published a proposal for enabling the industrious poor to purchase with their surplus earnings, life annuities, to commence at the period when vigour begins to fail, and to be secured upon the parish rates. Early in the ensuing session of parliament, Mr. Dowdswell brought in a bill for giving effect to that plan. This bill was supported by Mr. Burke, and all the most enlightened members of the Commons; but it was afterwards thrown out by the Lords. Indeed, the plan itself, though sanctioned by names so illustrious, was open to insuperable practical objections; and is now interesting, only as marking a period when the highest powers of intellect began to be seriously directed to the solving of that most difficult and most important problem in political science—the prevention of poverty. Repeated attempts were subsequently made to revive, under modifications and improvements, the scheme of deferred annuities; but without success. Mr. Pitt laboured most assiduously to improve the whole system of the Poor Laws; and at a later period, Mr. Whitbread attempted to legislate upon the same important subject: but both these statesmen fell into the common error of attempting to govern too much; and their plans were productive of no utility except that of impressing, by such conspicuous examples, the important lesson, that redundant population, with its consequent misery and dissoluteness, cannot be remedied by an Act of Parliament.

The origin of Friendly Societies has not been accurately traced. These societies are in fact insurance offices for disease, misfortune, and old age. A certain monthly or quarterly payment is made during the continuance of health and vigour, for which a specific allowance is made when this state is interrupted by accident, sickness, or the decay of nature. Now it is calculated, that when a great many individuals in the full enjoyment of strength, unite in a scheme of this kind, the chances being greatly in favour of health, they may afford, by regular contributions, not only to make a seasonable allowance to such of their number as may be rendered incapable of labour, but also to accumulate a considerable stock, out of

which they may make some provision for the ex ;encies of ag These Friendly or Benefit Clubs, are a great ovement upo the scheme of life-annuities commencing at a late period; and though they are but an approximation towards a perfect system for enabling the people to secure themselves from poverty and dependence, they have been productive of every important benefit. Mr. Rose, whose exertions in the cause of the poor have been so unwearied and efficient, had a bill passed in 1793, granting some valuable privileges to Benefit Societies; and this encouragement, together with the growing intelligence of the people, caused these institutions to increase so rapidly, that the number of their members which, at the period of passing Mr. Rose's Bill, had been only 50,000, amounted in 1805, to 700,000. While the erroneous calculations on which these Benefit Societies, or Insurance Clubs, too frequently proceeded, and the narrow and compulsory principle which, from their nature, they necessarily involved, prevented them from accomplishing all the good which had been anticipated, their rapid and extraordinary increase held out an auspicious omen to those who speculated on the means of bettering the condition of the poor, and proved that the people were ripe to appreciate and adopt any efficient plan of self-support which might be offered.

In the year 1806, Mr. John Bone established in the metropolis an Economical Bank, for the purpose of affording to persons of all ages, trades, and descriptions, an opportunity of providing for their future wants by the payment of small sums. This institution was called Tranquillity. The bank consisted of several funds, the most useful of which was the juvenile or temporary deposite fund. The labourer might as often as once a week, place his sixpences and shillings in this fund, and afterwards withdraw the amount, increased by the compound interest upon it. An admirably simple mode of keeping the accounts was devised, which obviated all difficulties that might have arisen from the expense of management; and thus the advantages of *banking*, which had hitherto been confined to the opulent, were brought within the reach of the labouring classes. This was precisely what was wanted. As the modes of instruction proposed by Dr. Bell and Mr. Lancaster render the advantages of education attainable by the poor, so the simple and uncostly method of banking devised by Mr. Bone, presents to them the certain means of acquiring property and independence; and the conjoint operation of these improvements promises meliorations in society, of which, at the present period, we can form but an inadequate conception.

The Economical bank, called Tranquillity, was discontinued for want of the means of defray i useful principle which, at the commencement

necessarily be incurred; but the simple and efficient principles upon which it was founded, were not likely to be lost. In the October Number of the former series of our Journal, for the year 1806, it was endeavoured to fix the attention of the public upon a plan which involved moral considerations of such general importance; and in the year 1810, the Rev. Mr. Henry Duncan, as he informs us in his valuable publication, established at Ruthwell an economical bank on the principles of Mr. Bone. The temporary deposite fund which, in the bank of Tranquillity, was subordinate to an annuity fund, Mr. Duncan rendered the leading provision of the Ruthwell bank. This was a considerable improvement upon the original plan. The Economical bank of Ruthwell, succeeded beyond the most sanguine expectations of its benevolent founder, and became the model of similar institutions which now rapidly started into existence in Edinburgh, Bath, Bristol, Liverpool, Southampton, London, and various other places throughout the United Kingdom.

In presenting our readers with this brief sketch of the history of Banks for Savings, we have been led almost involuntarily to express our opinion of their utility. Such incidental and general approbation, however, would be quite inadequate to convey a just conception of their beneficial tendency; and it therefore becomes necessary that we should enter into a full and more particular examination of the nature and extent of the advantages which such institutions are calculated to confer. As the wages received by the industrious classes must always be sufficient to keep the supply of labour up to the demand, it necessarily follows, that a man with the average number of children, will be just able to maintain his family, and that a single man, or a man with less than the average number of children, will earn more than is necessary to his support. To furnish a convenient and secure place of deposite, in which their surplus earnings may be laid up to accumulate at compound interest, and from which they may be withdrawn at the will of their proprietors, is the object of banks for savings. The whole difference between the sum which will support a family of average number, and the sum which will maintain a single person, is a disposable surplus which the young unmarried man may lay up as a provision for his future wants. In the most common species of employment, the surplus of the unmarried labouring man will be three shillings a week; and this, accumulated in a bank for savings, at four *per cent.* compound interest, will, in the space of eleven years, amount to upwards of a hundred pounds. An unmarried labouring woman, may, in the same period, accumulate fifty pounds. Thus, by means of banks for savings, the lowest species of labourers, if they begin to save at fifteen, and remain single until six and twenty, may,

at the period of marriage, have accumulated a fund sufficient, with their future earnings, to ensure comfort and independence in their after years.

From what we have already said, our readers will at once perceive, how superior Economical banks, in which small and irregular sums may at any time be deposited, to accumulate at compound interest, and to be withdrawn at pleasure, are, to all those plans for deferred annuities, and benefit clubs, which have from time to time been proposed for the benefit of the poor. Schemes for annuities to commence at a late period of life, never can become popular, or extensively beneficial. The advantages which they hold out are too remote and contingent to operate very forcibly upon the mind, or to counterbalance the desire of immediate enjoyment. The labourer cannot be expected to surrender that perfect empire over his little property, which is ever a source of pride and satisfaction; or to postpone his union with the object of his affections, for the purpose of purchasing a deferred annuity which he may never live to receive. And even if the industrious classes could be prevailed upon to sink their surplus earnings in the purchase of annuities to commence at a late period of life, such annuities would neither afford aid in sickness and disaster, nor contribute to the support of an infant family. Benefit societies, or insurance clubs, (which such societies really are,) against the accidents which deprive the labourer of the power of earning his own subsistence, were a great improvement upon the scheme of deferred annuities. But Benefit societies, though highly useful under the particular casualties against which they are intended to provide, are yet, when regarded as a general system for enabling the labouring classes to acquire comfort and independence, extremely defective and inoperative. Many of the objections which have been urged against them, such as their meetings being held at public houses, and their proceeding upon erroneous calculations, might be easily obviated; but the fixed and equal payments which they enforce, are essential to them as schemes of insurance; and these, while they often press in the severest manner on the poorer members, prevent the skilful and prosperous workman from investing the full amount of his surplus earnings. None of these inconveniences and deficiencies attach to an Economical bank, which has no stipulated periods of payment, and which receives any sum. But the great perfection of such institutions, and that in which they excel all other schemes for providing for the poor, is, that they are calculated to exert a salutary influence over marriage. Economical banks, in which the surplus earnings of early life may be deposited to accumulate, and from which, at the option of the owner, they may be withdrawn, afford the labouring classes

the means of establishing themselves in comfortable independence with the partners of their affections, and of creating an available fund for supplying the wants of an infant and helpless family. Hence, of all human institutions, Economical banks hold out the most powerful inducements to industry and frugality. Nor is this all. As experience impresses the important and consolatory conviction, that the labouring classes possess the means of providing a comfortable and an independent support for their families, a considerable portion of discredit will attach to those who neglect to avail themselves of the resources placed within their reach. Hence, the force of public opinion will not only compel young persons to select partners who have been industrious and provident, but will constrain them to defer their union until their mutual savings shall have amounted to a sum which, with their future earnings, may be sufficient to maintain their families in decent independence. Hence, one of the first, and certainly one of the most important effects of Economical banks, will be, to postpone marriages. This effect will, in its turn, become an efficient cause, and will be found to be the antecedent of the most momentous consequences. Deferring the period of entering upon the marriage state, will produce changes in the domestic affections, in the moral conduct, and political habits of the people; and it becomes necessary briefly to examine these, before we can attain an adequate conception of the operation of Economical banks.

Hitherto the hopelessness of being able to secure a decent independence for a family, has had two different and opposite effects upon society: it has driven persons of ardent affections, to rush without reflection into the marriage state; while it has appalled the cooler and more calculating, and altogether deterred them from the endearments of the conjugal union. Hence, in every street we are presented with two lamentable spectacles: here, we see families unable to support themselves; and there, we behold the heartless depravity of promiscuous intercourse. These distressing scenes, produced in a great measure by the difficulty of procuring subsistence, will disappear as the means of securing comfort and independence are presented to the people. Seeing that a little prudential restraint is sufficient to place them beyond the reach of want, the most thoughtless and impetuous will have an efficient motive for delay: confident that in due time they will be able to surmount the obstacles which deter them from a union with the objects of their affections, the calculating class will be won from vicious indulgence by the prospect of heart-felt happiness. Thus, the principal cause of poverty will be removed, and those incentives to vice, which human nature is of itself so little calculated to withstand, will in a great degree cease to exist. Indeed, we

cannot conceive a situation more friendly to virtue, and to the development of all the best and most delightful affections of the heart, than that of young persons yielding themselves to mutual attachment, in the confidence that after a due exertion of prudence, they shall be able to provide for their future offspring, and running a course of industry and frugality, under the animating hope of accelerating the consummation of their felicity. The protracted courtship which, under such circumstances, might become expedient, would give refinement and intensity to their affections; and when the period of marriage should come, poverty would not enter the home of wedded love, nor the difficulty of rearing a family turn parental affection into bitterness. The delayed and prudential marriages, to which Economical banks are powerfully calculated to give occasion, cannot fail to diffuse throughout the homes of the people a degree of comfort, independence, and happiness, the sum of which it would at the present period be impossible to calculate.

As a nation is but a collection of families, whatever increases the comfort and independence of domestic life, must promote civil and political improvement. The greater part of the disorders which disfigure and distract society, have their origin in the difficulty of finding employment and subsistence for the people. Population increases faster than food; the supply of labour exceeds the demand; children are brought into the world before the funds for their maintenance have been provided; and hence thousands, goaded by want to the perpetration of violence and fraud, continue for a time as a moral pestilence in the land, and then terminate in a workhouse or on a gibbet a life at once hurtful to others and miserable to themselves. For all these disorders, the deferred marriages which Economical banks are so powerfully calculated to promote, afford an appropriate and a radical remedy. The children born under such prudential wedlock, would be amply provided with all things necessary to their healthful existence; as they advanced toward vigorous manhood, employment and subsistence would readily be found; and while the incitements to fraud and depredation ceased, and order and tranquillity were established throughout the land, a dignified independence, or rational liberty, would universally prevail. Feeling that they have something to lose, the people would be prompt to put down disturbance: under the control of an enlightened public sentiment, rulers would lose the inclination and the power to oppress. As the chameleon borrows its hue from the objects which surround it, so those whom a love of distinction prompts to take a lead in public affairs, conform to the temper and spirit of the times in which they live. In proportion as ignorance

or knowledge may prevail, and as the people judge erroneously or correctly of public men, those who pursue fame and power, will, in the attainment of their objects, act mischievously or beneficially. Hence, according to the degree of wisdom and virtue which may generally prevail in any country,

> 'The same ambition may destroy or save,
> And make a patriot as it makes a knave.'

A moral people, and a vicious government, are things which cannot exist together.

The sketch just presented, of the moral effects of Economical banks, furnishes a striking illustration of the remarks with which we introduced this Article, and gives us a distinct and vivid perception of that system of compensation which pervades the world, and of those provisions of mercy which are every where at hand, rendering the existence of evil instrumental in the production of a greater sum of happiness than could otherwise have been obtained. As the power to increase and multiply must enable a thousand or a million to double their numbers as rapidly as a single pair, it follows, that population, if it advances at all, must necessarily have a tendency to go on in a geometrical ratio. Hence, it was impossible progressively to people a world of limited extent, without implanting a principle whose operation would, at some period or other, cause numbers to increase too rapidly for food. With respect to all old countries, this period has long since arrived. In these, the tendency of population to press beyond the limits of subsistence, has been the fruitful and perennial source of misery and crime, and has presented an obstacle hitherto insuperable, to improving the condition of the people. Now, this deep-rooted, and apparently irremediable evil, which so frequently plunged the philanthropist in despair, and from the contemplation of which the devout theist has turned away, lest it should suggest doubts respecting the Divine benevolence, is found, when we look narrowly into the structure of society and the nature of man, not merely to carry with it the principle of its own correction, but to be the appropriate and efficient cause of a much higher degree of improvement and civilization, than could, without its powerful stimulus, be brought into existence. This, recent facts abundantly establish. In the new settlements of North America, the evil of redundant population has not yet been felt. There is ample subsistence for all, and in consequence of the high value of labour, early marriages and large families are frequently sources of riches rather than of poverty. These circumstances are no doubt highly favourable to happiness and virtue; and accordingly we find, that in America the lower orders of the people enjoy

greater comforts, and commit fewer crimes, than in a country of the world. But though the great abundan fertile and unappropriated land gives America such con advantages over old and redundantly peopled countries, state of society there falls almost infinitely short of tha of refinement, happiness, and virtue, which results fi gulating the population by means of delayed and pr marriages, and which, as we have endeavoured to she about to be realized in this enlightened land. In there is no necessity for the exercise of that moral which at once heightens and refines the feelings. The of the marriage state are rendered indifferent, by h familiar before their value and importance can be unc Persons of different tempers, and of unequal powers, e the conjugal union on the first coincidence of youthf pathy; then, as their characters become formed, and the ties unfold, they recede further and further from each ot 'paired not matched,' wear away an existence 'loveless, 'unendeared.' Thus, in a country where the abun subsistence and employment allows very early marria feelings have not time to be deeply interested, the mut too frequently is wanting, the purifying charities of mestic scene are unawakened.

Hence, a harsh and selfish tone is given to charac manners, and there is a want of those delicate sen and refined perceptions, which rouse the genius wh improve the disposition. Intellect will be at as low a sentiment; and the creations of art, and the discov science, will belong to those countries in which a strikes forth the latent fires of the mind. America h no poet; and her only philosopher received his education in land. In all the higher endowments of intellect she is inf Europe; and as she becomes more fully peopled, the physica forts in which she is at present so superior, will gradually be nished, until the pressure of want, by stimulating to perpet vity and watchfulness, generates habits of providence and restraint; and at length, to use the expression attribu Franklin, renders 'mind omnipotent over matter.' The A ricans must necessarily pass through a period of suf before they can arrive at those higher degrees of happ to which, even in this world, humanity seems destined. example of what will have taken place in Europe, wi advanced state of economical science, will no doubt render transition from redundant to justly apportioned pop much less severe than in other countries. But still, th ficulty of finding employment, an of procuring subsi must, more or less, be felt in An a, without [illegible]

thought and prudential control are formed, which, while they remove the causes of poverty, by preventing the population from increasing more rapidly than the means of subsistence, are essential to an exalted state of intellectual improvement and of moral feeling.

The great importance of the foregoing disquisitions has induced us to dwell much longer upon them than we had at first intended. It seems, indeed, that the view which we have presented of the principle of population, is not only necessary to the forming of just and adequate ideas of the possible improvements which may be effected in society, but is calculated to remove much of the difficulty respecting the origin of many of those evils of civilized society.

It is full time, however, that we should desist from speculation, and present our readers with some account of the principal publications which have appeared on the subject of Economical Banks. The pamphlet of the Right Honorable George Rose, with which we have headed this article, deserves the highest consideration from the public, and is beyond our praise. From this gentleman's great practical knowledge, from his habits of close attention to facts, and his long acquaintance with the actual conduct of affairs, he is probably of all living statesmen the least likely to wander out of the sober paths of reality, or to indulge visionary hopes respecting the future prospects of society. It is therefore in the highest degree satisfactory to find him sanctioning, by his authority, all the anticipations which have been formed of the advantages of Banks for Savings. He tells us, that under the persuasion that something might be done to meliorate the condition of the poor, he was a zealous co-operator with Mr. Pitt, in that minister's measure for improving the system of the Poor Laws; and though this, and several other similar projects failed, he did not despair, but continued to believe that some effectual means might yet be devised for the removal of poverty. He hails the system of Banks for Savings, as the means of fulfilling his prophetic hopes, and expresses his anxious desire of seeing it universally adopted. We cannot refrain from supporting the opinions we have expressed upon Economical Banks by one or two extracts from the admirable observations of Mr. Rose:—

"Nothing is so likely as the encouragement of a plan of this sort to prevent early and improvident marriages, which are the cause more than any other of the heavy burthen of the poor's rate. When a young single man shall acquire the habit of saving, he will be likely to go on till he shall get together as much as will enable him to make some provision to support a family, before he thinks of marrying. This is an attainment which every man who has the good

of his country at heart must earnestly wish for. I may here ask if the mind of man can invent any thing more likely than this, to revive and to bring into action that old spirit of abhorrence to receiving parish relief?'

'The success [of Banks for Savings] at Edinburgh and Bath has been very considerable. It is on that experience I rely; more confidently than I should have done upon the theory of the plan, excellent and unexceptionable as it is.'

The following hint deserves consideration.

'In Scotland, I believe the pulpit has been found a very efficacious means of giving furtherance to the measure of the Banks, as well in the congregations of the Dissenters as in the Established Church; it being considered as one tending to the advancement of religion and good morals, as well as to great temporal advantages. How far the same practice may be adopted in places in this part of the United Kingdom where Societies are formed, or intended to be proposed, I must leave to more competent persons to decide. In any event, the exertions of the clergy amongst their parishioners may be of infinite use; and in a matter of such moment I cannot entertain a doubt but that they will be made.' *Rose's Observations*, pp. 23, 33.

The Essay on Parish Banks, by the Rev. Henry Duncan, of Ruthwell, is a publication of great merit; and we heartily recommend it to the attentive notice of our readers. It is excellent with respect both to matter and to style. The observations which it contains respecting the mode in which the business of Banks for Savings should be managed, are extremely judicious; and the rules and regulations of the establishment at Dumfries, are the best which we have seen. Mr. Duncan's history of Banks for Savings, in the establishment of which he has taken so leading and honourable a part, is very interesting, and is narrated in a spirit of the most perfect candour. He notices some facts which are to be classed among those striking coincidences which so frequently occur in the history of new inventions; and he unhesitatingly acknowledges the aids and suggestions he received in conducting the great moral experiment which, in his hands, has been attended with such complete and astonishing success. Following the precept of his Divine Master, he "renders unto Cæsar the things "which are Cæsars;" and by thus refusing to pirate another's fame, he heightens the splendour of his own.

Mr. Taylor's "Summary Account of the London Savings' "Bank," is interesting, and contains practical suggestions on the formation of Committees, and the modes of conducting the business of the Bank, which may be of much utility to those who are about to establish similar institutions. The constitution of the 'London Savings' Bank' is different from that of the 'London Provident Institution for Savings,' of which

his Grace the Duke of Somerset is patron. The latter is an aristocracy; the former a pure democracy. To form a perfect institution would require a union of the principles of both. It is necessary, in order to give importance to Banks for Savings, as well as to afford a perfect guarantee for the security of their funds, that men of rank and fortune should be induced to become trustees; while, in order to win the confidence of the labouring classes, it seems expedient and reasonable that depositor should have some inspection and control over the administration of their own affairs. But Mr. Duncan, of Ruthwell, has treated this subject so ably, that it is unnecessary for us to say another word upon it.

Mr. Barber Beaumont's "Essay on Provident or Parish Banks," contains some useful observations upon the danger of spoiling the simple and cheap machinery which constitutes the perfection of these institutions, by attempting to introduce complicated improvements. Mr. Davis's "Friendly Advice to industrious and frugal persons," is an admirable little tract, and we are happy to perceive that it has already gone through three editions. Under the unassuming form of a sixpenny pamphlet, it contains lessons of inestimable value. We do not remember ever to have seen so much good sense condensed into so small a compass. This little tract should be universally distributed among the poor.

It would be an unpardonable act of injustice if, in noticing the writers who have contributed to impress upon the public the utility of Economical banks, we were to omit to mention the original author of these admirable institutions. Mr. Bone, in a tract entitled "The Rules and Regulations of Tranquillity," developed, in 1816, the principles of economical banking, which have lately been so extensively adopted. We are of opinion, for the reasons already stated, that he attributes too much importance to annuities commencing at a late period of life. But be this as it may, Mr. Bone's simple and unexpensive machinery, for preserving and accumulating the surplus earnings of labour, is an invention of the highest utility and importance; and his name will go down to posterity as a benefactor of mankind.

Before we conclude this article, we must make a few observations upon one or two points which seem essentially connected with the improvement and extension of the system of Economical banks. In the first place, it appears highly desirable that these institutions should, if it can be accomplished without rendering their machinery too complicated, or materially increasing the expense of management, embrace a scheme of insurance similar to that on which friendly societies or benefit clubs are founded. Without some union of this nature, it may frequently happen, that the most industrious and frugal may be left desti-

tute by being compelled, on the recurrence of accident or disease, to draw from their bank the accumulated savings of years. But if the banks could be made to combine a scheme of insurance against such casualties, this distressing result would be obviated, and the labourer, by dividing his savings between the temporary deposite, and the insurance funds, would, at one and the same time, be able to accumulate an available resource for the period of marriage, and to make a provision for the various accidents of life. This union of Economical Banks with friendly societies, would complete the system for affording to the people the means of self-support. Should this union, however, be found too complicated and expensive, then it will become expedient that depositors to the banks should also be members of friendly societies.

It should never be forgotten, that all the benefits which can be rationally expected from Economical Banks, arise in consequence of such institutions affording a convenient and secure place of deposite for the surplus earnings of the unincumbered labourer. Now, in whatever degree these surplus earnings are curtailed, in that degree will the utility of Economical banks be destroyed. As wages must ever be sufficient to keep the supply of labour up to the demand, the man who has the average number of children, will be able just to support his family. But when, instead of enabling the married labourer to support his family by apportioning his wages to the value of subsistence, we give him, upon every rise in the price of provisions, a certain allowance from the parish, we depress the earnings of the unmarried man, to whom this aid is not afforded, below their natural level, and, by an act of injustice for which it would be difficult to find a name, deprive him of the means of providing for his future wants. Whoever is interested in the success of Economical banks, should endeavour, as a preliminary step, to correct that most mischievous operation of the poor laws, by which an increase in the parish rate is substituted for a rise of wages. This miserable and unjust system, (for we are told by the highest authority, that the labourer is worthy of his hire,) prevails, to the disgrace of the country, throughout many agricultural districts; and, if it should not be exploded, will, in such districts, present an insuperable bar to every plan for improving the condition of the people.

But it is not merely in the distributing of parish relief, that unenlightened benevolence obstructs improvement, and tends to perpetuate the misery it would remove. In the erection of penetentiaries, enormous sums are squandered in a manner much worse than useless. Whatever the capital and consumption of a country may be, they can create only a given demand for labour. Now, if Government supplies a portion of this given demand, by

means of con[illegible] a penitentiary, it must necessarily throw a portion of ind[illegible]pe[illegible] workmen out of employment. Thus the labour market will be narrowed, wages will be reduced, the difficulty of obtaining employment and subsistence will be increased, and want will goad fresh victims to the perpetration of crime. Thus it may be feared lest the Penitentiary at Milbank, erected at an enormous expense, for the purpose of training convicts to industry and virtue, should prove the remote occasion of making new criminals in the place of those whom it may reclaim. Convicts should be employed and reclaimed in distant colonies, where, from the great productive powers of industry when directed to new lands, they might, with a moderate degree of skilful management, be made, not only to maintain themselves, but to replace the expense of their transport; and where, by opening new fields for commercial speculation, they would enlarge, rather than narrow, the labour market on the mother country. In order to aid the improvement of the people, we should carefully abstain from every thing which might prevent wages from finding their natural level; and should confine ourselves to encouraging the unincumbered man to lay up those surplus earnings which are his due.

From the preceding observations it will appear, that much is yet to be done, and not a little to be *undone*, before we can arrive at a perfect system for affording the people the means of self support. This consideration should animate us to more energetic exertions in the great cause which has been so auspiciously commenced. Enough has already been accomplished to ensure the success of future efforts. The great events, the astonishing and rapid changes which, for the last five and twenty years, we have witnessed in the political world, become trivial and unimportant when contrasted with that mighty moral revolution, which is now working its tranquil, its noiseless, but resistless way, and which is not we trust to cease, until the Millennium come.

CORRESPONDENCE.

There is no part of our critical office, on which we enter with so painful reluctance, as that of discharging our duty to the Public, at the expense of the feelings and interests of a deserving individual. The wish to make reparation for even seeming severity in our Review of Mr. Good's Work on Job, induced us to give a prompt insertion to that Gentleman's letter, in our March Number, although it was impossible to print it without adding a few remarks substantiating the statement of the Reviewer. [illegible]at we failed in our attempt to

give Mr. Good satisfaction. He complained, in a Note to the Proprietor, of the 'self evident absurdity' of our 'silly comment' on his letter, and intimated that 'three lines of graceful 'apology would have done more service to the Review than 'this page of blundering defence.' It now becomes proper to do justice to our Reviewer, who, it is unnecessary to state, is wholly a stranger to Mr. Good, and opened his volume under no unfavourable prepossession whatsoever. At the time of his receiving Mr. Good's Letter, from the Publisher, he was labouring under severe indisposition, and had only an hour allowed him hastily to draw up the few remarks which appeared in the Number for March. As both his competency as a Hebrew scholar, and his integrity as a critic, are deeply implicated in the justness of his strictures on Mr. Good's Work, we think it due to him to give insertion to the following communication, as affording specimens of the *data* on which he formed his opinion of Mr. Good's qualifications and attainments as a Biblical critic.

'Job, ch. iii. 6. "Let it not rejoice amidst the days of the year." "There are two derivations of the Hebrew term יחד (Jihed) here translated rejoice;—the one is from the verb יחד *to unite or join together:* in which case the phrase must be necessarily rendered as in our common version, "let it not be joined to;" and the other from the verb הדה (hadeh) *to rejoice*, or *exult* The latter derivation appears the more forcible and poetical; and I have followed Cocceius, Mercer, and Schultens, in admitting it into the text, in opposition to the common reading."—*Mr. Good's Note*, p. 86.

Who would imagine after reading this Note, that the English Translators of the Common Version, ever thought of "rejoice," as suitably expressing the sense of the original יחד? In the margin of the English Common Version, we find the very rendering adopted by Mr. Good. "Let it not *rejoice* among the days of "the year!" A less pompous Author, would have said merely, 'I prefer the marginal to the textual reading of the public ver-'sion.'

'Ch. iv. 5. "The Hebrew תבא almost uniformly implies iteration, rotation, turn, or circle,"—for the root is not בוא, but תב, which, as a verb neuter, signifies *to re-turn*; and as a verb active, to re-store, re-cover, and also to re-turn."—*Mr. Good's Note*, p. 48.

תב is not a Hebrew, but a Chaldee word. Every Hebrew scholar knows that תבא, or תבוא, (for so the word is printed in both Athias's and Vander-hooght's editions,) is from the root בא, or בוא, *venire, to come, or go.* שב, or שוב, is the origin of תב, or תוב, the ש in Hebrew being changed for the ת in Chaldee.

'Ch. v. 23. "Tribes of the field," בני חשדה. "The sons, or progeny of the field."—*Mr. Good's Note*, p. 66.

Where did Mr. Good find בני? If he would look into his Hebrew Bible, he would find אבני, which does not mean 'sons,' but stones.

'Ch. vi. 19. "The companies of Tema *search earnestly*."—"Such," says Mr. Good, in his Note, p. 80, "is the real meaning of the Hebrew חביטו, which implies not merely *to look*, but to beat about, or investigate, or examinate every step." "The theme is חבט, to thrash or beat out corn, with a rod or other instrument!!!"

What an accurate etymologist! The Hebrew word הבט *never* means *to look*. The Hebrew word is not חביטו, but תביטו, which is from נבט, *Intuitus est, to look attentively*. The very word used in the text occurs in Psalm xxxiv. 6. הביטו, '*they looked attentively*.' In the compass of a few lines, Mr. Good commits the following four errors.—1. He is wrong in saying חביטו means *to look*. 2. He is wrong in giving חביטו as the word. 3. He is wrong in giving—*search earnestly*, as a version of the original. 4. He is wrong in not giving נבט as the proper root. 'The companies of Tema "*looked attentively*," is the proper translation.'

'Ch vii. 12. "I am much more at a loss for the reason why תנים should be commonly translated whale, &c."—*Note*, p. 89.

The text has not תניכם but תנין, and if Mr. Good had referred to Gen. i 21, he might have found the reason of תנין being included in the class of large sea animals. Whatever may be the meaning of תנין, Mr. Good has lost sight of his original in giving תניכם.

Job. ch. xi 17. '*Thou shalt grow vigorous*.'—In our common version, "*Thou shalt be*." The primary meaning of היה, however, is not that of simple being, but of strength, vigour, perfect life, as opposed to dissolution: whence, as a verb, it implies almost constantly 'to become strong and vigorous,'—'to recover strength and vigour (says Parkhurst) after faintness, weakness, or sickness.' See his Lexicon: Article חיה, 11. Who does not perceive the fitness and elegance of the term, as used in such a sense, and upon such an occasion.' —*Good's Notes*, p. 133.

And who does not perceive the carelessness or ignorance of Mr. Good? The Hebrew is כבקר תהיה, which has no other meaning than 'As the morning thou shalt be.' The primary meaning of היה is that of *simple being*, as opposed to non-existence. The word is תהיה from היה, and what has this to do with a reference to Parkhurst under חיה?

'Job, chap. xvi. 7. "I am altogether at a loss to know why עדתי should be rendered "my company." עד, as a verb, means generally to "testify," or "bear witness;" but has no such sense as "to as-

sociate: and עדות, as a substantive, generally implies "testimonies," or "witnesses." עדה, indeed, from יעד, is clearly "a company," or "association," and so is ערת, from the same radical *in regimen*, but I believe never otherwise, and here it has nothing to govern.'—*Good's Notes*, p. 186, *line* 8, &c

It is surely somewhat strange, that a Biblical critic should be, by his own confession, "altogether at a loss," where the elementary principles of Hebrew Grammar are matter of consideration. Mr. Good is at a loss to know why עדתי should be rendered "my company:" we will inform him. עדת is in *regimen* in this very passage, in consequence of the yod affixed. In Hebrew, a noun singular in the feminine gender ending in ת, changes ת into ת, before an affix, as אשה, a wife; אשתי, my wife: תורה a law; תורתי, my law: תמה, integrity; תמתי, mine integrity: *cum multis aliis*. So, in the text עדתי is 'my 'company': עדה, from יעד, being changed into עדת before י, according to grammatical rule. עדתו Numb. xvi. 5, 6, is, 'his 'company,' as is עדתך, verse 16, 'thy company.'

'Ch xvi. 7. "Here, indeed, hath he distracted me—הלאני "hath he distracted me;" Not, "hath he made me weary," as in our common version: הל in no sense implies "to weary;" but generally "to move, or shake violently"—"to agitate, distract, madden, intoxicate." There can be no doubt of the real meaning in the present case.'—*Good's Notes*, p. 185.

Certainly, there can be no doubt of the real meaning in the present case, and as certainly Mr. Good has not found it. "הל "does not mean to weary." Who ever thought it did? If הל does not mean to weary, לאה certainly does, and that is the root of הלאני in the text.

'Ch. xxxi. 21. "If I have withdrawn my hand" מתה means directly "to withdraw," to draw back or aside—our common rendering, "If I have lift up my hand against,"—and that of Junius, and Tremellius, and Piscator. "If I have shaken my hand at" (si agitari manum meam) are both of far inferior force as well as correctness; and I am compelled to relinquish them.'—*Good's Notes*, p. 367.

Our critic is out again. The Hebrew word is הנפיתי, which has nothing to do with מתה 'to withdraw.' It is derived from נף, and is adequately rendered in the common version, "If I "have lift up."

'Ch. xxxiii. 17. "Rooteth out." Not יכסה, from כסה "to hide," as given without any clear meaning in our common version: but rightly from כסה *to* uproot.'—*Good's Notes*, p. 386.

There is no such verb in the whole compass of Hebrew as כסה, '*to uproot*.'

'Chap. xxx. 25. "For the rock)" not for the poor. The text

indeed (אבין) admits of both these senses. "Should not my soul pine for the Rock, or stony Recess of darkness and death-shade," as mentioned in chap. xxviii. 3, in which the same term is used, and rendered by every one in the sense now offered."—*Good's Notes*, p. 369.

A gross mistatement, and a false assertion, in a few lines! In ch. xxviii. 3, the term is not אבין, but אבן. The former word uniformly means 'egenus,' 'destitute,' 'poor:' never stone or rock; the latter invariably means *lapis*, stone. The words have no connexion with each other.

'Ch. xxxiii. 19. "אתון and אתונה (aten, at'na) indeed whether in Hebrew, Chaldee, or Syriac, import a 'furnace,' and is so rendered Gen. xix. 28.—*Good's Notes*, p. 387.

So rendered! On turning to the English common version, Gen. xix. 28, we meet with the word furnace, it is true: but if we refer to the same passage in the Hebrew Bible, we shall find neither אתון, nor אתונה, but כבשן. The former words never mean "*furnace*" in *Hebrew*.

'Ch. xix. 5.—"And expose to myself)" The verb נכח, whence the present term ותוכיחן implies rather "to publish," or "lay open," to "urge a charge in broad day-light," than "to plead," or simply "to act," or "speak."'—*Notes*, p. 213.

In p. 154, Mr. Good remarks—'Ch. xiii. 15, "But I would still justify, אך אוכיח: In our common version, "But I will maintain;" yet נכח means rather to act or speak truly, justly, or righteously, to rectify, or justify, than merely "to argue, or maintain a cause, be its nature what it may."

One would have thought that the merest novice in Hebrew would have assigned such words as תוכיחו and אוכיח to the proper root, which is not נכח, as Mr. Good boldly and ignorantly asserts, but יכח. The same sort of error occurs in the following note:—

'Ch. xii. 16.—"תרשיה is a derivate from שוה, to equalize, or make equal; and consequently implies equality, adequacy, competency, or sufficiency."—*Good's Notes*, p. 143.

Every Hebraist knows, that such words as תוכיחו and תרשיה can belong only to the verbs יכח and ישה. Mr. Good presents to us, at p. 128 (Notes) this identical "תרשיה as a substantive, implying transgression or iniquity, from נשה 'to fail,' or 'relax,' i. e. in duty, and hence to sin, or transgress." The word תרשיה, as we have already stated, is from ישה. It has no such meaning as that of 'sin,' or transgression, in the Hebrew Bible.

Ch. xix. 12. 'And wheel their lines—') The verb סב, whence סבבו, here made use of, implies in all its senses, 'Gyration,' and denotes, 'to encompass,' 'surround,' 'encircle,' 'enring,' or 'wheel,' and by no means 'to raise up,' though this is the common sense ascribed to it in the present passage.'—*Good's Notes*, p. 214.

It is requested that the reader of this paper will verify the citations, that he may satisfy himself as to the fact of Mr. Good's having committed errors so gross as these. "The verb כב whence יסבו" says Mr. Good, "implies by no means to raise up." Did he ever know, or hear of such a meaning being attributed to it? What will the reader think of Mr. Good, when he is informed by a reference to the Hebrew Bible, Job, xix. 12. that the verb יסבו does not occur in it? Such however is the fact. The words are, ויסלו עלי דרכם which Mr. Good, after his accustomed manner, translates, "*wheel their lines*;"—but which the common version renders strictly and properly—"They raise up their way against me." The allusion is to the practice of besieging armies raising up works against a place. In this passage Mr. Good, with consummate boldness, renders דרכם by "their lines," i. e. "lines of soldiers in battle array." דרך is way, path, manner, custom; never "lines" or ranks of soldiers.

Ch. xvi 6. "*What will it avail me.*) In the original מה יהלך; in our common version, "What am I eased?" The meaning is not essentially different; but הלך does not imply "to ease," but "to proceed," "increase," or "advance;" and hence "to profit," "benefit," or "avail;" whence הלך as a noun, implies, "a toll," "custom," "produce," "profit," or "availment."—*Notes*, p. 184.

הלך is simply a verb of motion. The noun הלך is applied in the sense of toll only *in Chaldee*, and is strictly and properly, "passing money," implying, not that "produce," or "profit," (as Mr. Good will have it,) is the radical import of the word, but, "motion," i. e. passing along. In the common version the sense of the Original, is adequately conveyed in—"What am I eased?" and the literal translation of the words is given in the margin —"What goeth from me?"

Ch xxxii. 2. Before God) The Septuagint renders it still differently, ἐναντίον Κυρίου, "in opposition to," or, as the adverse party to "the Lord."—*Notes*, p. 876.

This affords us a specimen of our critic's skill in Greek. Mr. Good must submit to be informed, that ἐναντίον Κυρίου means, "before the Lord," and in this sense is a correct rendering of the passage מאלהים—as "*coram Deo*" would be in Latin.

We shall subjoin a few specimens of Mr. Good's critical sagacity, for the purpose of ascertaining his claims to the character of a Translator.

Job, vii, 7. "O! remember, that, if my life pass away,
Mine eye shall no more turn to scenes of goodness"

"This verse does not appear to have been understood by any of the translators, except Reiske; nor has it been connected, as it ought to be, with the subsequent verse. רח, as a substantive, implies, smiling,

air, breath, vapour, as a verb, to blow, or blow out; to breathe, inpire, or expire, to *evaporate, pass off,* or *pass away,* (abire,) in which last sense the Arabic رَاحَ is still used. I am persuaded that the second is the only construction in which the term רוח ought to be regarded in the present place. It is a verb employed conditionally: "*Should* my life pass away, or, *if* my life pass away." &c. &c.—*Good's Notes.* p. 88.

Surely, a correct taste will prefer the reading of the common version to Mr. Good's. It is far more in correspondence with the state and feelings of the afflicted complainant. "O remember that my life is wind:—mine eye shall no more see good." The sentiments conveyed in the former and subsequent periods separated by a pause, "O remember," &c. are quite in the manner of such a person as Job, abruptly piteous. Mr. Good's rendering reduces it to a mere truism. "O! remember that should life pass away, mine eye shall no more turn to scenes of goodness."

But to ascertain the proper meaning, the original words must be consulted, and without the least fear of contradiction, we affirm that רוח (the word in the text which Mr. Good renders by 'pass away,') is never throughout the Hebrew Bible, in which it occurs in instances almost innumerable, in a single instance employed as a verb, meaning 'to *pass away.*' It is, in the present case a noun importing breath or wind. "O! remember that my life is wind," is an unimpeachable version of זכר כי רוח חיי. And a parallel passage may be found in Psalm lxxviii. 39. "For he *remembered* that they were but flesh, a wind," &c. ויזכר כי בשר המה רוח. ראות in the subsequent part of the verse is not a noun, nor can it be rendered by "scenes," it is the infinitive of the verb ראה and means to 'see,' 'behold' לראות 'to behold.' The marginal reading of the common version is literal and correct—"mine eye '*shall not return to see*' good." לא תשוב עיני לראות טוב.

'Job. xviii. 11. "And shall snatch him from) In the original וחמצהו which has not hitherto been fully understood, and has hence been differently rendered —The real meaning of מצה is "to free." "to loosen," 'deliver,' "to take or snatch away," in the present instance *eripere,* in which sense the same word is used, Ps. cxliv, 7, 11, "Deliver me out of great waters." "Deliver from the hands of strange children, i. e. "take me, or snatch me away from," and hence accurately rendered "*er pe,*" by St. Jerom. The same idea is intended by the same word in the passage before us, "shall snatch him from his feet," "Shall take from him the power of flight."—*Good's Notes.*—p. 206.

The verb מצה means, 'Aperuit,' 'Dilatavit,' 'Liberavit,' and is always used in reference to express benefit conferred on the

object. In this way it may be rendered 'to natch's, namely, from some evil or danger; but it never is, or can be, used, as expressing the taking away in a hostile or unfriendly manner, which is the import of Mr. Good's interpretation of the word. This is a specimen of the manner in which Mr. Good interprets in numerous instances, and in which he manifests a radical want of Hebrew learning and the insufficiency of his skill in philological discrimination. He evidently knows nothing of the origin or import of the word תמת.

'Job, xxxvi. 14. "They shall die in the youth of their soul) A most forcible and elegant phraseology, but which is strangely mutilated in our common version by the total omission of נפשם, "of their soul."—*Good's Notes.* p. 410.

The common version reads, "They die in youth." The margin has—"their soul dieth, i. e. in youth." The Hebrew, is תמת בנער נפשם, which, literally rendered, is—"Their soul shall "die in youth;" in exact accordance with the marginal reading, and the proper import of which is preserved in the textual rendgird. תמת never can be rendered "They die."

What we have cited constitute but a small proportion of the gross inaccuracies and blunders with which Mr. Good's Book abounds. Many errors pervade the text in cases in which nothing in reference to the passages appears in the notes. For instance, אולם ch. xiv. 18. is translated by—"for ever," instead of "truly," or "surely." יכיוך, ch. xxii. 4. is rendered "will he smite thee," &c. &c. &c.

Mr. Good's canon for the use of the Hebrew ו vau, as an imperfect negative, remains to be examined. It is as follows:

'Whenever ו vau is employed negatively, it has the precise force of, and in its general range runs precisely parallel with, our own *nor*, and the Latin *nec* or *neve*; and hence is only an imperfect or half negative, requiring a preceding negative, as *nor* and *nec* require, to make the negation complete.—The imperfect negative may be employed alone, in every sentence composed of two opposite propositions, when it becomes the means of connecting the one with the other: such propositions being in a state of reciprocal negation, and the former of course supplying the place of an antecedent negative to the subsequent and imperfect connecting particle.'—*Notes*, p. 6.

This canon is applied by Mr. Good in explanation of

'Job i. 5. חטאו בני וברכו אלהים, *sinning against*, and *serving or blessing God*, are opposite propositions, constituting negations to each other; and are united by an imperfect negative particle, whose imperfection is cured or supplied by the relative negation of the first of the two propositions.'

In his letter to the Editor of the Eclectic Review, Mr. Good furnishes another example of the application of the canon:

דור הלך ודור בא והארץ לעולם עמדת Eccles. i. 4. 'Here', says Mr. Good, 'the ו vau preceding הארץ is used in a half-negative 'sense, the other half negation being supplied by the contrast 'of the verbs *pass away*, and come with the verb *abide for* 'ever.' The passage is rendered by him, 'Generation cometh, 'and generation passeth away; NOR doth the earth abide for 'ever.'

What is a canon? A canon is a general rule. But Mr. Good's canon is so far from being a *general* rule, that it is no rule at all. If it be applicable in one case, it must be applicable in another, where the requisite circumstances are not wanting. Let us try it in reference to the very passage selected by Mr. Good, from Eccl. i. 4. *Coming* and *going* are as much opposed to each other as *pass away* and *abide for ever*; the former verbs constitute negations to each other as completely as the latter; and the one set of verbs is also connected by the particle ו, in the same manner as the other. According to Mr. Good's canon, then, the words דור הלך ודור בא must be rendered 'Gene-'ration cometh, NOR does generation go.'

Again: in the cii. Psalm, v. 27. we have חמה יאבדו ואתה תעמד. Here we have all the requisites of Mr. Good's canon, in a passage exactly parallel to Eccl. i. 4. The verb *abide* is in contrast with the verb *to perish*, and the particle ו connects them, which 'is cured of its imperfection' by the negation contained in the first proposition as related to the second, in exactly the same manner as ו is cured of its imperfection in Eccl. i. 4. The passage in cii. Psalm, if rendered according to Mr. Good's canon, will appear as follows: 'They shall perish, NOR shalt 'thou continue.' We need not remind our readers that the latter words refer to the Deity. This, we think, constitutes a *reductio ad absurdum*, and would be sufficient to demonstrate the fallacy of Mr. Good's 'canon.' It is, in fact, built on sand. Notwithstanding his confidence and his parade, it is *a mere assumption throughout*. Mr. Good's philological talents must be estimated by the proper proofs; but if he persist in urging any of the points to which the present remarks relate, he will only expose himself the more. Were he to act ingenuously, he would at once acknowledge his numerous and palpable errors; errors of which no accomplished Hebrew scholar could be guilty. Mr. Good was indebted to our lenity in the review of his work, which is in truth the most radically erroneous book we recollect ever to have read. Our extracts speak for themselves.

*** Articles on Clarke's Travels, Southey's Poet's Pilgrimage, Jones's History of the Waldenses, Accum on Gas, &c. will appear in the next Number.

ART. XIII. SELECT LITERARY INFORMATION.

In the press, Memoirs and Remains of the late Rev. Charles Buck: collected and arranged from his papers: with a brief Review of his various Publications. By John Styles, D. D.

Mr. Coulton, of Devizes, is preparing for publication, a new edition in 1 vol. 12mo. of his "Doctrine of the Bible," under the patronage of her Royal Highness the Duchess of York.

Preparing for the press, in one thick volume, 12mo. Theological and Literary Essays on Practical Subjects in Divinity, and on interesting Subjects in Literature. By the Rev. G. G. Scraggs, A. M. of Buckingham.

In the press, and speedily will be published, in imperial Quarto, engraved on sixty double plates, 5l. 5s. in boards, The Elgin Marbles of the Temple of Minerva at Athens: selected from the second and fourth volumes of Stuart and Revett's Antiquities of Athens. To which will be prefixed the interesting Report of the Select Committee to the House of Commons respecting the Earl of Elgin's Collection of Sculptured Marbles; also, an Historical Account of the Temple.

The Life of the late William Hutton, of Birmingham, including a history of his family, and an account of the riots at Birmingham in 1791, is preparing for publication under the auspices of his daughter.

Abbé J. A. Dubois, missionary in Mysore, has in the press, in a quarto volume, a Description of the People of India, with particular reference to their separation into casts.

Mr. James Dallaway will soon publish, in imperial octavo, Statuary and Sculpture among the Ancients; with some account of specimens preserved in England; embellished with numerous etchings.

Dr. W. R. Clanny has in the press, a Treatise on the Mineral Waters of Gilsland, in which is given an account of their chemical composition and medicinal qualities.

The Rev. Dr. Trevor will soon publish a volume of Sermons.

The Rev. R. P. Beachcroft has in the press two volumes of Sermons.

The Poetical Works of the Rev. George Crabbe, in four volumes, with a portrait, will soon appear.

Mr. Holmes has in the press, a Treatise on the Coal Mines of Durham and Northumberland, containing accounts of the fatal explosions within the last twenty years, and the means proposed for their remedy.

Sir George Buck's History of Richard the Third is printing from the original MS. in the possession of the editor, with an Appendix of notes and documents, by Charles Yarnold, esq. in a quarto volume.

Mr. Aston, author of the Manchester Guide, has in a state of forwardness, a Picture of Manchester, embellished with wood-cuts of the principal buildings.

Dr. Alex. Marcet, one of the physicians to Guy's Hospital, will soon publish an Essay on the Chemical History and Medical Treatment of Urinary Calculi, with plates.

Dr. John Reed, formerly physician to the Finsbury Dispensary, has in the press, Essays on Nervous and Hypochondriacal Diseases, and other subjects.

Sir Cuthbert Sharp will soon publish, a History of Hartlepool, in the county of Durham.

Conversations on Political Economy, by the author of Conversations on Chemistry, are printing in a duodecimo volume.

The Rev. John Hewlett has in the press, in five octavo volumes, Commentaries and Annotations on the Holy Scriptures.

Biblical Criticism on the Books of the Old Testament, and Translations of Sacred Songs, with Notes, by the late Bp. Horsley, is preparing for publication.

Mrs. West, author of Letters to a Young Man, &c. has in the press, Scriptural Essays adapted to the Holidays of the Church of England.

A Historical Account, interspersed with Biographical Anecdotes, of the illustrious House of Stanley, will soon appear in a crown octavo volume, embellished with portraits.

Mr. Benjamin Holdich has in the press, a History of Crowland Abbey, digested from the materials of Mr. Gough, including an abstract of Mr. Essex's Observations on the Abbey.

An edition of Stackhouse's History of the Bible, corrected and improved by Dr. George Gleig, one of the bishops of the Scotch Episcopal Church, is preparing for publication, in three quarto volumes, and will appear in parts.

Berry, late of the College of
ınd Author of a History of Guern-
s in the press, a Series of Tables,
"The Genealogical Mytho-
intended as a book of reference
for Classical Students. The work has received the sanction of many of the most eminent Scholars in the Kingdom, to whom the MS. has been submitted.

XIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of four Christian Hinately deceased. Published by
ɪrampore Missionaries.—12mo.
boards.

ıpplement to Political Portraits
new era; with notes historical
ɔgraphical. By Wm. Playfair,
. boards.

ıgelical Biography. By Erasmus
ton, late Rector of Turvey,
ɪith 51 portraits. A new edition.

ıoirs of the late Thomas Holcroft,
by himself, and continued to the
his death, from his diary, notes,
ıer papers. 3 vols. 12mo. 1l. 1s.

BOTANY.

ystem of Physiological Botany.
Rev. P. Keith, F.L.S. Vicar of
ɔden, &c. illustrated by nine
ings 2 vols. 8vo. 1l. 6s.

EDUCATION.

ɡraphical Exercises on the New
ıent; narrating the principal
ɛnts recorded, and describing all
aces mentioned in that Sacred
with maps, and a brief account
religious sects: designed for the
young ladies. By William Butcher of writing, geography, &c.
edition.

ımiliar History of England, by
ɪn and answer: with heads, fcp.
s. 6d. boards.

ort introduction to Numeration,
ɪd for Children between four and
ɪars of Age, preparatory to Con-
s Method of learning to calculate,
fother, 1s.

ɾstem of Geography for the use of
s, on a new and perfectly easy
ɪn which the European Boundae stated, as settled by the peace
ɾis, November 1815. By John
d, Author of Letters on Ancient
lodern History, &c. &c. 12mo.
. bound. Illustrated by six well
ɾed Maps.

HISTORY.

Lectures on the Philosophy of Modern History, delivered in the University of Dublin. By George Miller, D. D. late Fellow of Trinity College, Dublin. Vols. 1 and 2. 8vo. 24s.

The Historical Account of the Battle of Waterloo: comprehending a Circumstantial Narrative of the whole events of the War of 1815. By Wm. Mudford, Esq. accompanied by a series of splendidly coloured engravings, plans, &c. from Drawings taken on the spot, by James Rouse, Esq. Part I. imperial 4to. with six plates, 1l. 11s. 6d.

The History of the Inquisition, &c. with a particular description of its Secret Prisons, Modes of Torture, &c. abridged from the elaborate Work of Professor Limborch. Introduced by a Historical Survey of the Christian Church, and illustrated by Extracts from various Writers, and Original Manuscripts; interesting Particulars of Persons who have suffered the Terrors of that dark and sanguinary Tribunal; and Political Reflections on its Revival in Spain by the Decree of Ferdinand VII. with engravings. 8vo. 13s.

MEDICINE AND CHIRURGERY.

A Treatise on the Medicinal Leech; including its Medicinal and Natural History. By James Rawlins Johnson, M.D. F.L.S. 8vo. 8s. boards.

The First Part of Rudiments of the Anatomy and Physiology of the Human Body. By T. J. Armiger, Surgeon Extraordinary to H.R.H. the Duke of Kent, &c. 8vo. 4s.

MINERALOGY.

An Elementary Introduction to Mineralogy. Designed for the use of the student. By William Phillips, member of the Geological Society. 12mo. 8s. 6d.

A system of Mineralogy. By Robert Jameson, Regius Professor of Natural History in the University of Edinburgh. The second edition, with numerous plates. 3 Vol. 8vo. 2l. 12s. 6d. boards.

MISCELLANEOUS.

Dibdin's Ames, Volume the Third; containing engraved portraits of Dr. Farmer, George Steevens, and Isaac Reed, with numerous wood-cuts and typographical embellishments. 3l. 13s. 6d. boards.

The Antiquary. By the Author of Waverley. 3 vol. 24s.

A Letter to a friend of Robert Burns: occasioned by an intended Republication of the Account of the life of Burns, by Dr. Currie; and of the Selection made by him from his Letters. By William Wordsworth. 8vo. 2s. 6d.

The Report from the Select Committee of the House of Commons, on the Earl of Elgin's Collection of Sculptured Marbles. With a copious Index. 8vo. 9s. 6d. boards.

A Letter from the Chevalier Antonio Canova; and Two Memoirs descriptive of the Sculptured Marbles collected by the Earl of Elgin. By the Chevalier E. Q. Visconti. 8vo. 9s. 6d. boards. Translated from the French.

Memoirs of Oliver Cromwell and his Children, supposed to be written by himself. 3 vols. 12mo. 18s. boards.

The Russian Prisoner of War among the French. By Moritz Von Kotzebue, Lieutenant of the General Staff of the Imperial Russian Army, Knight of the Order of St. Wladimir. Edited, with the Addition of a Preface and Postscript, by the Author's Father, A. Von Kotzebue. Translated from the German. 8vo. 9s. boards.

Letters to a Nobleman, proving a late Prime Minister to have been Junius; and developing the secret Motives which induced him to write under that and other signatures. With an Appendix, containing a celebrated Case, published by Almon, in 1768. 8vo. 8s. boards.

ORNITHOLOGY.

The Sixth and Seventh Volumes of the Natural History of British Birds. The Descriptions from the Systema Naturæ of Linnæus: embellished with Figures drawn, engraved, and coloured from the original Specimens. By E. Donovan, F. L. S. royal 8vo. 3l. 12s. boards.

PHILOLOGY.

An easy natural and rational method of teaching and acquiring the French Language, on a plan entirely new, in which the anomalies and irregularities of verbs are clearly demonstrated and reduced to rule. The whole deduced from the Philosophy of the language, and an Analysis of the Human mind. By W. H. Pybus. 8s. boards.

Italian Phraseology, a Companion to the Grammar, comprising a selection of the most useful phrases, with their various constructions explained on a new plan, and a copious glossary. By M. Santagnello, Author of the Italian Grammar and Exercises, &c. 1 vol. 12mo. 7s.

POETRY.

The Poet's Pilgrimage to Waterloo. By Robert Southey Esq. P. L. &c. illustrated by 8 engravings. 12mo. 10s. 6d.

Christabel, &c.—By S. T. Coleridge, Esq. 8vo. 4s. 6d. sewed.

Margaret of Anjou, a Poem. By Miss Holford, Author of Wallace. 4to 2l. 2s. boards.

Mador of the Moor, a Poem. By the Author of the Queen's Wake. 8vo. 7s. 6d. boards.

Thanksgiving Ode, January 18, 1816, with other short pieces, chiefly referring to recent public events. By William Wordsworth. 8vo. 2s.

THEOLOGY.

An Essay on the Existence of a Supreme Creator, possessed of infinite power, wisdom, and goodness. [To which Mr. Burnett's first prize of 1200l. was adjudged at Aberdeen, on the 4th day of August 1815.] By William Laurence Brown, D.D. Principal of Marischal-college and University of Aberdeen, &c. 2 vols. 8vo. 24s.

Thesaurus Theologicus, or a complete system of Divinity: summed up in brief notes upon select places of the Old and New Testament. Wherein the sacred text is reduced under proper heads, explained and illustrated with the opinions and authorities of the ancient fathers, councils, &c. By William Beveridge, D.D. Bishop of St. Asaph. A new edition, in two Volumes 8vo. 1l. 4s. boards.

Christian Churches, the hope and joy of faithful Ministers, a Sermon delivered at Needham Market, before the half-yearly association of Suffolk Independent Churches. By Isaac Slopes, Beccles. 6d.

The Sorrow of a bereaved Church, a sermon occasioned by the death of the Rev. G. Lambert, of Hull. By the Rev. E. Parsons, Leeds, together with the address at the interment. By the Rev. J. Gilbert, Rotherham, and the last charge of their dying pastor to the Church and Congregation. 8vo. 2s.

GENERAL INDEX.

VOL. V. NEW SERIES.

extract from Kidd's Sermon on , 370

Strictures on Mr. Good's of the Book of Job, 613

tan, tradition of its being by the descendants of the 59; extract, &c. *ib. et seq.*

manners and character of, Elphinstone's Caubul.

ral Interest, distress of, 419,

Travels in Morocco, &c. 521, the author really a Spaniard, *sketch of his journey, ib;* s on the credit due to the under the peculiar circum- of the case, 524; *his reflec- landing at Tangiers,* 525; *f justice, ib.;* tea-drinking ex- at Morocco, 526; *ceremony ducing a bride to her husband, nature of their music,* 527; ed state of the Jews, 527; favourite at court, 528; des- n, population, &c. of Fez, *ib.; assigned for the Mahummedan at the public prayers,* 529; ns of the people, *ib.; Moor- ols, ib.;* highest point of the range, 530; Morocco, its de- state, *ib.;* author sets off for s, *ib.; distressed state of the party e want of water,* 531; *its effects animal frame,* 533; his opinion he interior state of Africa, *ib.;* s of Jerusalem and Mecca may visited by Christians, &c. 534; es not forbidden, 534; *El , or the house of God,* 555; ce- y of washing its floor, 536; *on to Mount Arafat, its motives,* ief of the well of Zemzem, nature of his occasionally re- functions, 537

ighland Scenery, a singularly of- fensive description of, 248; its true character, 250

Atlas Chain, its highest elevation, 530

Ambrose's Opoleyta, 158, *et seq.;* sketch of the tale, and *extracts,* 159, *et seq.*

America inferior to Europe in intellectual endowments, 606

Athaliah, a sacred drama, translated from the French, 88, *et seq.;* difference between the Greek and English drama, 88; nature of the Greek drama attributable to its origin, *ib.;* characters of the Greek dramatist prepared to his hand, 89; spectator always previously acquainted with them, *ib.;* difference in the conduct of the personages of the Greek and English drama, *ib.;* originality of the French tragedians reproached for their close imitation of the Greek dramatists, *ib.;* tragedies derived from the Greek mythology banished from the English stage, 90, 1; Athaliah the best production of the French stage, *ib.;* remarks on the style of the English translation, *ib.; extract,* 91 *et seq.*

Bakewell's Letter to the chairman of the select committee of the House of Commons, on the state of madhouses, 293, 302

Banks for Savings, pamphlets on, 599, *et seq.*

Baptismal Regeneration, tracts on, 429, *et seq.;* reasons of the nonconformity of the ejected clergy, *ib.;* baptismal regeneration a prominent reason, 430; now denied by a part of the clergy to be the doctrine of the church, *ib.;* nature of Messrs. Biddulph and Scott's objections to Dr. Mant's statements, *ib.;* baptismal regeneration as explained in the ministration of public

INDEX.

baptism, 431; in the catechism, 432; Messrs. Scott and Biddulph's opinion that the language is only a little too strongly figurative, *ib.*; fatal consequences of the doctrine, 433; sincerity of the evangelical clergy recognized, 434; mortifying expedients to which they are reduced, 435; Mr. Biddulph's opinion of the words in the baptismal service, *ib.*; Mr. Bugg's opinion of the restrictive appellation of the language of the liturgy, 436; reasons for objecting to admit hypothetical explanations of the catechism, &c. 437, *et seq.*; remarks on the sentiments of the church of England on baptism, 439, *et seq.*; Hooker on the nature of sacraments, *ib.*; real subject of the controversy, 441; Hooker on the necessity of baptism, 442; circumstances that have tended to give undue importance to baptism, 445; Calvin on the sacraments, *ib.*; diversity of opinion in regard to baptism, *ib.*; perpetual obligation and real importance of baptism attach probably to its sacramental character, 448; its real efficacy explained, 449

Baptism, *modern*, different from the primitive institute, 446, *et seq.*; see Baptismal Regeneration.

Baptism practised among the Monjols, 338

Baptist Mission, Dr. Brown's account of, 234

Barytes, mines of, 261; its use in the manufacture of porcelain, 264

Baxteriana, by Arthur Young, 86, *et seq.*; *advantages arising from a constant attention to the duties of religion, ib.*

Bears, white and brown, in North America, 122; *formidable encounters with them, ib.* and 127

Bees Wax, a secretion from the animal, 583

Believers, address to them, 281

Bellamy's Jonah, a poem, 289, *et seq.*; *extract, ib.*; objectionable passage, 290

Bends in the Missouri, remarkable, 113

Benefits derived from Insects, 380; *extract*, 381, 2

Bennett's, the Hon. H. G. evidence before the House of Commons, of his visit to Bethlem, 297, 8

Ben Nevis, the highest eminence of the Highlands, 249

Bible Society, various pamphlets on it, 53; *et seq.*; early opposition to it, *ib.*; that controversy rests exclusively with the members of the establishment, 54; its tendency to subvert church and state considered, 55; an incalculable advantage thrown away by the church, 56, 7; advice to the clergy how to put down the dissenters, 57; the political, not the moral dangers of the church the cause of the fears of the clergy, 58; *appeal to the clergy, extracted from Mr. Bullar's pamphlet, ib.*; the opposition of the majority of the clergy to the bible society affords real ground for the fear of danger threatening the church, *ib.*; the national establishment inadequate to effect its original purposes, *ib. et seq.*; *the church stated to be divided into the orthodox and the evangelical parties*, 60; this division of the church shown to have existed prior to the Bible society, *ib.*; views of the dissenters towards the church, 61; *Mr. Gisborne to the Bishop of Gloucester, in reference to the arrogant claims of some high-churchmen*, 61; *extract from the Bishop of Lincoln's charge on the coalition of churchmen and dissenters*, 62; *Mr. Bullar's appeal on the ground of Christian benevolence*, 64

Bickersteth's Scripture Help; designed to assist in reading the bible profitably, 492; subjects treated of, *ib.*

Biddulph's Baptism, a seal of the Christian covenant, &c. 429

Bikaneer 464, *character of its prince, ib.*

Bloomfield's History of Little Davy's new Hat, 76, 7; *extract*, 77

Blucher, his dangerous situation, 349

Bonaparte not popular in France, 68; *regained his empire by a military conspiracy, ib. et seq.; his journey to Paris*, 68; *described as 'Robespierre à cheval,'* 69; *his conduct to the Jacobins, ib.; his penitence, ib. et seq.; contentions in his council chamber*, 70; *orders a minister to be shot, ib.; collars his arch-chancellor, ib.; his designs on the catholic church*, 72

Bonaparte, Napoleon, a second ode to, 73, 6; character and *extract, ib.*

Bonapacte's, Napoleon, private hours, written by himself, 93, 4; the work fictitious, *ib.*

Bonar's Sermons, 278, *et seq.*; objectionable nature of many sermons, *ib.*; hints to preachers and publishers of sermons, 279; cautions to young ministers in regard to visiting, &c. 280; claims of the author to public attention, 281; *occasion of publishing the present Sermons, ib.*; *address to be-*

INDEX.

281, 2; subject of the ser- *ib.; the living temple*, 282, 3
ules of an institution called uillity, 599; see Savings' Banks.
on some new electro-chemical nena, 359
ode of introducing her to her lust Tangiers, 526
dominion in India beneficial to tives, 457
Nation, inquiry into the true s of its greatnesss, 211, *et seq.*; ry chiefly owing to the indivi- r of the character of the peo- 18
their negligence as a nation pagating their religious faith, their great zeal as private ans, *ib.*
Cathedral Antiquities of Eng- 50, *et seq.*; antiquarianism, its t prevalence very extensive, uthor's qualifications, *ib. et* execution of the work, *ib.; tement of his rules and mode king*, 453, 4; confused state early cathedral service, 454; of Bishop Erghum, *ib.*; most occupants of this see, 455; *notice of Bishop Jewel, ib.; ion of the Cathedral as exhi- plate* 2, *ib.*; nature of the true of the architects, 456; *author's in regard to the spire, ib.; altar Charles, Lord Stourton, who was l at Salisbury*, 457; great merit plates, &c. *ib.;*
experiments and observations influence of the nerves of the pair on the secretions of the h, 505
, rise of, 402
propagation of Christianity the heathen, &c. 223, *et seq.*; ictory reflections, *ib.; first re- of the Gospel by the Greenlanders*, encouragement to the prose- of missionary exertions, *ib.;* f Papists and Mahometans than that of Protestants, 226; tish, as a nation, more negli- an other Protestants in estab- their religion in their colonies, ir great exertions as private ns, *ib.;* contents of the pre- ork, *ib. et seq.; conduct of the ese and Dutch in the island of* 228; *objectionable conduct of ish*, 228, 9; *schools restored by Johnstone, ib.;* English and East India Company contrasted, *ib.;* Anglo-American missions among the Indians, 229; character of Eliot, *ib.; his intrepid behaviour when among the irritated and inimical Indians*, 230; his labours and successors, &c. *ib.;* Danish missions, 231; praiseworthy conduct of the Danish government, *ib.;* Moravian missions, *ib.; effect of Christianity, as exhibited in the conduct of the Greenlanders*, 232; attempts to convert the heathen should precede attempts to humanize them, 233; failure of the Moravians on pursuing a contrary mode, *ib.;* Methodist missions in the West Indies, 234; their conversion of a Budha priest in the island of Ceylon, *ib.*; the Baptist mission, *ib.;* London missionary society, *ib.;* cause of their difficulties at the commencement of their operations, 235; *their influence in giving energy to the Christian world stated, ib.;* contents of the concluding chapter, *ib.*
Budha priest, a convert to the Methodists in the island of Ceylon, 234
Buffaloes, Indian mode of procuring a large supply of them, 123; frequently carried down the Missouri, 126
Bugg's spiritual regeneration not necessarily connected with baptism, 429
Byron's poems, 595, *et seq.*; reason for supposing the poem written for the public, 596; character of the 'Sketch 'from Private Life,' *ib.;* 'Fare thee 'Well,' 596; the sentiment of pathos may exist where there is no moral feeling, 596, 7; *lines to his lordship's sister*, 598
Byron's Siege of Corinth, 269, *et seq.*; Parisina, 273, *et seq.;* his poems merely sketches of character, 274

Calla-baugh, its remarkable situation, 467
Calmucs, their religion, &c. 332; *Kürdä, or prayer machine, ib.*
Calvin on the Sacraments, 445
Canound, its sandy plains, 464
Caricature, a French one, 71
Carlisle's account of a family having hands and feet with supernumerary fingers and toes, 504
Carlo Emanuel, duke of Savoy, some account of, 501
Carlyle's examination of the arguments for the pre-eminency of the Roman Catholic episcopacy, 313; *inquiry into alleged pretensions to religious authority*, 319; *Mr. Ryan's collective infallibility examined and exposed*, 322, 3;

INDEX.

substantial reasons of the Romish clergy for deriving their succession from the priests, rather than from the prophets, 323; *reply to Mr. Ryan's remark concerning the reveries of Joanna Southcott*, 326; *remarks on a penny-a-week purgatorian society*, 326

Cathedral Antiquities of England, 450; see Britton's, &c.

Carraccioli, his execution on board Lord Nelson's ship attended by Lady Hamilton, 288

Cast Steel, mode of making it according to Mr. Parkes, 260; a corrected statement of its manufacture, *ib.*

Cataracts of the Missouri, 121, *et seq.*

Caubul, Elphinstone's account of the kingdom of, 471, *et seq.*, 556, *et seq.*

Caucasus, Klaproth's travels in, 328, *et seq.*

Caufiristan, supposed to be inhabited by the descendants of the Greeks, settled there in the time of Alexander, 564

Ceylon, propagation of religion by the Portuguese and Dutch, 228; *evil consequences occasioned by its capture by the English, ib.; schools restored by Sir A. Johnstone*, 230

Chalmers's state of the United Kingdom at the peace of Paris, &c. 417, *et seq.*

Character seldom understood by estimating the qualities of the mind, 81

Charles II. his meanness in borrowing money from his subjects, 407; *accepts of £10,000. from Mr. W. Kiffin, a Baptist minister, ib.*

Chateaubriand's recollections of Italy, England, and America, 45, *et seq; beauties of the Roman horizon*, 46; *reflections on mountain scenery*, 47; *dangerous adventure at the falls of Ningara*, 48; *author's plan for exploring North America*, 49; *reflections on the character of St. Peter*, 51; *on men of letters, ib. et seq.*

Chemical Essays, by S. Parkes, 255, *et seq.*; see Parkes.

Christabel, a poem, by S. T. Coleridge, 565, *et seq.*; *extracts*, 566, *et seq.*

Christian's plan for a county provident bank, 599, *et seq.*

Christian's, the, tranquillity of mind at the close of life, its great enjoyment, 89

Christian triumph, a sermon, by Mr. Snelgar on the death of Mr. Wraith, 593

Church government the chief difference between the establishment and the dissenters, 544

Church of Rome, its present state not an object of indifference to Protestants, 345

Circassians, their religion, &c. 338, *et seq.*

Citric acid, remarks on the mode of obtaining it, its use, &c. 266

Clare, lord chancellor, severe indirect attack upon him by Mr. Curran, 166

Clarke and Lewis's travels to the source of the Missouri river, 105, *et seq.*; see Missouri

Classification of patients in lunatic hospitals, 302

Claude's defence of the reformation, 313, 327; Bayle's high estimation of it, *ib.*;

Clerical faith, its origin and nature, 193, *et seq.*

Colburn, Abiah, remarkable for his powers of calculation by memory; singularities in the anatomical structure of most of his family, 504

Coleridge's Christabel, a poem, 565, *et seq.*; its unfinished state, *ib.*; its character, 566; *extracts, ib. et seq.*; Kubla Khan, 571

Columbia Oregan, or river of the West, 130

Commerce, the real foundation of the greatness of the British empire, 212; incompatible with despotism, 214

Confirmation not a sacrament in the English church since the discontinuance of the unction, 542; design of the rite, *ib.*; to be administered by a bishop only, 543

Considerations sur Genève, par M. Sismondi, 94, *et seq.*; see Sismondi.

Controversy with the Bible Society rests wholly with members of the establishment, 54

Conversion and unconversion of ministers of the church, Wilks's essay on, 538, *et seq.*

Conversion in regard to persons baptized, declared to be a thing unheard of in the gospel, 541

Conversion, tracts on, 538, *et seq.*; the nature and influence of error, *ib.*: Christian ministry considered as a ministry of initiation, 540; as a priesthood analogous to the Jewish economy, *ib.*; Romish church comprehends both views of the subject, *ib.*; faith the gift of the Romish church, 541; *conversion in regard to persons who have been baptized, declared to be an unheard of thing in the gospel*, 541; confirmation not a sacrament in the English church since the discontinuance of the unction, 542; design of this rite, *ib.*; to be adminis-

INDEX.

tered only by the bishop, 543; the principle on which the sacraments in the English church are administered not essentially different from that of the Romish, 544; Mr. Biddulph's manly statement that the real point of difference between the established church and the dissenters is in regard to church government, *ib.*; two modes only of deciding the point, *ib.*; the apostolical commission and the sanction of the state deemed by the evangelical clergy a stronger bond than acknowledging the same head, and preaching the same gospel, *ib.*; Mr. Bugg's opinion that Mr. Cunningham's conciliatory promise is erroneous and inefficient, 546; *(note)* Mr. C.'s proposition to consider *regeneration in two different senses*, *ib.*; the term *conversion*, objected to by Dr. Mant, *ib.*; *Mr. Wilks's character of the converted minister*, 547, *et seq.*; *differs essentially from the unconverted minister*, *ib.*; *remarkable admissions of Dr. Mant*, 551, *et seq.*; his inconsistency, 552; *Dr. Paley on the necessity of preaching conversion*, 553; objectionable nature of a passage in the preface of Mr. Wilks's essay, 554, *and extract*; *Mr. Wilks's remarks on the use of technical terms in divinity*, 555; *on the ministerial character*, 556

Converted minister of the church, his character, 548; *mode of preaching*, *ib.*; *contrasted with the unconverted minister*, 549

Cookery, specimen of Highland, 246, 7

Corinth, Lord Byron's Siege of, 269, *et seq*; estimate of the poem, *ib.*; *extracts, &c. ib. et seq.*; *destruction of the city*, 272; Lord Byron's poems merely sketches of character, 274

County establishments for insanity, great call for them, 305; hints in regard to their erection, *ib.*

Covenant, the new, translated into the Hebrew for the Jews, 343, *et seq.*

Craniologists, a choice morceau for them, 71

Cunningham's, Rev. J. W. conciliatory project, stated by Mr. Bugg to be erroneous and insufficient, (note) 546; his proposition to consider regeneration in two different senses, *ib.*

Curran, the right honourable J. P. his speeches, 162, *et seq.*; just claims of the community upon the extraordinary talents of its members, 163; versatility of his oratorical powers, 164; *his singular talent at cross examination*, 165; *his galling attack upon Lord Chancellor Clare*, 166

Danish government, its laudable zeal in disseminating Christian principles, &c. through its colonies, 231

Danish missions, Dr. Brown's account of, 231

Davis's friendly advice to industrious and frugal persons, &c. 599, 611; see Savings' banks.

Davy's account of some new experiments on the fluoric compounds, 360, *et seq.*; new experiments and observations on a new substance which becomes a violet-coloured gas by heat, 362; its discovery by M. Courtois, 363; various experiments, 363, *et seq.*; proposed nomenclature of this substance, and of its combinations, 369

Davy's experiments on the combustion of the diamond and other carbonaceous substances, 513; further experiments and observations on iodine, 507, *et seq.*; account of some experiments on animal heat, 516

Death of Christ, provision made by it of two kinds, 485

Deserted Village restored, a poem, by A. Parsey, 398, 9

Disciples had sufficient evidence of the resurrection of Christ, 185, *et seq.*; hardness of heart the cause of their unbelief, 187

Discours sur la philosophie de l'histoire, 94, 99; see Sismondi.

Dissent, its fundamental principles the same as those of the protest against the church of Rome, 325; *duty of ministers to state their reasons for it*, *ib.*

Dissenters, advice to the clergy how to put them down, 57

Dissenting churches, Wilson's history and antiquities of, 401, *et seq.*; 585, *et seq.*

Dissenting ministers, extracts from their resolutions in regard to the persecution of the French Protestants, 177, *et seq.*; see French Protestants.

Distressed state of the United Kingdom, 417, *et seq.*; opinion of Mr. Chalmers that the nation was never more flourishing, *ib.*; general consent as to the distressed state of the nation, 419; remarks on the distress of the agricultural interest, *ib.*; dubious nature of the late attempt to obviate them, *ib.*; inquiry into the distresses of the farmers, 420; true nature of the case, 421; object of the landlords, *ib. et seq.*; Mr. Western's late propositions, 422; nature of the relief wanted by

INDEX.

the farmers, 423; the agriculturist not the only sufferer of the country, *ib.*; mercantile distress, *ib.*; the present distress is common to all the industrious part of the nation, 424; poverty the source of this general distress, 425; causes of this poverty, *ib.*; remedy, 426; remarks on the conduct of government in regard to its expenditure, 427

Dooraunee monarchy in Caubul, account of its establishment, 460

Druids' circle at Stonehenge, poetical description of, 474, 5

Duncan's essay on the nature of parish banks, &c. 509, 609, *et seq.*

Durant's sermon on the best mode of preaching Christ, 174, *et seq.*; *statement of facts (in preaching)* should be full and unequivocal, 174, 5.

Durie, Mr. a native of Bengal, remarkable account of him, 563, *et seq.*

East India Company, contrast of the conduct of the Dutch and the British, in regard to the propagation of religion, 229

Edgeworth's, Sneyd, memoirs of the Abbé Edgeworth, 173, 4

Egede, Mr. the Danish missionary, account of his labours among the Greenlanders, 233

Elbrus, a Caucasian mountain, its great height, 339; *superstitious notions of the natives concerning it*, 340

Eliot, his intrepidity and firmness in preaching among hostile Indians, 229, *et seq.*; his labours in translating the scriptures, 230; account of his successors, *ib.*

Elphinstone's account of the kingdom of Caubul, 457, *et seq.*; British dominion in Asia beneficial to the natives, *ib.*; *arrangements of the objects of inquiry*, *ib.*; divisions of subjects treated of in the work, 460; account of the establishment of the Dooraunee monarchy in Caubul, *ib. et seq.*; their invasion of Persia, *ib.*; successful enterprises of Ahmed Shah, 461; intrigues of Futteh Khan, 462; *origin of the mission*, 463; its equipment, *ib.*; sands of Canound, 464; *Singuana, &c. described*, *ib.*; hills of shifting sand, *ib*; distress of the party, 465; Bikaneer, *ib.*; *character of its prince*, *ib.*; *Poorgul*, 466; a mirage, *ib*; Moultan, *ib.*; Soliman's throne, *ib*; credulity of the natives, *ib.*; *Calla-baugh, its remarkable situation*, 467; *Peshawer*, 468; *ridiculous ceremonies attending presentations to the king*, 469; audience given to the embassy, *ib.*; magnificent appearance of the prince, 470; the monarchy in a declining state, *ib.*; Caubul seized by Shah Mahmood and Futteh Khan, *ib.*; dangerous predicament of the embassy, *ib.*; perverse adherence of the natives to old habits, 471; recal of the embassy, *ib.*; total defeat of the king, *ib.*; return of the party, *ib.*; description of *the Punjaub*, 472; geography of Caubul, 556; population, 557; greatest height of the Hindoo Coosh chain, *ib.*; triple chain of Sulimaun, *ib.*; *description of the country round Peshawer*, *ib.*; of the inhabitants, 558; tradition that the Afghaunnes the descendants of the ten tribes, 559; *extract*, *ib.*; internal regulations of the Afghauns, 561; their manners, *ib.*; literary pursuits, *ib.*; poets, 562; religion, *ib.*; trade, *ib.*; agriculture, *ib.*; government, *ib.*; remarkable account of Mr. Durie, 563; Cafiristan, inhabited by the supposed descendants of the Greeks left there by Alexander the Great, 564

Embassy to Caubul, ceremonies attending its presentation to the king, 469, *et seq.*

English historical writers, neither of the three, strictly speaking, an Englishman, 18; their excellence in the art of writing history originated probably in a mixture of French vivacity and British gravity, 19

Entomology, Kirby and Spence's introduction to, 572, *et seq.*; prejudice against this and other similar studies, *ib.*; government alarmed in regard to the Hessian fly, 573; (note) study not to be confined exclusively to particular objects, 574, *et seq.*; some account of the authors, 576; contents of the work, 576; arrangements of subjects injudicious, *ib.*; transformations of insects, 577; their enormous increase, *ib.*; *destructive nature of some insects*, 578; *formica saccharivora*, 579; *flight of locusts*, *ib.*; benefit derived from insects, 580; *instances of it*, 581; *utility of insects as food*, 582 *et seq.*; anecdote of James Ist. 583; *apparatus of the spinner for spinning described*, 584

Erghum, bishop, his great power, 444

Error, its nature and influence, 538, 9

Established church, solid grounds on which it may apprehend danger, 88; *declared by one of the clergy to be divided into the ostensible and the evangelical parties*, 89

INDEX.

lical and orthodox clergymen, points of difference, 545
e of a fact is either defective, ient, or compelling, 184, *et seq.*
sciples had *sufficient* evidence of esurrection, 185; inquiry into constitutes sufficient evidence of , 186; self-love or self-interest e the due impression of just evi- , 186
, *Mr. Finch's estimate of its influence to insane patients*, 300

s for its object always some fact; inquiry how this faith becomes worthy, or the contrary, 183, ; illustrated in the conduct of sciples in regard to the resurrec- f Christ, 184; the truth and lief of a fact different, *ib.*; evi- of a fact either defective, suffi- or compelling, *ib.*; the disciples *ficient* evidence of the resurrec- 85
r. A. Fuller on the nature of, *seq.*; various controversies oc- ed by Mr. F.'s strictures on it, *seq.*
inquiry into their present dis- l state, 420, *et seq.*
y of insects, 577
cription of, population, &c. ts mosques very numerous, *place in one of them for the wo- attend at public prayers, ib.*
ions, ancient American, des- 115; their extensive magni- 16; one mound covered with trees, *ib.*;
deplorable state of its present condition, 210; was never a commercial country, 214
of the press, its tendency to e true patriotism, 215
bs, their rate of hire, 70
atriotism prior to the revolu- s nature, 215; English patri- contrasted with it, *ib.*
Protestants resolutions, &c. re- o the persecution of, extracted he proceedings of the Protes- senting ministers, 177, *et seq.*; tails not of doubtful authority, nduct of the dissenting minis- the first rumour of the perse- 178; letters purporting to en written by the French cler- e English dissenting ministers, merely to allay the suspicions French police, *ib.*; insuperable ty of forming a just estimate internal state of France, 179

Fuller, Andrew, Morris's memoirs of the life and writings of, 478, *et seq.*; early years of Mr. Fuller, *ib.*; his settlement at Soham, 479; change in his religious views, *ib.*; removes to Kettering, *ib.*; becomes secretary to the baptist mission, *ib.*; *arduous nature of his labours in that office, ib.*; *statement of his last moments*, 480; controversy on faith, 482; crude objections of Mr. Button and Mr. Martin, *ib.*; *faith and repentance the gift of God but the duty of man, ib.*; objections of Mr. Dan. Taylor, *ib. et seq.*; Mr. F. a firm believer in the doctrine of personal election, *ib.*; *the provision made by the death of Christ, of two kinds*, 485; Mr. D. Taylor's system inefficient, *ib.*; objection of Mr. A. Mc Lean; *ib.*; its nature, *ib.*; second objection of Mr. A. Mc Lean, 487; controversy on the 'Systems compared,' *ib.*; some objections against it examined and refuted, 488; Mr. Hall's remarks on the manners and character of Mr. Fuller, 489; *Mr. Morris's sketch of his ministerial talents*, 490; concluding remarks, *ib.*; *et seq.*

Gandshuhr, or miraculous pillar of religion, 334
Gardanne, general, his embassy to the court of Persia, 463
Gass, Patrick, his unsatisfactory narration of the expedition to the source of the Missouri, 106
Gates of the rocky mountain, Captain Lewis and Clarke's passage up the Missouri, through them, 127
Geneva, Sismondi's considerations on, 94, *et seq.*; probable evil that would arise from its annexation to the Helvetic league, 95; its importance as an enlightened Protestant continental state, 96; belongs *morally* to England, *ib.*
Georgia, Klaproth's travels in, 328, *et seq.*
Geography of Caubul, 556
Gibbon's miscellaneous works, 1, *et seq.*; character and estimate of the author's letters, 3; Gibbon less irreligious than Hume, 4; the subject of his history possesses advantages superior to those of his two competitors, *ib. et seq.*; his long hesitation in regard to the choice of his subject, 6; great advantage possessed by the historian of his own times over other historical writers, 7; nature of Voltaire's, &c. historical attempts, *ib.*; other advan-

INDEX.

tages of Gibbon over Hume and Robertson, 8; his ardour and perseverance, *ib.*; *extract*, *ib.*; difficulty of the historian to arrive at truth, 10; two leading features of his history stated, 12; inferior to Hume and Robertson in historical painting, *ib.*; its causes endeavoured to be accounted for, 13; some remarks on Gibbon's manner in regard to notes, *ib.*; notes unknown to the ancients, *ib.*; sanctioned by our three great historians, 14; character of Mr. G.'s notes, *ib.*; objections to them, *ib*; Mr. G.'s style considered, *ib.*; character of Hume's style, 15; Robertson's, *ib.*; art a prevalent feature in Gibbon's style, *ib.*; deficient in concealing it, *ib.*; followed Tacitus as his model, *ib.*; his style to be justly appreciated must be studied, *ib.*; many objectionable peculiarities of his style adduced, 16; *extract, illustrative*, *ib.*; peculiar construction of Gibbon's periods, 17; *instances*, *ib.*; his gallicisms comparatively few, 18; two particulars in which these three historians remarkably agree, *ib. et seq.*; their excellence as historians dependent probably upon an admixture of the French and English character, 19; neither historian ever wrote poetry, *ib.*; poetry incompatible with the eloquence essential to historical composition, *ib.*; Gibbon's style approximates too closely to poetry, and that of the worst kind, 20; two exceptionable features of Gibbon's history, 180; *reviewer's* confession of his former infidelity, *ib.*; Gibbon's scepticism pervades his work on the Decline and Fall, 181; instances from the present work, *ib.*; inquiry into the nature of religious doubting, 182; man, praise or blame-worthy in proportion as his conduct proceeds from the heart, *ib.*; fact always the objects of faith, *ib.*; man required to *believe* not to comprehend, for his salvation, *ib.*; inquiry *how* this faith becomes praiseworthy, and the contrary, *ib.*; nature of faith, *ib.*; on the unbelief of the disciples in regard to the resurrection of Jesus Christ, *ib.*; evidence considered as being either defective, sufficient, or compelling, *ib.*; inquiry into what constitutes sufficient evidence, 186; self-love the great obstacle to the reception of just evidence, *ib.*; absolute indifference not the proper state for the accurate discrimination of truth, *ib.*; hardness of heart the true source of the unbelief of the disciples, 187; import of the term, hardness of heart, *ib.*; its scriptural import different from the generally received meaning, 188; the scepticism of Hume and Gibbon, originated in hardness of heart, in the scriptural sense, *ib.*; Hume and Gibbon passed through life comparatively free from trouble, 190; the stimulus of hope necessary to excite man to constant exertion, *ib.*; men in elevated life, not feeling the want of religion, inquire not into its evidences, 191; inquiry into the origin and into the nature of the faith of the general body of the clergy, 192, *et seq.*; inefficacy of mere *clerical* faith, 193; unbelief the prevailing disease of human nature, 194; investigation into the causes of the exemplary lives of our most noted infidels, and of Gibbon, 195; some other circumstances tending to strengthen unbelief, &c. 196; causes of the luminous views of religious truth, as exhibited in the writings of bishop Horsley, and other such writings, 197; Dr. Robertson possessed *at least* clerical faith, *ib.*; Mr. Gibbon's propensity to indelicacy in his quotations, its causes investigated, 197, *et seq.*; Gibbon more ingenuous than Hume who was less indelicate, 198; his character artless, *ib.*; scorned to conceal the real propensities of his heart, *ib.*; Dr. Robertson's writings perfectly free from indelicate allusions, 199; some objections against destroying any of the writings of Mr. Gibbon, 199, *et seq.*; advantages that may be expected from studying the springs and motives of so extraordinary a mind as Mr. Gibbon's, 200

Gisborne's letters to the bishop of Gloucester, on the subject of the British and Foreign Bible Society, 53, *et seq.*; see Bible Society.

Glover's thoughts on the character and tendency of the property tax, &c. 417, *et seq.*

Good's translation of the book of Job, 132, *et seq.*; *Mr. G.'s eulogy on the book*, 133; states it to be a regular epic poem, 134; its supposed scene, *ib.*; its divisions, *ib.*; the subject, *ib.*; according to Mr. G. *ib.*; and Mr. Scott, *ib.*; on the author and era of the poem, *ib. et seq.*; objections, *ib. et seq.*; doctrines of the book of Job, 136, *et seq.*; remarks on the doctrine of angels, 137; on the resurrection,

INDEX.

138; commencement of the poem, 139; *extracts from Mr. G.'s translation and critical remarks on them*, 139, *et seq.; extracts from the notes*, 148, *et seq.*; errors of the press, &c. noticed, 150; see correspondence.

Government, true nature and extent of its interference in regard to religion, &c. 218; remarks on its late enormous expenditure, 427, *et seq.*

Greeks, tradition of a country inhabited by the descendants of those settled in the east, in the time of Alexander, 564

Greenlanders, account of the first fruits of the Moravian missions among them, 224, 5; *the Christian Greenlanders in* 1750, 232

Griffin's memoirs of Captain James Wilson, 275, *et seq.*; chief subjects of the narrative, 276, *et seq.*; account of his conversion, *ib. et seq.*

Gunpowder, a solitary discovery, its cause according to lord Bacon, 256

Gurney's serious address to the clergy, 84, *et seq.; reflections on the taking of the priestly office*, 85; striking instance of ignorance in a Christian reviewer, 86

Hall, Robert, his expression of his great veneration, for the late Rev. Andrew Fuller, 489

Hamilton, Lady, memoirs of, 284; her personal qualities, 285; her inferior origin, 286; her residence with Mr. Greville, 287; marries Sir William Hamilton, *ib.*; her influence over lord Nelson, *ib.*; becomes a voluntary spectator of the execution of the unhappy Carraccioli, 288; *her anxiety on account of her daughter*, 288, 9; lady H. not concerned in the publication of lord Nelson's letters, *ib.*

Hardness of heart, inquiry into its scriptural meaning, 187, *et seq.*; Dr. Robertson's misapplication of the term, 189

Hargill, Mr. and his son murdered by lord Stourton and his four sons, 457

Headlong Hall, 372, *et seq.*; a humourous piece, *ib.*; description of the characters, *ib. et seq.*; *extracts, conversation on modern picturesque gardening*, 374; *between a deteriorationist and a perfectibilian*, 375; *on the nature of disinterestedness*, 376, *et seq.*; *Cranium's lecture on skulls*, 378; *his practical inferences*, 379; *love and opportunity, a song*, 380

Heathen, propagation of Christianity among them since the Reformation, 223; see Brown.

Hebrew scriptures, difficulty in regard to interpreting them, 22; new method of interpretation, *ib.*; third method followed and perfected by Schultens, *ib.*

Hessian Fly, alarm occasioned by the fear of its being brought into the kingdom, 573, (note)

Hewling, B. and W. grandsons of Mr. Kiffin, their execution, 407

Hill's, the Rev. Rowland, religious freedom in danger, 493, *et seq.*; era of the enactment of the poors' rates, *ib.*; evils that may be expected from taxing places of worship, 494; importance of the question, 495; Mr. Vansittart's bill of last sessions misunderstood, *ib.*; distressing case of a congregation at Worcester, 496; liberality of the congregation at Surrey chapel, *ib.*; attempt to tax Surrey chapel adverse to the great majority of the inhabitants, and to the parish officers, 496, *(note.)*

Highlands, letters from, 236, *et seq.*; interest excited by the Highland character, 237; military reverses of the Highlanders during the early part of the last century attended with the decay of their peculiar customs, &c. *ib.*; testimony of Dr. Johnson, 238; remote date of their letters, *ib.*; their information unsatisfactory, 239; the author's qualifications examined, *ib.*; style of the work objectionable, *description of the Highlanders*, 241, *et seq.*; intellectual superiority of the Highland mountaineers over the English peasants, 245; *Scotch cookery*, 246; *the author's offensive description of Highland scenery*, 248; similarities and variations in Alpine scenery, *ib.*; Ben Nevis, the highest point of the Highlands, *ib.*; character of the Alpine scenery of Scotland, 250; effects of grand scenery on the human mind and feelings, *ib. et seq.*; on the Highlander in particular, 251, *et seq.*; the author impeaches the hospitality of the Highlanders, 252, 3; change in the Highland character of a highly beneficial tendency, 254

Hindoo Coosh, highest elevation of this range of mountains, 557

History, importance and advantages of studying it, 595

Home on the influence of the nerves upon the action of the arteries, 515

Home's account of the fossil remains of

an animal more nearly allied to fishes than any other classes of animals, 514
Home's observations on the functions of the brain, 506
Hooker on the nature of sacraments, 439, *et seq.*; on the necessity of baptism, 442
Hooper's advantages of early piety, 590, 1
Horsley's, bishop, book of psalms, 20, *et seq.*; his diversified qualifications, *ib.*; considered as a theologian 21; announcement of his posthumous papers, *ib.*; difficulties in regard to interpreting the Hebrew scriptures, 22; new method of interpretation, *ib.*; a third method adopted by Schultens, *ib.*; the psalms are applied chiefly to the Messiah by bishop H. 23; *principle of his application stated, ib. et seq.*; his arguments, 25; *general remarks on the subjects of the psalms*, 26; objections to the bishop's hypothesis, *ib. et seq.*; bases which may justify the application of certain passages of the old testament to the Messiah, 27; versions of certain psalms by Dr. Horsley and by the Reviewer, 28, *et seq.*
Horsley's, bishop, nine sermons, 151, *et seq.*; prophecies among the heathens concerning the Messiah, their origin according to bishop Horsley, 152, 3; objections, *ib.*; means by which those prophecies were preserved among them, 154; *the evidence of the fact of our Lord's resurrection*, 155; application of the expression *some doubted, ib. et seq.*; *extract in answer to unbelievers in the resurrection of Christ*, 157, 8; Christ had no residence on the earth after the resurrection, *ib.*; his subsequent appearance said to have been miraculous, *ib.*; *on the sufficiency of scripture*, 158
Hume, his irreligion far exceeded Gibbon's, 4; his history indebted for its chief interest to its being national, 5; Gibbon and Hume not endowed with the talent of rapid elocution, 6; character of Hume's style, 15, 17; never indulged in any poetical attempt, 19; less indelicate in his writings than Gibbon, 198
Hunt's story of Rimini, a poem, 380; *et seq.*; character of the poem, narrative, *ib.*; tale objectionable, 381; *a spring morning, ib.*; *various extracts, ib. et seq.*
Indelicacy, Mr. Gibbon's propensity for it in his quotations and allusions considered, 197; Hume less indelicate than Gibbon, 198; Dr. Robertson's writings perfectly free from this charge, 199
Independents, first church of, in England, 402
Infallibility, Romish, considered, collective infallibility, 323
Influence of vast and antecedently unexplored regions on a philosophic and imaginative spirit, 107
Inquiry into the causes of the exemplary lives of some of our most noted infidels, 195, *et seq.*
Insanity, remarkable instance of its alternating with bodily disease, 296; its frequent cessation previous to the approach of death, 296
Insects, transformations of, 577; their surprising fecundity, *ib.*; *destructive nature of some species*, 578, 9; *flight of locusts, ib.*; benefits derived from insects, 580; *extract*, 581, 2; *considered as articles of food*, 581, *et seq.*

Jacob, Joseph, short sketch of his life, 586; *strict laws adopted in his church*, 586, 7; extracts from two remarkable sermons of his, 587, *et seq.*
Jacobins, their state under Bonaparte, 69
James I. begs the loan of a pair of silk stockings, 583
Jefferson, Madison, Gallatin . rivers, what and where, 128
Jewel, bishop, his character, 455
Jews, after the captivity, supposed to have settled in Afghaunistan, 560, *et seq.*
Jews, miserable state and cruel usage of at Morocco, 527
Job, J. M. Good's translation of the book of, 139, *et seq.*; see Good.
Johnson, Dr. his remarks on alpine scenery, 248, 9
Jonah, a poem, by J. W. Bellamy, 289, *et seq.*; *extract*, 290
——— by E. Smedley, 291, *et seq.*; *extract, ib.*
Journal of Llewellyn Penrose, a seaman, 395, *et seq.*

Kaaba (El), or the House of God, at Mecca, description of, 535; *the black or heavenly stone, ib.*; ceremony of washing its floor, 536.
Kaïd, his powers and mode of administering justice at Fez, 525
Kidd's observations respecting the metis

INDEX.

ral production of salt petre on the walls of subterraneous and other buildings, 511

Kidd's Sermons for the use of villages and families, 369, *et seq.*; author's style considered, 370; *reflections on the piety of Abijah, ib.; on the prayer of Jesus on the Cross, ib.*

Kiffin, Mr. W. biographical sketch of his life, 403, *et seq.*; see Wilson's history of dissenting churches.

Kirby's entomology, see Entomology.

Klaproth's travels in the Caucasus, and Georgia, 328, *et seq.*; formidable extent and power of the Russian empire, *ib.*; origin of the expedition, 329; nature of the author's arduous duties, 330; general character and estimate of the work, *ib. et seq.*; religion, &c. of the Calmucks, &c. 332; *description of the Kürdä or praying mill, ib. et seq.*; other superstitious ceremonies, 334; *Grandshuhr or master-book of the whole world, ib.*; great prevalence of priestcraft among them, *ib.*; doubtful nature of the author's religious principles, 335; *his statement of their morality, ib, et seq.; their mode of ordination for priests' orders*, 336; absurd nature of their petitions, 337; *superstitious observances among the Mongols, ib.*; practise a kind of baptism, 338; *mode of preparing for death, ib.*; general habits, &c. of the Tscherkessians, *ib.*; remains of Madshar, 339; great elevation of the Elbrus and Mqinwari mountains, *ib.*; superstitious opinion of the natives concerning them, *ib. et seq.*

Knowledge, Williams's moral tendencies of, 594, 5

Konig on a fossil human skeleton from Guadaloupe, 505; not a fossil remain, but merely an incrustation, 506

Kubla Khan, a poem, by S. T. Coleridge, 571

Kürdä, or praying mill, 332

Lalande fond of eating spiders, 582

Leaves, 399, *et seq.*; character of the poems, *ib.; the child of love and genius*, 400

Lecture on Skulls, see Headlong Hall.

Letters from a gentleman in the north of Scotland, see Highlands.

Letter to Mr. Gisborne by one of the clergy, see Bible Society, 52

Lewis and Clarke's travels to the source of the Missouri river, 105, *et seq.*; see Missouri.

Lincoln, letter to the bishop of, on account of his attack on the British and Foreign Bible Society, in his late charge to his clergy, see Bible Society.

Little Davy's new hat, Bloomfield's history of, 76, 7; *extract*, 77

Liturgy, Mr. Bugg's opinion of the restrictive nature of its language, 436

Love and opportunity, a song, 380

Locusts, a flight of, described, 579

London Missionary Society, Dr. Brown's account of, 234; causes of their first misfortunes, *ib.; instrumental in exciting new energy into the other missionary societies, ib.*

Low Countries, good policy of uniting them with the States of Holland, 352

Lunatic asylums, pauper, Tuke's practical hints on the construction and economy of, 293, 301, *et seq.*

Mc Lean, Mr. Archibald, his controversy with Mr. Andrew Fuller on faith, 485, *et seq.*

Madhouses, reports, &c. respecting them, 293, *et seq.*; awful interest of the subject, *ib.*; inquiry if madness be curable by medicine, 294; opinion of practitioners on the subject, various, *ib.*: probable causes of this difference, 295; *remarkable instance of alternation in mental and bodily disease*, 296; mental sanity frequently precedes the death of insane persons, *ib.*; inquiries in regard to a conciliatory mode of treatment, 297; *extract from the Hon. H. Grey Bennett's evidence before the House, ib. et seq.; cases of Mrs. Stone and of Norris, ib.*; statement of some particulars that have been beneficial in lunatic asylums, 300; *inquiry in regard to exercise, ib. et seq.; defects in lunatic asylums*, 301; *Mr. Tuke's proposed classification of patients*, 302; *Mr. Bakewell's plan, ib.*; an interesting case of *apparently* religious insanity, 303; the subject, in fact, a bold profligate, *ib.*; Mr. Bakewell's opinion in regard to supposed religious maniacs, *ib.*; great credit due to him for his firm intrepidity in exposing the false assertions that religion is the frequent occasion of madness, 304; dependence on medicine in cases of insanity very small, 305; great necessity of county establishments, 306; probability of beneficial effects from the investigation, *ib.*

Majolo, the, a tale, 77, *et seq.*; reflections on acquired knowledge, &c. 78; character of the Majolo, 79; the Majoli, who they are, *ib.; appearance of the Majolo, ib.; character of the indigenous music of mountainous countries*,

80; *character seldom understood by an estimate of the qualities of the mind*, 81; *illustrated in the (imagined) character of Don Lopez, ib.; Majolo's reasons for thinking the life of a merchant the most preferable*, 82; *his first efforts to obtain literary eminence detailed*, 82, 3; concluding remarks on the character of the work, 84

Mandan Indians, 117; their tradition of their remote history, 117

Mant's, Dr. two tracts, on regeneration and conversion according to the sense of holy scripture, and the church of England, 429, *et seq.*

Medicine of the Mandans, an American tribe, its singular meaning, 118; *medicine stone*, 119

Meeting-houses, evils likely to result from their being made subject to parochial assessments, 494, 5

Memoirs of lady Hamilton, 284, *et seq.*; see Hamilton.

Mirage, account of one in Caubul, 466

Messiah, bishop Horsley's opinion of the origin of the prophecies among the heathen concerning him, 152, 3

Messiah, the only safe basis on which passages from the old testament can be applied to him, 27

Methodist (Wesleyan) missions in the West Indies, 234; in the island of Ceylon, *ib.*: conversion of a Budha priest, *ib.*

Middle class of society, its rise and great national importance, 213; not known in France, 214, 217

Military influence, its danger, as illustrated in the conduct of the French soldiery, 68

Milbank Penitentiary, its probable evil tendency, 613

Ministers of the church, Wilks's essay on the conversion and unconversion of, 538, *et seq.*; see Wilks.

Missionary exertions, encouragements for prosecuting them, 225

Missions, Brown's history of, 233; *et seq.* See Brown.

Missouri river Lewis and Clarke's travels to the source of, 105, *et seq.*; importance of the expedition, *ib.*; reflections on the influence of vast and antecedently unexplored regions on a philosophical and imaginative spirit, 107; *description of the party*, 109; nature of the anticipated difficulties, *ib. et seq.*; *obstacles from the extreme rapidity of the current and treachery of the bank*, 110-1; description of the Osages, *ib.*; *their own account of their descent from a snail, ib.*; general appearance of the country, 112; extensive ancient burying grounds of the Indians, *ib.*; ravages of the small pox among the Mahas, *effects of their despair, ib.*; death of Sergeant Floyd, *ib.*; remarkable bends in the river, 113; Ottoes and Missouri Indians, *ib.*; effects of a hurricane, *ib.*; Staitan or Kite Indians, *ib.*; notice of some natural curiosities, *ib.*; *remarkable regular mound, ib.*; water of the rivers rendered deleterious by the great quantity of copperas, &c. in its bank, *ib.*; Sioux, a numerous and powerful tribe, *ib.*; *determined conduct of one associated young and brave men in this tribe*, 115; description of some ancient fortifications 116; the Rickaras, *ib.*; reject the use of spirituous liquors, *ib.*; Mandans and other tribes, 117; *Mandans, tradition of their origin*, 117, 118; remarkable circumstance in their religion, 118, 119; *barbarous revenge of a Minnetaree chief*, 119; intense cold of the winter, 120; volcanic appearances, 121; *sharp and dangerous encounter with a bear*, 122; singular mode of procuring buffaloes, 123; perilous situation of the Capt. L. and one of his men, *ib.*; discover the summits of the rock mountains, *ib.*; Capt. L. arrives at the first cataract, *ib.* extent, &c. of the various falls, 125; *cataracts described, ib.*; *danger of Capt. C. and others from the effects of a heavy rain*, 126; destruction of the buffaloes at the falls, *ib.*; their immense breeds, *ib.*; remarkable mountain explosions, *ib.*; Capt. L. surprized by a bear, 127; the party pass the gates of the rocky mountains, *ib.*; arrive at the 'three forks,' 128; Shoshonee Indians, their actions, &c. 128, 129; cross the mountainous track, *ib.*; arrive at the Columbia river, 130; discover the Pacific ocean, 131; customs, &c. of the Indians on Columbia, a river, *ib.*; return of the party, 136

Mongols, religion, &c. of, 336, *et seq.*

Monitor, weekly, 174

Moorish school at Fez, 529

Morell's studies in history, vol. 2. History of Rome, 170, *et seq.*; best mode of making history the vehicle of moral and religious instruction, 171; *conversion of Constantine*, 172; *reflections on it*, 173

Morris's memoirs of the life and writings of the Rev. Andrew Fuller, 478, *et seq.* See Fuller

Moultan, 466

Mound of the little devils, 113; *Indian tradition concerning them*, 114

INDEX.

Mountainous districts, their general features, nearly similar, 249, *et seq.*

Mountain scenery, Chateaubriand's remarks on it, 47

Mountain scenery, its influence on the mind and feeling, 250, *et seq.*

Mqirwari, a mountain of Caucasus, description of, 340

Mural, remarks on his character, by Miss Williams, 734

Music, at Morocco, its nature, 527

Music, native, of mountainous countries wild, abrupt, and mournful, 80; *great resemblance between Sardinian and Scottish music, ib.*

Narrative of events in France, from the landing of Bonaparte till the restoration of Louis XVIII. 65, *et seq.*

Nelson's, Lord, letters, were not published by Lady Hamilton, 289

New Covenant, translated into Hebrew, for the Jews, 343, *et seq.*; work includes Matthew only, 343; Jona's translation of the New Testament, 344; plan and execution of the work, *ib.*; emendatory hints to the translators, 345, *et seq.*

Ney, Marshal, Miss Williams's remarks on his character, 68; executed at Paris, *ib.*

Niagara, Chateaubriand's dangerous adventure there, 48

Nismes, cruelties perpetrated there, confined to the protestants, 394

Nonconformist church, the first in England, some account of, 401

Norris (the lunatic) his case stated, 297, 298

Notes, to illustrate the text of books, a modern contrivance, 13; objections against the notes to Gibbon's Decline and Fall, 14

Notes, intended as materials in regard to the affairs of the French Protestants of the *Department du Gard*, 209

Ode, a second, to Buonaparte, 75, 76; its character wholly imitative, *ib.*; *extract*, 76

Opoleyta, a tale of Ind, 158, *et seq.*; extracts, 159

Oregan, a river of the West, 180

Orr, a united Irishman, remarks on his case, and on his defence by Mr. Curran, 168

Osages, American Indians described, 110, 111; *their own tradition of their origin*, 111

Pamphlets on the present distressed state of the United Kingdom, 417, *et seq.*

Papal system, its varied aspect as exhibited in past circumstances, and in present locality, and as represented by modern enlightened advocates, 317, 318; its just features exhibited in Spain, Portugal, &c. not in the descriptions of Butler and Eustace, *ib.*

Papists, their zeal in propagating their religious opinions, 226

Parish relief, its evil operation under certain circumstances, 612

Parisina, a poem, by Lord Byron, 273, *et seq.*; objections to the tale, *ib.*; its effect painful, 274; Lord B.'s poems merely sketches of characters, *ib.*

Paris revisited, see Scott (John)

Parkes's chemical essays, 255, *et seq.*; manufacturers should be conversant with scientific principles, *ib.*; the arts precede the sciences in the progress of mankind towards refinement, &c. *ib.*; Lord Bacon's proof that the discovery of gunpowder was accidental, 256; nature of these essays, *ib.*; subjects of the essays, *ib. et seq.*; his advice to a medical student considered, 258; his description of making cast steel obscure, 266; his remarks on temperature contradictory, *ib.*; *his account of combustion unphilosophical, ib., his statement in regard to the bittern of the Cheshire, &c. works, erroneous*, 261; barytes, used by the French manufacturers of porcelain, 263; Drs. Ward and Roebuck's modes of forming sulphuric acid, 264; *a particular process in Lancashire described*, 265; on citric acid, 266; its process and produce, *ib.*; attempt to make it in Sicily, 267; on fixed alkalies, *ib.*; general remarks, 268.

Parsey's deserted village restored, a poem, 398, 399; extract, *ib.*

Paul's letters to his kinsfolk, 346, *et seq.*; causes of the discontent that succeeded to the first return of the Bourbons, 347; negligence of the police rendered Buonaparte's journey to Paris safe and easy, 348; his effective preparations for the invasion of Belgium, *ib.*; affair of *Quatre Bras, ib.*; *danger of Blucher*, 349; *retreat of Wellington upon Waterloo, ib.*; *alarm at Brussels*, 350; *instances of English and of French bravery, ib.*; *noble sentiments of Wellington*, 351; *perseverance of the British troops*, 351; real nature of Napoleon's errors at Waterloo, 352; author's opinions that the late poli-

INDEX.

tical trouble of Europe originated in the partition of Poland, *ib.*; reflections on the mischiefs that would have arisen from the burning of Paris, 353; objectionable levity of the author in speaking of the papal heresy, 354; his opinion of the present state of the Romish church, incorrect, *ib.*; great attention paid to the religious education of the lower classes in the kingdom of Wirtemburg, 350; ill-judged remarks on the restoration of the Gallic church, exposed, *ib.*; *his reflections on the state of the Protestants in France*, 356, 357

Peculiarities of an author, are generally among his faults, 37

Penny-a-week *Purgatorian Society*, 326; *Carlyle's remarks on it, ib.*

Penrose's, Llewellyn, journal, 395, *et seq.*; nature of the work, *ib.*; evidence of its authenticity unsatisfactory, 396; *some account of the author, ib.*; testimony of Mr., now Sir B. West, 397; *Mr. Taylor's account of the journal, ib.*; its character, 398

Peshawer, residence of the Afghaun court, 568; *description of the surrounding country*, 557

Philosophical transactions for 1814, 357, *et seq.*; synoptic scale of chemical equivalents, 357, 8; analysis of a new species of copper ore, 349; Bakerian lecture, on some new electro-chemical phenomena, *ib.*; new experiments on the fluoric compounds, 360, *et seq.*; experiments and observations on a new substance which becomes a violet-coloured gas by heat, 362, *et seq.*; account of a family having hands and feet with supernumerary fingers and toes, 504; experiments and observations on the influence of the nerves of the eighth pair, on the secretions of the stomach, 505; on a fossil human skeleton from Guadaloupe, *ib.*; observations on the functions of the brain, 506; further experiments and observations on iodine, 507, *et seq.*; observations respecting the natural production of saltpetre on walls of subterraneous and other buildings, 511; on the nature of the salts termed Prussiates, and on acids formed by the union of certain bodies with the elements of the Prussic acid, *ib.*; some experiments on the combustion of the diamond and other carbonaceous substances, 513; some account of the fossil remains of an animal more nearly allied to fishes than any other classes of animals, 514; on an easier mode of procuring potassium than that which is now adopted, *ib.*; on the influence of the nerves upon the action of the arteries, 515; on the means of producing a double distillation by the same heat, *ib.*; an account of some experiments on animal heat, 516

Poems, by Lord Byron, 595

Poland, partition of, occasioned in a great degree the troubles of Europe, 352

Policy of an infidel despot more beneficial to society than the *principles* of popery, see *extract*, 71, *et seq.*

Political establishment for the conversion of sinners, absurdity of it, 550, 1

Poor's rates, era of the act of their establishment, 493

Popery, diversified nature of its character in various countries, 217; pamphlets on, 313; pomp of the Romish church, &c. adverse to the simplicity of the Christian institute, 514; its late threatening situation, *ib.*; the feelings and the practice of protestants, on this occasion strangely at variance, 316; present efforts of the Romish church to re-establish herself, *ib.*; duty of protestants to counteract its efforts, 317; design of the pamphlets, *ib.*; *papal system, its varied aspects, as exhibited by past circumstances and present locality, and as represented by modern, enlightened advocates*, 317, 8; *Dr. Smith's candid mode of treating his subject*, 318; reasons for considering the papal system unalterable, *ib.*; its true features exhibited in Spain and Portugal, not in England, &c. *ib.*; Butler and Eustace's professions of liberality, in direct opposition to the spirit of the Romish church, *ib.*; they are unauthorized advocates, 319; *inquiry into alleged pretensions to religious authority, ib. et seq.*; *reasons for rejecting the authority of the pope and church of Rome*, 321; supremacy of the pope considered, 322; Romish infallibility, doubt whether it attaches to the pope or to the church, *ib.*; *Carlyle's remarks on Mr. Ryan's collective infallibility*, 322, 3; *his reasons for the Romish clergy's deriving their succession from the priests, and not from the prophets*, 323; popery destroys the essential principles of personal religion, &c. *ib. et seq.*; *fundamental principles of dissent, the same as those that protest against the church of Rome*, 325; duty of dis-

INDEX.

senters to state the reasons of their dissent, ib.; reveries of Joanna Southcot instanced by Mr. Ryan, as one of the evils of protestantism, 326; *reply of of Mr. Carlyle, ib.;* penny-a-week purgatorian society, *ib.; Mr. C.'s remarks on it, ib.;* Claude's "defence "of the reformation," 327; Bayle's high estimate of it, *ib.*

Population in old countries outgrows the limits of subsistence, 608

Porrett on the nature of the salts termed triple Prussiates, and on acids formed by union of certain bodies with the elements of the Prussic acid, 511

Poverty among the Highlanders described, 242

Poverty, the actual source of the present distress of the nation, 425; its causes, *ib.*; its extensive influence in regard to marriage and promiscuous intercourse, 605; counteracting tendency of economical banks, 606

Praying-machines, curious account of, 332

Preaching Christ, Durant's sermon on the best mode of, 174, *et seq.*

Presbyterian church, the first in England, 402

Prescience, a poem, 472, *et seq*; extracts, 474, *et seq.*

Preston's review of the present ruined condition of the landed and agricultural interests, 417, *et seq.*

Priest's orders, process of ordination for, among the Mongols, 336

Private hours of Nap. Bonaparte, written by himself, 93, 4; the work fictitious, *ib.*

Protestant colonies in Italy, formed by the Genevese, 97

Protestant marriages in France, their legitimacy acknowledged by Louis XVI. 216

Protestant religion, Dr. Smith's reasons of, 313. See popery

Protestants in France, on the present state of, (Jan. 1816) 100, 1. (Note)

Protestants in France, Walter Scott's remarks on the present state of, 356, 7

Protestants in the South of France, Miss H. M. Williams's account of the persecutions of, 891, *et seq.*

Protestants, less zealous than Papists and Mahometans, in propagating their doctrines, 226; their feelings and their practice strangely at variance, in regard to the late threatening state of the Romish church, 316.

Psalms, Bishop Horsley's translation of the book of, 20, *et seq.*; specimens by the bishop and the reviewer, 28, *et seq.*

Purgatorian Society, a penny-a-week one, 326

Punjaub, account of its fertility, &c. 472

Quatre Bras, affair at, very sanguinary, 348

Rape of the Bucket, 497, *et seq.*; see Tassoni

Recollections of Italy, England, and America, by M. Chateaubriand, 45, *et seq.*

Reformation, Claude's defence of, by J. Townsend, 313, 227

Regeneration, baptismal. See Baptismal

Religious freedom in danger; or, the toleration act invaded by parochial assessments in religious places of worship, 493. See Hill, the Rev. Rowland

Religious insanity, a remarkable *apparent* loss of, 300; the subject really a bold profligate, *ib.*; the visionary fervours of devotion in some maniac, the *effects*, not the *cause of insanity, ib.*

Religious liberty in France, the advantages it gained from the Revolution, 393; *its complete emancipation under Buonaparte, ib.; returns to a state of doubtful toleration under the Bourbons,* 394

Revenge of an American Indian chief, on account of his wife's infidelity, 119

Rimini, story of, a poem, by Leigh Hunt, 380, *et seq.*

Robertson's, Dr. happy talent for narrative conversation, 6; character of his style, 15, 17; never attempted to write poetry, 19

Roman Catholic priesthood, its spirit utterly fatal to the liberties of mankind, 217

Roman horizon, Chateaubriand's description of the beauties of, 46

Romish church. See popery

Romney, his exhibition of Lady Hamilton in various characters, 286

Rose's, Right Hon. George, observations on banks for savings, 599, 509, *et seq.*

Royal legitimacy, not dependent merely on birth, 221

Ruthwell economical bank, 603

Ryan's arguments for the pre-eminency of the Roman Catholic episcopacy, Carlyle's examination of, 310, *et seq.*; see popery

Sacraments, on the nature, &c. of, 439, *et seq.*

Sal ammoniac, remarks on the manufacture, &c. of, 261

Savings' Banks, pamphlets on, 599 *et*

INDEX.

seq.; tendency of population to exceed the limits of subsistence, 600; charitable aid productive of considerable evil, *ib.;* origin of savings' banks, 601; various plans projected for improving the surplus earnings of the poor, *ib.;* principle of friendly societies, *ib.;* exertions of Mr. Rose, 602; Mr. Bone establishes a tranquillity bank, *ib.;* plan of it, *ib.;* Ruthwell economical bank, 603; similar institutions founded, *ib.;* nature and advantages of savings' banks, *ib.;* superiority of economical banks over deferred annuities, benefit clubs, &c. 604, 5; remarks on the influence of poverty in regard to marriage, and promiscuous intercourse, *ib.;* tendency of economical banks to rectify the evil, 606; population in old countries, has outgrown the limits of subsistence, 607; this effect not yet felt in North America, *ib.;* its consequences on the state of society there, 608; America inferior to England in intellectual endowments, *ib.;* Mr. Rose's pamphlet on banks for savings, 609; *extracts, ib.;* Duncan's essay on parish banks, 610; Taylor's account of London savings' banks, *ib.;* Beaumont's essay on provident banks, 611; Davis's friendly advice to frugal persons, *ib.;* Bone's regulations of tranquillity bank, *ib.;* hints towards improving the system of economical banks, *ib.;* evil operation of parish relief, under certain circumstances, 612; and of the Milbank penitentiary, 613.

Scott's inquiry into the effect of baptism, &c. 429

Scottish and Sa[illegible]an music, their intimate resemblance, [illegible]0

Scott's (John), Paris revisited, 209, *et seq.;* moral condition of France, deplorable, 210; state of the catholic clergy, 211; of the French protestants, *ib.;* inquiry into the sources of the greatness of the British nation, *ib.; et seq.;* commerce one great source of the moral elevation of the British empire, 213; its operation, *ib.;* France never a commercial country, 214; importance of the *middle class* in England, *ib.;* the representative system, another source of our national prosperity, *ib.;* *ci-devant* French patriotism, its nature, &c. 215; English contrasted, *ib.;* great importance of the freedom of the press, in preserving true patriotism in England, *ib.;* enlightened toleration never understood in France, 216; *protestant marriages acknowledg[illegible] France by Louis XVI. ib.;* pap[illegible] *various* character, 217; no mid[illegible] known in France, *ib.;* the cl[illegible] species of nobility, *ib.;* govern[illegible] not qualified to confer religi[illegible] nation, 218; the people the[illegible] the originators of the moral g[illegible] England, *ib.;* its attachment t[illegible] one chief cause of misfortu[illegible] France, 219; *Mr. Scott's [illegible] England; his judicious remarks [illegible] occasion and nature of the late [illegible] in Europe,* 220; *present duty o[illegible] land, ib.;* concluding reflection[illegible] a permanent peace, its prob[illegible] fluence on the social economy [illegible] French nation, *ib.*

Scott, Walter, character of his poe[illegible]

Scripture, Dr. Horsley, on the per[illegible] and sufficiency of, 157, 8

Scripture help, designed to [illegible] reading the Bible profitably, [illegible] contents, *ib.*

Sermons, by Bishop Horsley, 151,

——— for the use of families [illegible] lages, by Thornhill Kidd, 369,

——— on devotional subjects, [illegible] Rev. A. Bonar, minister of Cr[illegible] 278, *et seq.; address to believers,* [illegible] *the living temple,* 282, 3.

Serpent, a species that makes a [illegible] like a turkey, 113

Servants, female, tracts relative [illegible] conduct, the improvement, [illegible] couragement of, 385, *et seq.;* [illegible] liarities attaching to the [illegible] their situation in society, *ib.;* great disadvantages, in regard [illegible] *moral condition,* 386; their [illegible] disadvantages, *ib. et seq.;* their [illegible] ence on society very consid[illegible] 387; extracts from the various [illegible] *ib. et seq.*

Sharpe's report, with minutes [illegible] dence, &c. for the better reg[illegible] of mad-houses, 293

Sheffield's, Lord, miscellaneous [illegible] Edward Gibbon, 1, *et seq.* [illegible] bon.

Siege of Corinth, a poem, 269, [illegible] *extracts, &c. ib.*

Singuana, 464

Simeon, Mr. his opinion that th[illegible] guage of the ritual is too stron[illegible]

Simplon and the Valteline, two military routes, necessity of being included within the [illegible] of the Geneva and Swiss limits

Sismo[illegible] [illegible] *et seq.;* p[illegible] [illegible]

INDEX.

from annexing Geneva to the Helvetic league, *ib.*; importance of Geneva, considered as an enlightened protestant state in the centre of the continent, 96; as belonging *morally*, to this country, *ib.*; author's apprehensions in regard to the adoption of a liberal system of instruction in France, 97; *extract, on the importance of Geneva to the protestant interest, ib. et seq.; protestant colonies in Italy, formed by the Genevese, ib.; Discours sur la Philosophie de l'Histoire*, 99; author's opinion that the state of mankind always has been, and is, progressive in knowledge, virtue, and happiness, *ib.*

Sketch of Highland manners and customs, 243, *et seq.*

Slave trade not abolished by Buonaparte from a sense of humanity, 71

Small pox, its ravages among the Mahas, American Indians, 112; *cruel effects of their despair, ib.*

Smedley's Jonah, a poem, 291, *et seq.; extract on the history of Jonah, ib.; death and resurrection of our Saviour*, 292

Smedley's Prescience, a poem, 472, *et seq.; Lord Bacon on divination*, 472, 3; *Druids' circle at Stone-henge*, 474, 5; *witch described, ib.; lovers prescience of an unknown mistress*, 477.

Smith's, Dr. J. P. reasons of the protestant religion, 313, *et seq.; varied aspects of the papal system, as exhibited by past circumstances and present locality, and as represented by modern enlightened advocates*, 319, 20; 'popery is destructive of the essential principles of personal religion,' 323, *et seq.; denial of the right of private judgement in religious matters*, 324, 5; *fundamental principles of dissent, the same as those of the protest against the church of Rome*, 325

Snelgar's Christian triumph, a sermon on the death of Mr. Wraith, 593; short sketch of Mr. Wraith's life, *ib.; et seq.*

Solimaun, mountains, a triple chain, 557

Speeches of the Right Hon. J. P. Curran, 162, *et seq.*

Spence's entomology. See entomology.

Spiders, eaten by Lalande and others, mode of spinning their webs, described, 583, 4

Spire of Salisbury cathedral, Britton's remarks on it, 456

Spirit of prayer, by N. Vincent, 94

Spirituous liquors rejected by the Rickaras, an American Indian tribe, 116

Squirrels, barking, in N. America, 113

Staitan or Kite Indians, consequences of their extreme ferocity, *ib.*

Steam-engine, improvement in the construction of, a natural consequence of Dr. Black's discovery of the theory of heat, 256

Stone-henge, poetical description of the Druid's circle there, 474, 5

Stone Mrs. and Norris's (the lunatics) cases as stated in evidence, by the Hon. H. G. Bennet, 297, 8

Stourton, Lord, his altar tomb in Salisbury cathedral, 457

Studies in history, by T. Morell, 170. See Morell

Style of Gibbon, contrasted with Hume's and Robertson's, 14, *et seq.; art*, its prevalent feature, 13

Styles's temptations of a watering place, 591, *et seq.;* extracts, 592; *the theatres less pernicious to the morals than trinket-shops, &c. at a watering-place*, 592, 3

Sulphuric acid, Dr. Ward's patent for a mode of obtaining it by combustion, 264; Dr. Roebuck's improved mode, *ib.; mode practised in Lancashire*, 265

Surry chapel, great liberality of the congregation worshipping there, 496

Tangiers, administration of justice there by the Kaïd, 525; by the Cadi, 526

Tassoni, Walker's memoirs of, 497; sketch of his life and works, &c. *ib. et seq.*

Taylor, Mr. Dan. his controversy with Mr. Andrew Fuller on the nature of faith, 484, *et seq.*

Taylor's, Mrs. present of a mistress to a young servant, 384; *anecdote as a specimen of the work, ib. et seq.;* subjects treated of in the volume, *ib.*

Taylor's summary account of the London savings' bank, 599, 610

Tea, great consumption of, at Morocco, 526; supplied by the English from Gibraltar, *ib.*

Technical terms in divinity, on the use of, 555

Temperature, Mr. Parkes's remarks on, contradictory, 268

Temples of Jerusalem and Mecca, not to be visited by Christians, &c. 534; *mosques not forbidden, ib.*

Tenant on an easier mode of procuring potassium, than that which is now adopted, 514; on the means of producing a double distillation by the same heat, 515

Thomson's analysis of a new species of copper ore, 359

INDEX.

Thoughts on the present crisis, &c. 417, *et seq.*

Toleration, religious, an enlightened one, never prevailed in France, 216

Toleration under Bonaparte, a clew towards unravelling its true character, 72, *et seq.*

Tragedies derived from the Greek mythology, neither acted nor read in England, 90, 1

Tranquillity bank established by Mr. Bone, 602

Transformations of insects, 577

Travels of Ali Bey in Morocco, &c. 522, *et seq.*

Timber, large, its great deficiency in the interior of North America, 112

United brethren, Dr. Brown's account of their missionary labours, 231; absolute failure of their attempt to civilize prior to christianizing the Greenlanders, 233

Valpy's Greek Testament, 341. *et seq.*; plan of the work, *ib.*; the theological notes unsatisfactory, *ib.*; character of the text, 342; general estimate of the work, *ib.*

Virgil's fourth eclogue, contains, according to Bishop Horsley, some prophecies of the Messiah, 153

Vincent's spirit of prayer, 94

Volcanic explosions among the black or rocky mountains of N. America, 126

Walker's memoirs of Tassoni, 497, *et seq*; attainments and claims as an author, *ib. et seq.*; *origin of Tassoni's "Rape of the Bucket,"* 499; subjects of his "Pensieri Diversi," 501; *account of Carlo Emanuele, Duke of Savoy, ib.*; traits in the life of Tassoni, *ib.*; *state of patronage in Italy in the 17th century*, 503, 4

War, love of, the great characteristic of the French nation, 219; its ruinous tendency on the best interests of internal national society, *ib.*

Watering places, Styles's temptations of, 591

Waterloo, the Duke of Wellington establishes his head-quarters there, 349; accounts of various actions there, 360

Water, want of, distressed state of Ali Bey and his party from it, 532; *nature of its effects on the human frame*, 533

Watkins's, (Rev. H. G.) hints and observations, seriously addressed to heads of families, in reference to servants, 385, *et seq.*

——— friendly hints to female servants, *ib.*

Watkins's second report of the London Society for the improvement of servants, *ib.*; *extract*, 390

Weekly monitor, 174

Wellington, the Duke of, establishes his head quarters at Waterloo, 349; anecdotes of, 351, *et seq.*

Western, Mr. nature of his late propositions, 422

White Doe of Rylstone, 33, *et seq.*; *foundation of the poem*, 37; *extracts*, 38; *et seq.*

Wilks's essay on the signs of conversion and unconversion in the ministers of the church, 538; *character of the converted minister*, 548; *his mode of preaching, ib.; essentially different from the unconverted minister*, 549; absurdity of a political establishment for converting sinners, 550, 1; *objectionable passage in the preface to the essay*, 554; probably interpolated, *ib.*; *author's remarks on the use of technical terms in divinity*, 555; *his excellent remarks on the ministerial character*, 556

Williams's, Helen Maria, narrative of events in France, from the landing of Buonaparte, in March 1815, 65, *et seq*; extreme change in her political sentiments, *ib.*; value of her testimony in regard to recent events in France, *ib.*; Buonaparte not popular in France, *ib.*; *his return the effect of a military conspiracy, ib. et seq.*; *rapidity of his march easily explained*, 68; *danger to be dreaded from military influence, ib.*; Marshal Ney's conduct reprobated, *ib.*; *state of the Jacobins under Buonaparte*, 69; *Buonaparte's penitence, ib.; contentions in his council chamber*, 78; *hire of French mobs, ib.; Buonaparte collars his archchancellor, ib. surprize of the French at the declamations of the English in favour of Buonaparte, ib.; French caricature*, 71; a choice morçeau for craniologists, *ib.*; his abolition of the slave trade, did not originate in motives of humanity, *ib.*; *his alleged design to change the Catholic religion in France*, 72, *et seq.*; *encourages publications against popery, ib.*; *styled by a bishop, the representative of God on earth, ib.; engages the cardinal archbishop, and the protestant president, of Paris, in one religious ceremony*, 73; *Murat, slight sketch of his character*, 74. *Miss W.'s reflections on the then present state of France, ib. et seq.*

Williams, H. M. on the late persecutions of the protestants in the S. of France, 391, *et seq.*; importance of the present work, 592; *author's testi-*

INDEX.

mony of the reality of the persecutions, ib.; advantages acquired by the protestants, from the late revolution, 393; *their complete emancipation under the reign of Buonaparte, ib.; restoration of the Bourbons, thrusts them back into a state of doubtful toleration,* 394; *insurrections on the return of Buonaparte, ib.; cruelties at Nismes confined to the protestants, ib.; author's remarks on the conduct of the three denominations in London,* 395

Williams's moral tendencies of knowledge, 594, 5; *importance of history,* 595

Wilson, Capt. J. Griffin's memoirs of, 275; subject of the narrative, 276, *et seq.;* account of his conversion, *ib. et seq.*

Wilson's history and antiquities of dissenting churches in London, &c. 401, *et seq.;* sense in which the author uses the word church, *ib.; account of the first dissenting congregation formed in London, ib.;* its pastors, *ib.;* first *presbyterian* church, 402; rise of the *Brownists, ib.;* first *independent* church, *ib.;* rise of the first baptist church, *ib.;* plan of the work, *ib.;* list of the principal biographical notices, 403; biographical sketch of the life of W. Kiffin, *ib.; embraces the principles of the baptists,* 463; *controversies on the subject of baptism,* 404; *falsely accused of plotting against the government,* 405; *acquires the esteem of the king, ib.; accused of compassing the death of the king, ib.; policy of Mr. Kiffin, and meanness of Charles II.* 407; *execution of his grandsons, by Jefferies,* 407; *compelled to be an alderman by James II.* 408; *his death, ib.; account of Mr. Joseph Jacob,* 586; *strict laws adopted in his church,* 586, 7; extract from his sermon on wigs and whiskers, 587; rhymes on the same subject, *ib.;* extract from a sermon on 'the fewness of the faithful,' 588

Wilson's inquiry into the causes of the high prices of corn and labour, &c. 417, *et seq.*

Wirtemberg, kingdom of, great attention paid there to the moral and religious instruction of the lower classes, 355

Wisdom, Philosophy, and Philanthropy rivers!! 128

Wollaston's synoptic scale of chemical equivalents, 357; its essential value, *ib.; its description and use,* 358

Women, Mahommedan, covered place for them in one of the mosques at Fez, for attending of public prayers, 529

Woodcock, the Rev. H. in reply to Mr. Gisborne's letter to the Bishop of Gloucester. See Bible Society

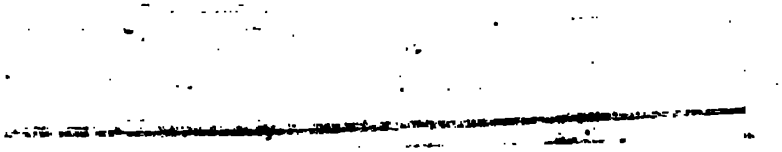
Wordsworth's White Doe of Rylstone, 33, *et seq.;* the author's poetical qualifications not justly appreciated by his contemporaries, *ib.;* remarks on the love of poetry, *ib.;* character of Walter Scott's poetry; on poetical pleasure, 35; metaphysical poets, 36; poetical powers of the author, *ib.;* his faults, 37; a writer's peculiarities are generally among his faults, *ib.; foundation of the poem, ib.; extracts,* 38, *et seq.*

Young's, Arthur, Baxteriana, 86, *et seq.*

Zemzem, Chief of the Well of, deputed to poison persons who have rendered themselves obnoxious to the ruling powers, 436, 7.

H. Bryer, Printer, Bridge-street, Blackfriars, London.

ERRATA.

Page 528, line 21, *for* apartments, *read* departments
583, line 26, *dele* comma after ' professes'
541, line 4 from bottom, *for* life, *read* lip
583, line 9, *for* oscicatories, *read* vesicatories
589, line 31, *for* provocation if, *read* provocation of
615, line 8, *for* חבישו, *read* חבישו
line 9, *for* הבש, *read* חבש
line 11, *for* הבש, *read* חבש
line 23, *for* תניס, *read* תניכם
616, line 16, *for* ערתז, *read* ערתו
617, line 1, *for* אביון, *read* אביון
line 19, *for* ותוכיחן, *read* ותוכיחו
618, line last, *for* רה, *read* רח
619, line 25, *for* זקר, *read* זכר
line 27, *for* יקבר, *read* יזכר
line 30, *for* לראות, *read* לראות
line 32, *for* ושב, *read* טוב
line 33, *for* והפצהז, *read* והפצהו
620, line 1, *for* natch's, *read* snatch
line 19, *for* gird, *read* dering
line 7, from bottom, *for* חמאן, *read* חמאו

MAY 6 1918